An Almanacke for xiiij. yeares.

The yeares of our Lord.	The golden number.	The Epact.	The Circle of the Sonne	Dominicall Letter.	Easter day.
M.D.lxbii	x	xx	biii	E	xxx.March
M.D.lxbiii	xi	j	ix	DC	xbiij.Apzill.
M.D.lxix	xij	xiij	x	B	x.Apzill.
M.D.lxx.	xiij	xxiij	xj	A	xxbj.March
M.D.lxxj	xiiu	iij	xij	G	xb.Apzill
M.D.lxxij	xb	xb	xiij	FE	bj.Apzill
M.D.lxxiij	xbj	xxbi	xiiij	D	xxil.march
M.D.lxxiiij	xbij	bij	xb	C	xj.Apzill
M.D.lxxb.	xbiij	bij	xbj	B	iij.Apzill
M.D.lxxbj	xix		xbij	AG	xxij.Apzill.
M.D.lxxbij	j	xj	xbiij	f	bij.Apzill.
M.D.lxxbiij	ij	xxij	xix	E	xxx.march.
M.D.xxix	iij	iij	xx	D	xxix.Apzill
M.D.lxxx	iiij	xiiij	xxj	CB	iij.Apzill.

The yeare hath.xij. Monethes, three weekes, and one day. And it hath in all.CCC.lxvi. dayes, and.vi. houres.

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¶ Januarie hath .xxxi. dayes.

Sunne { riseth 7. minut. 34. / falleth 4. minut. 26. } houre

					Morning praier.		Euening praier.	
					i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
i	A	Calend	Circumcisio		Gene. xvii.	Roma. ii.	Deut. x	Collo. ii.
ii	b	viii	No.	Oct. Steuen	Gene. i.	Hath. i.	Gene. ii.	Rom. i.
iii	c	iii	No.	Oct. Johñ.	iii	ii	iiii	ii
iiii	d	pꝛid	No.	Oct. Innocẽ.	v	iii	vi	iii
v	e	Nonas		Dopost. Ep.	vii	iiii	viii	iiii
vi	f	viii	Ia.	Epiphanie	Esay. lx.	Luke. iii	Esay. lxix	Johñ. ii
vii	g	vii	Ia.	Fe. e Janu	Gene. ix	Hath. v.	Gene. xii.	Rom. v
viii	A	vi	Ia.	Lucian	xiii	vi	xiiii	vi
ix	b	v	Ia.	Paul herm	xv	vii	xvi	vii
x	c	iiii	Ia.	Sol in aqu	xvii	viii	xviii	viii.
xi	d	iii	Ia.	Arthad. mar	xix	ix	xx	ix
xii	e	pꝛid	Ia.	Felix pꝛiest	xxi	x	xxii	x
xiii	f	Idus		Hillarie	xxiii	xi	xxiiii	xi
xiiii	g	xix	kl.	Febꝛuarii.	xxv	xii	xxvi	xii
xv	A	xviii	kl.	Maury ab.	xxvii	xiii	xxviii	xiii
xvi	b	xvii	kl.	Marcel. vi.	xxix	xiiii	xxx	xiiii
xvii	c	xvi	kl.	Antony	xxxi	xv	xxxii	xv
xviii	d	xv	kl.	Pꝛisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii	kl.	Wolst. bi.	xxxv	xvii	xxxvi	i. Coꝛ. i
xx	f	xiii	kl.	Fabian	xxxvii	xviii	xxxix	ii
xxi	g	xii	kl.	Agnes	xl	xix	xli	iii
xxii	A	xi	kl.	Vincent	xlii	xx	xliii	iiii
xxiii	b	x	kl.		xliiii	xxi	xlv	v
xxiiii	c	ix	kl.	Timo. bish.	xlvi	xxii	xlvii	vi
xxv	d	viii	kl.	Conu. paul	Wisd. v	Ac. xxii	Wisd. vi	Ac. xxvi
xxvi	e	vii	kl.	Polic bish.	Gen. xlviii	Pat. xviii	Gene. xlix.	i. Coꝛ. vii
xxvii	f	vi	kl.	Julian vir.	l	xxiiii	Exod. i.	viii
xxviii	g	v	kl.	Tho. de aqu	Exod. ii	xxv	iii	ix
xxix	A	iiii	kl.	Valery bish	iiii	xxvi	v	x
xxx	b	iii	kl.	Bartel. king	vii	xxvii	viii	xi
xxxi	c	pꝛid	kl.	Saturnine	ix	xxviii	x	xii

ℂ February hath.xxviij. dayes.

Sunne { ryseth 7.minu.14. / falleth 5.minu.46. } houre

					Morning praier.		Euening praier.	
					i.Lesson.	ii.Lesson.	i.Lesson.	ii. Lesson.
ii	d	Kalend		Fast.	Exod.xi.	Mark.i.	Exod.xii.	i.Cor.xiii.
iii	e	iiii	No.	Purif.of ma.	Wisd.ix	ii	Wisd.xii	xiiii
iiii	f	iii	No.	Blasii	Exod.xiii	iii	Exod.xiiii	xb
v	g	pꝛid.	No.	Gilb.bish.	xb	iiii	xbi	xbi
vi	A	Nonas		Agathe	xbii	v	xbiii	ii.Cor.i
vii	b	viii	Id.	Dorothie	xix	vi	xx	ii
viii	c	vii	Id.	Angul.bish.	xxi	vii	xxii	iii
ix	d	vi	Id.	Sol in Pisc.i	xxiii	viii	xxiiii	iiii
x	e	v	Id.	Paule bish.	xxvii	ix	xxviii	v
xi	f	iiii	Id.	Appol. bish.	xxviiii	x	Leui.xviii	vi
xii	g	iii	Id.	Schola.vir.	Leuit.xix	xi	xx	vii
xiii	A	pꝛid	Id.		xxvi	xii	Num.xi.	viii
xiiii	b	Idus		Moisra.vi.	Num xii.	xiii	xiii	ix
xb	c	xvi	kl.	Valentine	xiiii	xiiii	xvi	x
xvi	d	xb	kl.	Parche.	xvii	xb	xx	xi
xvii	e	xiii	kl.	Julian vir.	xxi	xvi	xxii	xii
xviii	f	xii	kl.	Policio. bish	xxiii	Luke.vi.i.	xxiiii	xiii
xix	g	xi	kl.	Simion vi.	xxv	vi.i	xxvii	Galat.i
xx	A	x	kl.	Sabin mar	xxx	ii	xxxi	ii
xxi	b	ix	kl.	Hild.virg.	xxxii	iii	xxxv	iii
xxii	c	ix	kl.	Theo.vir.	xxxvi	iiii	Deut.i	iiii
xxiii	d	viii	kl.	Cathed.Pe.	Deut.ii.	v	iii	v
xxiiii	e	vii	kl.	Fast.	iiii	vi	v	vi
xxv	f	vi	kl.	Matth.apo.	Wisd.xx.	vii	Ecclu.i.	Ephe.i
xxvi	g	v	kl.	Innocen.pau.	Deut.vi.	viii	Deut.vii	ii
xxvii	A	iiii	kl.	Nestor bish.	vii	ix	ix	iii
xxviii	b	iii	kl.	Aulken doct.	x	x	xi	iiii
xxix	c	pꝛid.	kl.	Oswald bish	xiii	xi	xb	v

¶March hath.xxxi.dayes.

Sunne { ryseth 6.minut. 18. / falleth 5.minut.41. } houre

			Morning praier.		Euening praier.	
			i.Lesson.	ii.Lesson.	i.Lesson.	ii. Lesson.
xxx	d	Kalend	Dauid	Deu.xvi.	Luke.xii	Deu.xvii.	Ephe.v
i	e	bi	No.	Cedde.	xviii	xiii	xix	Philip.i
ii	f	v	No.	Partine	xx	xiiii	xxi	ii
iii	g	iiii	No.	Adrian mar	xxi	xv	xxiiii	iii
iiii	A	iii	No.	Focas Epi.	xxv	xvi	xxvi	iiii
v	b	prid	No.	Victor & vic.	xxvii	xvii	xxviii	Colloss.i.
vi	c	Nonas	Perpetua.	xxix	xviii	xxx	ii
vii	d	viii	Io.	Deps.ofke.	xxxi	xix	xxxii	iii
viii	e	vii	Io.	Fozty mar.	xxxiii	xx	xxxiii	iiii
ix	f	vi	Io.	Agapi mar.	Iosue.i	xxi	Iosue.ii.	i. Thes.i.
x	g	v	Io.	S. Cartiv.	iii	xxii	iiii	ii
xi	A	iiii	Io.	Gregozie	v	xxiii	vi	iii
xii	b	iii	Io.	Sol in aries	vii	xxiiii	viii	iiii
xiii	c	prid	Io.	Theo.mar.	ix	John.i	x	v
xiiii	d	Idus		Leo bishop	xxiii	ii	xxxiiij	ii.Thes.i.
xv	e	xvii	kl.	Aprilis.	Iudges.i.	iii	Iudges.ii	ii
xvi	f	xvi	kl.	Quiri mar	iii	iiii	iiii	iii
xvii	g	xv	kl.	Edward	v	v	vi	i Tim.i
xviii	A	xiiii	kl.	Iof.sp̄ mar	vii	vi	viii	ii.iii
xix	b	xiii	kl.	Cuthber ab.	ix	vii	x	iiii
xx	c	xii	kl.	Benedict.	xi	viii	xii	v
xxi	d	xi	kl.	Anseodo bish.	xiii	ix	xiii	vi
xxii	e	x	kl.	Theo.prieſt	xv	x	xvi	ii.Tim.i
xxiii	f	ix	kl.	Fast.	xvii	xi	xviii	ii
xxiiii	g	viii	kl.	ann.of Ma.	Eccle.ii	xii	Eccle.iii	iii
xxv	A	vii	kl.	Castor mar.	Iudg.xix	xiii	Iudges.xx	iiii
xxvi	b	vi	kl.	Dozoth bis.	xxi	xiiii	Ruth.i	Titus.i
xxvii	c	v	kl.	Benedict.ab.	Ruth.ii	xv	iii.	ii.iii
xxviii	d	iiii	kl.	Ticrozine	iiii	xvi	i.King.i	Phil.i.
xxix	e	iii	kl.	Quirin mar.	i.King.ii	xvii	iii	Heb.i
xxx	f	prid	kl.	Adelme bi.	iiii	xviii	v	ii

ℂ Aprill hath.xxx.dayes.

Sunne { ryseth 6. minut.30. / falleth 5. minut.30 } houre

					Morning prayer.		Euening prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
i	g	Kalend.	Theod.bis.	i.king.bi	John.xix.	i. king.bii.	Heb.iii.	
ii	A	viii	Mo	Mary egipt	viii	xx	xx	iiii
iii	b	iii	No	Richard bi.	x	xxi	xi	v
iiii	c	pr̃id.	No.	Ambzos bi.	xii	Acts.i.	xiii	vi
v	d	Nonas		Bart.mar.	xiiii	ii	xv	vii
vi	e	viii	Id.	Sextus bi.	xvi	iii	xvii	viii
vii	f	vii	Id.	Euphemie	xviii	iiii	xix	ix
viii	g	vi	Id	Odulphus	xx	v	xxi	x
ix	A	v	Id	Perpe bi.	xxii	vi	xxiii	xi
x	b	iiii	Id.	Sol in Lao	xxiiii	vii	xxv	xii
xi	c	iii	Id.	Bathalke.	xxvi	viii	xxvii	xiii
xii	d	pr̃id.	Id.	Simon mar	xxviii	ix	xxix	James.i.
xiii	e	Idus.		Juliana	xxx	x	xxxi	ii
xiiii	f	xviii	kl.	Mail	ii.king.i.	xi	ii.king.ii.	iii
xv	g	xvii	kl.	Sother.	iii	xii	iiii	iiii
xvi	A	xvi	kl.	Isidor	v	xiii	vi	v
xvii	b	xv	kl.	Anicete	vii	xiiii	viii	ii.Pet.i.
xviii	c	xiiii	kl.	Eleuther	ix	xv	x	ii
xix	d	xiii	kl.	Victor.bith.	xi	xvi	xii	iii
xx	e	xii	kl.	Alpheg.bi.	xiii	xvii	xiiii	iiii
xxi	f	xi	kl.	Simon bi.	xv	xviii	xvi	v
xxii	g	x	kl.	Sother	xvii	xix	xviii	ii.Pet.i
xxiii	A	ix	kl.	George ma.	xix	xx	xx	ii
xxiiii	b	viii	kl.	Fast.	xxi	xxi	xxii	iii
xxv	c	vii	kl.	Marke euan	Eccle.iiii	xxii	Eccle.v.	iiii
xxvi	d	vi	kl.	Clete	ii.kin.xxiii.	xxiii	ii.kin.xxiiii.	ii.John.i
xxvii	e	v	kl.	Anastase	iii.king.i.	xxiii	iii.king.ii.	iii
xxviii	f	iiii	kl.	Vitalis mar	iii	xxv	iiii	iiii
xxix	g	iii	kl.	Pet.of mil.	v	xxvi	vi	v
xxx		pr̃id.	kl.	Erkenwald	vii	xxvii	viii	ii.iii.Jud.

¶ Wayhath.xxxi.dayes.

Sunne { ryseth. / falleth. } houre { 4.minut.18. / 7.minut.41. }

				Morning praier.		Euening prayer.	
				i. Lesson	ii. Lesson.	i. Lesson.	ii. Lesson.
i	b	Kaleno	Phil. & Jam	Eccle.vi.	Acres viii.	Eccle.ix.	Judas.i.
ii	c	vi	No.	Arthan bish.	iii. king.ix.	xviii	iii. king.x	Rom.i.
iii	d	v	No.	Inue of ꝑ cr.	xi	Path.i.	xii	ii
iiii	e	iiii	No.	Christopher.	xiii	ii	xiiii	iii
v	f	iii	No.	Godard	xv	iii	xvi	iiii
vi	g	prid	No.	John euang	xvii	iiii	xviii	v
vii	A			John of Be.	xix	v	xx	vi
viii	b	viii	Jo.	Aper of Pic	xxi	vi	xxii	vii
ix	c	vii	Jo.	Tran. of nic.	iiii. king.i.	vii	iiii. kin.ii.	viii
x	d	vi	Jo.	Gordian bi.	iii	viii	iiii	ix
xi	e	v	Jo.	Sol in gemi	v	ix	vi	x
xii	f	iiii	Jo.	Anton. mar.	vii	x	viii	xi
xiii	g	iii	Jo.	Nereall con	ix	xi	x	xii
xiiii	A		Jo.	Cerms bish.	xi	xii	xii	xiii
xv	b	Idus		Isidore mar.	xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl.	Iunii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl.	Tran of bar	xvii	xv	xviii	xvi
xviii	e	xv	kl.	Dedic mar	xix	xvi	xx	i.Cor.i
xix	f	xiiii	kl.	Dunston bi.	xxi	xvii	xxii	ii
xx	g	xiii	kl.	Barnardine	xxiii	xviii	xxiiii	iii
xxi	A	xii	kl.	Helen quen	xxv	xix	i.Esdras.i	iiii
xxii	b	xi	kl.	Augustine	i.Esdr.iii.	xx	iii	v
xxiii	c	x	kl.	Delyre mar.	v	xxi	vi	vi
xxiiii	d	ix	kl	Tran of frā.	vii	xxii	ix	vii
xxv	e	viii	kl.	Adelme bish	ii.Esdr.i.	xxiii	ii.Esdr.ii.	viii
xxvi	f	vii	kl.	Augustine	iii	xxiiii	v	ix
xxvii	g	vi	kl.	Bede ꝑiest	vi	xxv	vii	x
xxviii	A	v	kl.	Cerman bi.	ix	xxvi	x	xi
xxix	b	iiii	kl.	Julian virg.	xiii	xxvii	Hest.i.	xii
xxx	c	iii	kl.	Felix bish.	Hester.ii	xxviii	iii	xiii
xxx	d	prid	kl.	Petron.bis.	iiii	Marke.i	v	xiiii

ℂ Junehath.xxx.dayes.

Sunne { riseth / falleth } houre { 4.minut.14. / 8.minut.26. }

				Morning praier.		Euening prayer.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	e	Kalend	Nichod.ma.	Hest.bi.	Park.ii.	Hest.bii.	i.Cor.xb.
ii	f	iiii No.	Percelline.	viii	iii	ix	xbi
iii	g	iii No.	Erasmus.	Job.i	iiii	Job.ii	ii.Cor.i.
iiii	A	Pr. No.	Petroces.	iii	v	iiii	ii
v	b	Nonas	Boniface	v	vi	vi	iii
vi	c	viii Id.	Claud.bi.	vii	vii	viii	iiii
vii	d	vii Id.	Tran.Mol	ix	viii	x	v
viii	e	vi Id.	Pedard bish	xi	ix	xii	vi
ix	f	v Id.	Edmod bish	xiii	x	xiiii	vii
x	g	iiii Id.	John con.	xv	xi	xvi	viii
xi	A	iii Id.	Barns.apo.	Eccle.x.	Acts. xiiii	Eccle.xii	Act.xv.
xii	b	Pr.Id.	Sol in Can.	Job.17.18	Parte.xii	Job.xix.	ii.Cor.ix
xiii	c	Idus.	Solstitiū celi	xx	xiii	xxi	x
xiiii	d	xviii kl.	Julij.	xxii	xiiii	xxiii	xi
xv	e	xvii kl.	Vita.mod.	xxiiii.xxv	xv	xvi. xvii	xii
xvi	f	xvi kl.	Transf.Mic.	xxviii	xvi	xxix	xiii
xvii	g	xv kl.	Alban.mar.	xxx	Luke.i	xxxi	Gala.i.
xviii	A	xiiii kl.	Botul.conf.	xxxii	ii	xxxiii	ii
xix	b	xiii kl.	Par.& mar.	xxxiiii	iii	xxxv	iii
xx	c	xii kl.	Tran.of Ed	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl.	Walb.bir.	xxxviii	v	xxxix	v
xxii	e	x kl.	Albone mar.	xl	vi	xli	vi
xxiii	f	ix kl.	Fast.	xlii	vii	Prou.i.	Ephe.i.
xxiiii	g	viii kl.	S.John bap	Mala.iii.	Math.xiii	Mala.iiii.	Math.xiiii
xxv	A	vii kl.	Tran.cleg.	Prou.ii.	Luke.viii	Prou.iii	Ephe.ii.
xxvi	b	vi kl.	Joh & Pau.	iiii	ix	v	iii
xxvii	c	v kl.	Crescens.	vi	x	vii	iiii
xxviii	d	iiij kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	S.Pet.apo.	Eccle.xv	Act.iii	Eccle.xix	Act.iiii
xxx	f	Prid kl.	Com of Pa	Prou.x	Luke.xii	Prou.xi	Ephe.vi

¶ July hath .xxxi. dayes.

Sunne { ryseth / falleth } houre { 4. minut. 8. / 7. minut. 42 }

				Morning prayer.		Euening prayer.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
i	g	Kalend	Vincta. mar.	Prou. xii.	Luk. xiii.	Prou. xiii.	Philip. i.
ii	A	vi No	Tran. Tho. a	xiiii	xiiii	xv	ii
iii	b	v No	Martin	xvi	xv	xvii	iii
iiii	c	iiii No.	Toe virgin	xviii	xvi	xix	iiii
v	d	iii No.	Oc. pe. & pa.	xx	xvii	xxi	Collos. i.
vi	e	prid. No.	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas	Grimbald	xxiiii	xix	xxv	iii
viii	g	viii Id	Ciril bishop	xxvi	xx	xxvii	iiii
ix	A	vii Id	Se. hye mar.	xxviii	xxi	xxix	i. Thes. i
x	b	vi Id.	Cranm. B	xxx	xxii	Eccle. i.	ii
xi	c	v Id.	Nabor & Fe.	Eccle. ii.	xxiii	iii	iii
xii	d	iiii Id.	Sol in Leo	iiii	xxiiii	v	iiii
xiii	e	iii Id.	Prim. mart.	vi	John. i.	vii	v
xiiii	f	prid Id.	Tran. Oslu.	viii	ii	ix	ii Thes. i
xv	g	Idus	Swithune.	x	iii	xi	ii
xvi	A	xvii kl.	Auguſti	xii	iiii	Jerem. i	iii
xvii	b	xvi kl.	Kenel king	Jere. ii.	v	iii	i. Tim. i
xviii	c	xv kl.	Arnul bish.	iiii	vi	v	ii. iii.
xix	d	xiiii kl.	Ruf. & Juſt.	vi	vii	vii	iiii
xx	e	xiii kl.	Margaret.	viii	viii	ix	v
xxi	f	xii kl.	Prac. virg.	x	ix	xi	vi
xxii	g	xi kl.	Mary mar.	xii	x	xiii	ii. Tim. i
xxiii	A	x kl.	Appol. bish.	xiiii	xi	xv	ii
xxiiii	b	ix kl.	Faſt.	xvi	xii	xvii	iii
xxv	c	viii kl.	James apo.	Eccle. xxi	xiii	Eccl. xxiii.	iiii
xxvi	d	vii kl.	an. mo. of ma.	Jer. xviii.	xiiii	Jere. xix.	Titus. i
xxvii	e	vi kl.	Theleu.	xx	xv	xxi	ii. iii
xxviii	f	v kl.	Sampſ. bish.	xxii	xvi	xxiii	Phile. i.
xxix	g	iiii kl.	Albon mar.	xxiiii	xvii	xxv	Heb. i.
xxx	A	iii kl.	Abdon & Fe.	xxvi	xviii	xxvii	ii
xxxi	b	prid. kl.	Oma. er	bish. xxviii	xix	xxix	iii

C August hath.xxxi.dayes.

Suhne { riseth / falleth } houre { 5.minut.34. / 7.minut.26. }

				Morning praier.		Euening prayer.	
				i.Lesson.	ii. Lesson.	i.Lesson	ii. Lesson.
i	c	Kalend	Lammas.	Jere. xxx.	John.xx.	Jere.xxxi.	Heb.iiii.
ii	d	iiii No.	Steuen con	xxxii	xxi	xxxiii	v
iii	e	iii No.	Iuuē.of ste.	xxxiiii	Actes.i.	xxxv	vi
iiii	f	Pri. No.	Iustine pri.	xxxvi	ii	xxxvii	vii
v	g	Nonas	Dominic cō	xxxviii	iii	xxxix	viii
vi	A	viii Id.	Tranſigu.	xl	iiii	xli	ix
vii	b	vii Id.	name of Iel	xlii	v	xliii	x
viii	c	vi Id.	Ciri & his fe	xliiii	vi	xlv.xlvi	xi
ix	d	v Id.	Romain	xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.	Tibur. mar.	li	ix	lii	Jacob.i.
xii	g	Pri.Id.	Clare virg.	Lamen.i.	x	Lamen.ii.	ii
xiii	A	Idus.	Ipo.& his fel.	iiii	xi	iii	iii
xiiii	b	xix kl.	Septembris.	v	xii	Ezech.i.	iiii
xv	c	xviii kl.	Sol in virg.	Ezech. ii.	xiii	vi	v
xvi	d	xvii kl.	Roche	vii	xiiii	xiii	i.Pet.i.
xvii	e	xvi kl.	Oct.of lau.	xiiii	xv	xviii	ii
xviii	f	xv kl.	Agape mar.	xxxiii	xvi	xxxiiii	iii
xix	g	xiiii kl.	Mari mag.	Dani.i.	xvii	Dani.ii.	iiii
xx	A	xiii kl.	Lewes bish.	iii	xviii	iiii	v
xxi	b	xii kl.	Bernard ab	v	xix	vi	ii.Pet.i.
xxii	c	xi kl.	Oct.assum.	vii	xx	viii	ii
xxiii	d	x kl.	Fast.	ix	xxi	x	iii
xxiiii	e	ix kl.	Bartho.Ap.	Eccl.xxv.	xxii	Eccle.xxix.	i.John.i.
xxv	f	viii kl.	Lewes kin.	Dani. xi.	xxiii	Dani.xii	ii
xxvi	g	vii kl.	Seuerine.	xiii	xxiiii	xiiii	iii
xxvii	A	vi kl.	Rufe. mar.	Osee.i.	xxv	Ose.ii.iii.	iiii
xxviii	b	v kl.	Augustine.	iiii	xxvi	v.vi.	v
xxix	c	iiii kl.	Head.of Jo.	vii	xxvii	viii	i.iii. John
xxx	d	iii. kl.	Felis & au.	ix	xxviii	x	Jude.i.
xxxi	e	prid kl.	Curb. virg.	xi	Mach.i.	xii	Rom.i.

¶September hath .xxx. dayes.

Sunne ryseth houre .v.minut.xx.
Sunne falleth houre .v. minut.xx.

		Morning praier.		Euening praier.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	Kalend	Giles.	Olee.xiiii.	Hath.ii.	Le.xiiii.	Rom.ii.
ii	g iiii No.	Anton.mar.	Joel.i.	iii	Joel.ii.	iii
iii	A iii No.	Ord.of Cre.	iii	iiii	Amos.i.	iiii
iiii	b pzid No.	Tran.of cut	Amos.ii.	v	iii	v
v	c Jonas	Dog dai.end	iiii	vi	v	vi
vi	d viii Id.	Eugenius.	vi	vii	vii	vii
vii	e vii Id.	Enurch.bish.	vii	viii	ix	viii
viii	f vi Id.	Nati.of Pa.	Abdias.i.	ix	Jonas.i.	ix
ix	g v Id.	Geargo.mar	Jon.ii. iii.	x	iiii	x
x	A iiii Id.	Hilmist. bish.	Mich.i.	xi	Mich.ii.	xi
xi	b iii Id.	Prot. e Jac.	iii	xii	iiii	xii
xii	c pzid Id.	Marci. bish.	v	xiii	vi	xiii
xiii	d Idus	Sol in libza	vii	xiiii	Nanm.i.	xiiii
xiiii	e xviii kl.	Holy crosse.	Naum.ii.	xv	iii	xv
xv	f xvii kl.	Equinoct.	Abacuc.i.	xvi	Abacuc.ii.	xvi
xvi	g xvi kl.	Edith vir.	iii	xvii	Soph.i.	i.Coz.i.
xvii	A xv kl.	Lamb.bish.	Soph.ii.	xviii	iii	ii
xviii	b xiiii kl.	Mict. e Coz.	Agge.i.	xix	Agge.ii.	iii
xix	c xiii kl.	Janua.mar.	Zacha.i.	xx	Za.ii.iii.	iiii
xx	d xii kl.	Fast.	iiii.v.	xxi	vi	v
xxi	e xi kl.	S.Matthe.	Eccl.xxv.	xxii	Ecc.xxviii	vi
xxii	f x kl.	ma.e his fel.	Zach.vi.	xxiii	Zach.viii	vii
xxiii	g ix kl.	Cecla.vir.	ix	xiiii	x	viii
xxiiii	A viii kl.	Andoc mar.	xi	xxv	xii	ix
xxv	b vii kl.	Firmin bi.	xiii	xxvi	xiiii	x
xxvi	c vi kl.	Cipz. bish.	Mala.i.	xxvii	Mala.ii.	xi
xxvii	d v kl.	Co.e Dam.	iii	xxviii	iiii	xii
xxviii	e iiii kl.	Fast.	Toby.i	Mark.i.	Toby.ii.	xiii
xxix	f iii kl.	S.Michael.	Eccl. xxix.	ii	Eccl.xliii.	xiiii.
xxx	g pzid kl.	Hier.pzieft.	Toby. iii.	iii	Toby.iii.	xv

October hath.xxxi. dayes.

Sunne ryseth. 6.hour.34. minut.
Sunne falleth. houre 5.minut.26.

				Morning praier.		Euening prayer.	
				i.Lesson	ii.Lesson.	i.Lesson.	ii. Lesson
i	A	Kalend	Remige.	Tobi.v.	Mark.iiii.	Tobi.vi.	i.Cor.xv
ii	b	vi No.	Leodegary.	vii	v	viii	ii.Cor.i.
iii	c	v No.	Cand. mar.	ix	vi	x	ii
iiii	d	iiii No.	Fran con.	xi	vii	xii	iii
v	e	iii No.	Appol.mar.	xiii	viii	xiiii	iiii
vi	f	prid No.	Fayth.	Judith.i.	ix	Judith.ii.	v
vii	g	Nonas	Marke.	iii	x	iiii	vi
viii	A	viii Id.	Pilag mar.	v	xi	vi	vii
ix	b	vii Id.	Dennis.	vii	xii	viii	viii
x	c	vi Id.	Term begin.	ix	xiii	x	ix
xi	d	v Id.	Nicale bish.	xi	xiiii	xii	x
xii	e	iiii Id.	Wilfrid bis.	xiii	xv	xiiii	xi
xiii	f	iii Id.	Edward	xv	xvi	xvi	xii
xiiii	g	prid Id.	Sol in scorp.	Wisd.i.	Luke.vi.i.	Wisd.ii.	xiii
xv	A	Idus	Wolfra.bish.	iii	vi.i	iiii	Gala.i.
xvi	b	xvii kl.	November.	v	ii	vi	ii
xvii	c	xvi kl.	Etheldrede.	vii	iii	viii	iii
xviii	d	xv kl.	Luke euang.	Eccle.ii	iiii	Job.i.	iiii
xix	e	xiiii kl.	Fredes. virg.	Wisd. ix.	v	Wisd.x.	v
xx	f	xiii kl.	Austreb vir.	xi	vi	xii	vi
xxi	g	xii kl.	Ursula vir.	xiii	vii	xiiii	Ephes.i
xxii	A	xi kl.	Mary Sal.	xv	viii	xvi	ii
xxiii	b	x kl.	Roman.mar.	xvii	ix	xviii	iii
xxiiii	c	ix kl.	Pag.bishop.	xix	x	Eccles.i.	iiii
xxv	d	viii kl.	Crispine.	Eccle.ii.	xi	iii	v
xxvi	e	vii kl.	Euer. bishop.	iiii	xii	v	vi
xxvii	f	vi kl.	Fast.	vi	xiii	vii	Phil.i.
xxviii	g	v kl.	Simon & Jud.	Job.24.25	xiiii	Job.xiii.	ii
xxix	A	iiii kl.	Marcel.bish.	Eccle.viii	xv	Eccle.x.	iii
xxx	b	iii kl.	German.	x	xvi	xi	iiii
xxxi	c	prid.kl.	Fast.	xii	xvii	xiii	Colol.i.

¶ November. hath. xxx. daies.

Sunne { riseth / falleth } your { 7. minut. 34. / 4. minut. 26. }

				Morning praier.		Euening praier.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	d	Kalend	All Saints.	Wisd. iii.	Heb. xi. xii.	Wisd. v.	Apo. xix.
ii	e	iiii No.	All soules.	Eccl. xliii	Luk. xviii.	Eccle. xx.	Colo. ii
iii	f	iii No.	Manet. bis.	xvi	xix	xix	iii
iiii	g	prid No.	Amantius.	xviii	xx	xix	iiii
v	A	Nonas	Lette priest	xx	xxi	xxi	i. Thes. i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.	Milfri. arc	xxiiii	xxiii	xxv *	iii
viii	d	vi Id.	The. iiii. cr.	xxvii	xxiiii	xxviii	iiii
ix	e	v Id.	Theodoze.	xxix	John. i.	xxx	v
x	f	iiii Id.	mar. b. of R.	xxxi	ii	xxxii	ii. Thes. i
xi	g	iii Id.	Martin bish	xxxiii	iii	xxxiiii	ii
xii	A	prid. Id.	Dol. in Sag.	xxxv	iiii	xxxvi	iii
xiii	b	Idus	Brice.	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii kl.	Decembris	xxxix	vi	xl	ii. tit.
xv	d	xvii kl.	Machute.	xli	vii	xlii	iiii
xvi	e	xvi kl.	Edmo. arc.	xliii	viii	xliiii	v
xvii	f	xv kl.	Hugo bish.	xlv	ix	xlvi	vi
xviii	g	xiiii kl.	Init. reg. Eliz	xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii kl.	Oct. mart.	xlix	xi	l	ii
xx	b	xii kl.	Edmond k.	li	xii	Baruc. i.	iii
xxi	c	xi kl.	Pzele mar.	Baruc. ii.	xiii	iii	iiii
xxii	d	x kl.	Cycelie	iiii	xiiii	v	Titus. i.
xxiii	e	ix kl.	Clement.	vi	xv	Olay. i.	ii. iii.
xxiiii	f	viii kl.	Crisp. mar.	Olay. ii.	xvi	iii	Phil. i.
xxv	g	vii kl.	Katherine.	iiii	xvii	v	Hebr. i.
xxvi	A	vi kl.	Lyne bish.	vi	xviii	vii	ii
xxvii	b	v kl.	Agricole.	viii	xix	ix	iii
xxviii	c	iiii kl.	Rufke. mar.	x	xx	xi	iiii
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	prid kl.	Andrew ap.	Prou. xx	Acts. i.	Prou. xxi	vi

* Note that the beginning of the. xxvi. Chapter of Eccles. (vnto) But when one is. &c. must be read with the. xxv. Chapter.

October hath.xxxi.dayes.

Sunne { ryseth. 6.hour.34. / falleth. 5.hour.26. }

				Morning praier.		Euening prayer.	
				i.Lesson	ii.Lesson.	i.Lesson.	ii. Lesson
i	A	Kalend	Remige.	Tobi.v.	Mark.iiii.	Tobi.vi.	i.Cor.xv
ii	b	vi No.	Leodegary.	vii	v	viii	ii.Cor.i.
iii	c	v No.	Cand. mar.	ix	vi	x	ii
iiii	d	iiii No.	Fran con.	xi	vii	xii	iii
v	e	iii No.	Appol.mar.	xiii	viii	xiiii	iiii
vi	f	prid No.	Fayth.	Judith.i.	ix	Judith.ii.	v
vii	g	Nonas	Marke.	iii	x	iiii	vi
viii	A	viii Id.	Pilag mar.	v	xi	vi	vii
ix	b	vii Id.	Dennis.	vii	xii	viii	viii
x	c	vi Id.	Term begin.	ix	xiii	x	ix
xi	d	v Id.	Nicase bish.	xi	xiiii	xii	x
xii	e	iiii Id.	Wilfrid bir.	xiii	xv	xiiii	xi
xiii	f	iii Id.	Edward	xv	xvi	xvi	xii
xiiii	g	pr̄id Id.	Sol in scorp.	Wisd.i.	Luke.vi.i.	Wisd.ii.	xiii
xv	A	Idus	Wolfra.bish.	iii	vi.i	iiii	Gala.i.
xvi	b	xvii kl.	November.	v	ii	vi	ii
xvii	c	xvi kl.	Etheldrede.	vii	iii	viii	iii
xviii	d	xv kl.	Luke euang.	Eccle.ii	iiii	Job.i.	iiii
xix	e	xiiii kl.	Fredes. virg.	Wisd. ix.	v	Wisd.x.	v
xx	f	xiii kl.	Austreb bir.	xi	vi	xii	vi
xxi	g	xii kl.	Ursula bir.	xiii	vii	xiiii	Ephes.i
xxii	A	xi kl.	Mary Sal.	xv	viii	xvi	ii
xxiii	b	x kl	Roman.mar.	xvii	ix	xviii	iii
xxiiii	c	ix kl	Wag.bishop.	xix	x	Eccles.i.	iiii
xxv	d	viii kl.	Crispine.	Eccle.ii.	xi	iii	v
xxvi	e	vii kl.	Euer. bishop.	iiii	xii	v	vi
xxvii	f	vi kl.	Fast.	vi	xiii	vii	Phil.i.
xxviii	g	v kl.	Simon & Jud.	Job.24.25	xiiii	Job.xiii.	ii
xxix	A	iiii kl.	Narcis.bish.	Eccle.viii	xv	Eccle.ix.	iii
xxx	b	iii kl.	German.	x	xvi	xi	iiii
xxxi	c	pr̄id.kl.	Fast.	xii	xvii	xiii	Colos.i.

¶ November hath xxx. daies.

Sunne { riseth / falleth } houres { 7. minut. 34. / 4. minut. 26. }

				Morning praier.		Euening praier.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	d	kalendo	Al Saints.	Wisd. iii.	Heb. xi. vii.	Wisd. v.	Apo. xix.
ii	e	iiii No.	Al soules.	Eccl. xliii	Luk. xviii.	Eccle. xv.	Colo. ii
iii	f	iii No.	Manet. bis.	xvi	xix	xix	iii
iiii	g	prid No.	Amantius.	xviii	xx	xix	iiii
v	A	Nonas	Lette priest	xx	xxi	xxi	i. Thes. i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.	Willfri. arc	xxiiii	xxiii	xxv *	iii
viii	d	vi Id.	The. iiii. cr.	xxvii	xxiiii	xxviii	iiii
ix	e	v Id.	Theodore.	xxix	John. i.	xxx	v
x	f	iiii Id.	mar. v. of K.	xxxi	ii	xxxii	ii. Thes. i
xi	g	iii Id.	Martin bish	xxxiii	iii	xxxiiii	ii
xii	A	prid. Id.	Solin Sag.	xxxv	iiii	xxxvi	iii
xiii	b	Idus	Wrice.	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii kl.	Decembris.	xxxix	vi	xl	ii. iii.
xv	d	xvii kl.	Machute.	xli	vii	xlii	iiii
xvi	e	xvi kl.	Edmo. arc.	xliii	viii	xliiii	v
xvii	f	xv kl.	Hugo bish.	xlv	ix	xlvi	vi
xviii	g	xiiii kl.	Init. reg. Eliz	xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii kl.	Oct. mart.	xlix	xi	l	v
xx	b	xii kl.	Edmond k.	li	xii	Baruc. i.	iii
xxi	c	xi kl.	Prele mar.	Baruc. ii.	xiii	iii	iiii
xxii	d	x kl.	Cycelie	iiii	xiiii	v	Titus. i.
xxiii	e	ix kl.	Clement.	vi	xv	Esay. i.	ii. iii.
xxiiii	f	viii kl.	Grilo. mar.	Esay. ii.	xvi	iii	Phil. i.
xxv	g	vii kl.	Katherine.	iiii	xvii	v	Hebr. i.
xxvi	A	vi kl.	Lyne bish.	vi	xviii	vii	ii
xxvii	b	v kl.	Agricole.	viii	xix	ix	iii
xxviii	c	iiii kl.	Rufke. mar.	x	xx	xi	iiii
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	prid kl.	Andrew ap.	Rom. xx	Acres. i.	Rom. xxi	vi

* Note that the beginning of the xxvi. Chapter of Eccles. (vnto) But when one is. &c. must be read with the xxv. Chapter.

December.hath.xxxi.dayes.

Sunne { ryseth / falleth } houre { 8.minut. 12. / 3.minut. 48. }

			Morning praier.		Euening praier.	
			i.Lesson.	ii.Lesson.	i.Lesson.	ii. Lesson
i	f kalend	Elige bith.	Clay.xliii.	Acts.ii.	Clay.xb.	Heb2.vii.
ii	g iiii No.	Liban.	xbi	iii	xbii	viii
iii	A iii No.	Depos. Cl.	xbiii	iiii	xix	ix
iiii	b p2id No.	Barba.virg.	xx.xxi	b	xxii	x
b	c Nonas	Sabe abbot.	xxiii	bi	xxiiii	xi
bi	d viii Id.	Nicholas.	xxb	bi.vii	xxbi	xii
bii	e vii Id.	Oct. of an	xxbii	bi.biii.	xxbiii	xiii
biii	f bi Id.	Con.of ma.	xxix	biii	xxx	James.i.
ix	g b Id.	Cip2iã mar.	xxxi	ix	xxxii	ii
x	A iiii Id.	Elaia.	xxxiii	x	xxxiiii	iii
xi	b iii Id.	Damas.	xxxb	xi	xxxbi	iiii
xii	c p2id. Id.	Sol in capz.	xxxbii	xii	xxxbiii	b
xiii	d Idus	Lucy virgin.	xxxix	xiii	xl	i.Pet.i.
xiiii	e xix kl.	Januarii.	xlj	xiiii	xlii	ii
xb	f xbiii kl.	Valerius.	xliii	xb	xliiii	iii
xbi	g xbii kl.	Gelfrey p2i.	xlb	xbi	xlviii	iiii
xbii	A xbi kl.	Laza. bish.	xlbii	xbii	xlbiii	b
xbiii	b xb kl.	Graci bish.	xlix	xbiii	l	ii.Pet.i.
xix	c xiiii kl.	Crepin.	li	xix	lii	ii
xx	d xiii kl.	Fast.	liii	xx	liiii	iii
xxi	e xii kl.	Thomas Ap.	P2o.xxiii.	xxi	P2o.xxiiii.	i.John.i
xxii	f xi kl.	xxx. martirs.	Clay.lb	xxii	lbi	ii
xxiii	g x kl.	Wicor birg.	lbii	xxiii	lbiii	iii
xxiiii	A ix kl.	Fast.	lix	xxiiii	lx	iiii
xxb	b biii kl.	Christmas.	Clay.ix.	Luke.xxi.	Clay. bii.	Titus.i
xxbi	c bii kl.	S. Stephen	P2o. xxbiii	Act.bi.bii	Eccles.iiii.	Acts.bii
xxbii	d bi kl.	S. John	Eccle.b.	Apoc.i.	Eccles.bi.	Apo.xxii
xxbiii	e b kl.	Innocentes.	Jere.xxxi.	Acts.xxb.	Wisd.i.	i.John.b.
xxix	f iii kl.	Thoma. Bec	Clay.lxi	xxbi	Clay.lxii.	ii.John.
xxx	g ii kl.	Trã.of Ja.	lxiii	xxbii	lxiiii	iii.John
xxxi	A p2id. kl.	Siluester bi.	lxb	xxbiii	lxbi	Jud.i.

A Table for the order of the Psalmes to be sayd at Morning and Euening prayer.

	Morning prayer.	*Euening prayer.*
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxiiii.
vii	xxxv.xxxvi.	xxxvii
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix cl.

The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

The olde Teſtament.

THE olde Teſtament is appoynted for the firſt leſſons at Morning and Euening prayer, and ſhall be reade thorough euery yeare once, except certaine Bokes and Chapters, which be leaſt edifying, and might beſt be ſpared, & therefore are left vnread.

The newe Teſtament

¶ The Newe Teſtament is appointed for the ſecond Leſſons, at Morning and Euening prayer, and ſhall be read ouer orderly euery yeare thryſe, beſide the Epiſtles and Goſpels: except the Apocalips, out of the which, there be onely certayne Leſſons appointed vpon diuers feaſtes.

Leſſons.

¶ And to know what Leſſons ſhall be reade euery day, find the day of the moneth in the kalender following, and there ye ſhall perceyue the Bokes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

Proper Pſalmes.

¶ And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for any feaſt, moueable, or vnmoueable: then the Pſalmes and Leſſons appointed in the kalender, ſhall be omitted for that tyme.

¶ Ye muſt note alſo, that the Collect, Epiſtle, and Goſpell, apointed for the Sunday, ſhall ſerue all the weke after, except there fall ſome feaſt that hath his proper.

The leape yeare.

¶ This is alſo to be noted, concerning the leape yeres, that the. xxv. day of February, which in leape yeares is counted for two dayes, ſhall in thoſe two dayes alter neyther Pſalme nor Leſſon, but the ſame Pſalmes and Leſſons which be ſayde at the firſt day, ſhall ſerue alſo for the ſeconde day.

¶ Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpell, is not expreſſed, there ye muſt begin at the beginning of the Chapter.

The order where

Morning and Euening prayer shal be vsed and saide.

Liturgies Englished, Ch. 4. Common Prayer

¶ The ordering and Saying of Morning prayer shall be in the accustomed place of the Quyre, Closett, or Chauncell, except it shall be otherwise determined by the Ordinary of the place. And the Chauncelles shall remayne as they haue bene in times past.

¶ And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornamentes in the Churche, as were in vse by authoritie of Parliament in the second yere of the reigne of king Edward the sixth, according to the Acte of Parliament set in the beginning of this Booke.

The order for Morning prayer daylie throughout the yere.

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loude voyce some one of these sentences of the Scriptures that folowe. And then he shall say that which is written after the saide sentences.

¶ At what time soeuer a sinner doth repent him of his sinne from the botome of his hart, I will put all his wickednes oute of my remembraunce, sayeth the Lorde. Eze. xviij.

I do knowe mine owne wickednes, and my sinne is alway against me. Psal. li.

¶ Turne thy face away from our sinnes (O Lord) and blot out all our offences. Psal. li.

A i Also folow-

Psal.li. A sorowfull spirite is a sacrifice to God: despise not (O Lorde) humble and contrite heartes.

Joel.ii. Rent your heartes and not your garmentes, and turne to the Lorde your God, because he is gentle and mercifull, he is pacient and of muche mercy, and such a one that is sory for your afflictions.

Dani.ix. To thee O Lorde God belongeth mercy and forgeuenesse: for we haue gone away from thee, and haue not harkened to thy voyce, whereby we might walke in thy lawes, whiche thou hast appointed for vs.

Jerem.ii Correct vs, O Lorde, and yet in thy iudgement, not in thy fury, lest we shoulde be consumed and brought to nothing.

Math.iii. Amende your liues, for the kingdome of God is at hande.

Luke.xv. I will go to my father and say to him: father I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne.

Psal.cxlii. Enter not into iudgement with thy seruauntes, O Lorde: for no flesshe is righteous in thy sight.

i.Joh.i. If we say that we haue no sinne, we deceyue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundrie places, to acknowledge and confesse our manyfolde sinnes and wickednesse, and that we should not dissemble, nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowely, penitent and obedient hart, to the end that we may obtaine

forgeuenes of the same by his infinite goodnes and mercy. And although we ought at all times humbly to acknowledge our sinnes before GOD, yet ought we most chiefly so to do, when we assemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his most worthie prayse, to heare his most holy worde, and to aske those thinges which be requisite and necessary as well for the body as the soule. Wherefore I praye and beseche you, as many as be here present to accompany me with a pure heart and humble voice, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be said of the whole congregation, after the Minister, kneeling.

Almightie and most mercifull father, we haue erred and strayed from thy wayes like lost shepe, we haue followed to much the deuices and desires of our owne hertes, we haue offended against thy holye lawes, we haue left vndone those things which we ought to haue done, and we haue doone those thinges which we ought not to haue doone, and there is no health in vs, but thou O Lorde haue mercy vpon vs miserable offendours. Spare thou them O God, which confesse their faultes. Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lorde. And graunt, O most mercifull father, for his sake, that we maye hereafter liue a godlye, righteous, and sober life, to the glorie of thy holye name. Amen.

¶ The absolution to be pronounced by the Minister alone.

Almighty God, the father of our lorde Jesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes and liue, and hath geuen power and commaundement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolueth all them which truely repent, and vnfaignedlye beleue his holye Gospell. Wherfore we beseche him to graunt vs true repentaunce and his holy spirite, that those thinges may please him whiche we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioye through Jesus Christ our Lorde.

¶ The people shall answere. Amen.

¶ Then shall the Minister begin the Lordes prayer with a lowde voyce.

Our father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Geue vs this daye our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

¶ Then the Priest shall say.

O Lorde open thou our lippes.

¶ Answere.

And our mouth shall shewe forth thy prayse.

¶ Priest.

O God

O God make speede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Glory be to the father, and to the sonne, and to the holy Ghost.

As it was in the beginning, is nowe. &c.

Prayse ye the Lorde.

¶ Then shalbe saide or songe this Psalme following.

O Come let vs sing vnto the Lord: let vs heartily reioice in the strength of our saluation.

Lette vs come before his presence with thankesgeuing: and shewe our selues glad in him with Psalmes.

For the Lorde is a great God: and a great king aboue all Gods.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his handes prepared the drie lande.

O come, let vs worship and fall downe: and kneele before the Lorde our maker.

For he is the Lord our God, and we are the people of his pasture and the sheepe of his handes.

To day yf ye will heare his voyce, harden not your hearces: as in the prouocation, and as in the day of temptation in the wildernesse.

When your father tempted me: proued me, and sawe my workes.

Fortie yeres longe was I grieued with this generation, and sayde: it is a people that do erre in their hearces, for they haue not knowen my wayes.

Unto whom I ſware in my wrath: that they ſhoulde not enter into my reſt.

Glory be to the father. &c. As it was in the. &c.

¶ Then ſhall folowe certayne Pſalmes in order, as they be appointed in a Table made for that purpoſe: except there be proper Pſalmes appointed for that day. And at the ende of euery Pſalme throughout the yere, and likewiſe in the ende of Benedictus, Benedicite, Magnificat, & Nunc dimittis, ſhal be repeated.

Glory be to the father, and to the ſonne. &c.

¶ Then ſhalbe read two Leſſons diſtinctly with a loude voice, that the people may heare. The firſt of the olde Teſtament, the ſeconde of the newe. Like as they be appointed in the Kalender, except ther be proper leſſons aſſigned for that day: the miniſter that readeth the Leſſon, ſtanding and turning him ſo, as he may beſt be heard of all ſuche as be preſent. And before euery leſſon, the miniſter ſhal ſay thus. The firſt, ſecond, thirde, or fourth Chapter of Geneſis or Exodus, Mathew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter he ſhall ſay.

Here endeth ſuch a Chapter of ſuch a booke.

¶ And to thende the people may the beter heare, in ſuche places where they do ſing, there ſhall the Leſſons be ſong in a plain tune, after the maner of diſtinct reading: and likewiſe the Epiſtle and Goſpell.

¶ After the firſt Leſſon, ſhal folowe Te deum laudamus, in Engliſhe, dayly throughe the whole yere.

Te deum laudamus.

WE praiſe thee, O God: we knowledge thee to be the Lorde.

All the earth doth worſhip thee: the father euerlaſting.

To thee all Angels crye aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually do crye. Holy, holy, holy: Lorde God of Saboth.

Heauen and earth are full of the Maieſtie of thy

thy glory.
The glorious company of the Apostles, prayse thee.
The goodly felowship of the Prophetes, prayse thee.
The noble army of Martirs, prayse thee.
The holy Churche throughout all the worlde, doth knowledge thee.
The father of an infinite maiestie.
Thy honorable, true, and onely sonne.
Also the holy ghost the comforter.
Thou art the king of glory, O Christ.
Thou art the euerlasting sonne of the father.
When thou tokest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.
When thou haddest ouercomed the sharpenesse of death, thou diddest open the kingdome of heauen to all beleuers.
Thou sittest on the right hande of God, in the glorye of the father.
We beleue that thou shalt come to be our iudge.
We therfore pray thee helpe thy seruauntes, whom thou hast redeemed with thy precious bloud.
Make them to be numbred with thy Sainctes in glory euerlasting.
O Lorde saue thy people: and blesse thine heritage.
Governe them and lift them vp for euer.
Day by day we magnifie thee.
And we worship thy name euer worlde without ende.
Vouchsafe (O Lorde) to kepe vs this day without sinne.
O Lorde haue mercy vpon vs, haue mercy vpon vs.
O Lorde, let thy mercy lighten vppon vs: as our trust is in thee.

O Lorde in thee haue I trusted: let me neuer be confounded.

Or this Canticle. *Benedicite omnia opera. &c.*

Benedicite. O All ye woorkes of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye Angelles of the Lorde, bleſſe ye the Lorde: prayſe ye him, and magnifie him for euer.

O ye heauens bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye powers of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſhowres and deawe, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye windes of God bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye fyre and heate bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye Winter and Sommer, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye deawes and froſtes, bleſſe ye the lord: prayſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye Ile and ſnowe bleſſe ye the Lorde: prayſe

him

him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye lyght and darkneſſe, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe him and magnifie him for euer.

O ye mountaynes and hilles, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye greene thinges vpon the earth, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye welles bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſeas and fluddes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye beaſtes and cattayle, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye children of men bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let Iſraell bleſſe the Lorde: prayſe him and magnifie him for euer.

O ye Prieſtes of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſeruauntes of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſpirites and ſoules of the righteous, bleſſe

ye

ye the Lord: prayse him and magnifie him for euer.
O ye holy and humble men of heart, bleſſe ye the Lord: prayse him and magnifie him for euer.
O Ananias, Azarias, and Miſaell, bleſſe ye the Lorde: prayse him and magnifie him for euer.
Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is nowe. &c.

¶ And after the ſecond Leſſon, ſhall be ſayd Benedictus in Engliſhe, as followeth.

Benedictus.

BLeſſed be the Lorde God of Iſraell: for he hath viſited & redemed his people.
And hath rayſed vp a mightie ſaluation for vs: in the houſe of his ſeruaunt Dauid.
As he ſpake by the mouth of his holy Prophets: which haue bene ſence the worlde began.
That we ſhoulde be ſaued from our enemies: and from the handes of all that hate vs.
To perfourme the mercy promiſed to our forefathers: and to remember his holy couenaunt.
To perfourme the othe whiche he ſware to our forefather Abraham: that he would geue vs.
That we being deliuered out of the handes of our enemies: might ſerue him without feare.
In holyneſſe and righteouſnes before him: all the dayes of our life.
And thou childe ſhalt be called the Prophet of the higheſt: for thou ſhalt go before the face of the Lorde to prepare his wayes.
To geue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.
Through the tender mercy of our God: whereby the day ſpring from an high, hath viſited vs.

To

To geue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne &c.

As it was in the beginning, is nowe, &c.

¶ The C. Psalme. Iubilate.

Be ioyfull in the Lorde (all ye landes:) *Iubilate.* serue the Lord with gladnes, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people and the sheepe of his pasture.

O go your way into his gates with thankes geuing, and into his courtes with praise: be thankful vnto him, and speake good of his name.

For the Lorde is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glorie be to the father, and to the sonne, and to the holy Ghost.

As it was in the beginning, is nowe, and euer shalbe worlde without ende. Amen.

¶ Then shalbe saide the Crede, by the Minister and the people, standing.

Beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his onely sonne our Lorde. Which was conceiued by the holy Ghost, borne of the virgin Marye. Suffered vnder Pontce Pilate was crucified, dead, and buried. He descended into hell. The third day he rose againe from the dead.

he ascended into heauen, and sitteth on the right
hande of God the father almightie. From thence
shall he come to iudge both the quicke and dead. I
beleue in the holy Ghost. The holy Catholique
Churche, the Communion of Sainctes. The for-
geuenesse of sinnes. The resurrection of the bodye.
And the life euerlasting. Amen

¶ And after that these prayers folowing, alwell at Euening
prayer as at Morning prayer, all deuoutly kneeling. The Mi-
nister first pronouncing with a loude voyce.

The Lorde be with you.

¶ Aunswere.

And with thy spirite.

¶ The Minister.

Let vs praye.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people shall say the Lords
prayer in English, with a loude voyce.

Our father which art in heauen. &c.

¶ Then the Minister standing vp shall say.

O Lorde shewe thy mercie vpon vs.

¶ Aunswere.

And graunt vs thy saluation.

¶ Priest.

O Lorde saue the Queene.

¶ Aunswere.

And mercyfully heare vs when we call vpon thee.

¶ Priest.

Indue thy Ministers with righteousnes.

¶ Aunswere.

And make thy chosen people ioyfull.

¶ Priest.

Lorde saue thy people.

¶ Aunswere

¶ Aunſwere.

And bleſſe thine inheritaunce.

¶ Prieſt.

Geue peace in our time, O Lorde.

¶ Aunſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

¶ Prieſt.

O God, make cleane our heartes within vs.

¶ Aunſwere.

And take not thy holy ſpirite from vs.

¶ Then ſhall folowe three Collectes. The firſt of the daye, which ſhalbe the ſame that is appointed at the Communion. The ſeconde for peace. The thirde for grace to liue well. And the two laſt Collectes ſhall neuer alter, but dayly be layde at Morning prayer throughout all the yere, as foloweth.

¶ The ſeconde Collect for peace.

O God, whiche art aucthour of peace and louer of concorde, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: Defende vs thy humble ſeruauntes in all aſſaultes of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lorde. Amen.

¶ The thirde Collect for grace.

O Lorde our heauenlye father, almightie and euerlaſting God, whiche haſt ſafely brought vs to the beginning of this daye, defende vs in the ſame with thy mightie power, and graunt that this day we fall into no ſinne, neyther runne into any kinde of daunger, but that all our doinges may be ordered by thy gouernaunce, to do alwayes that is righteous in thy ſight, through Jeſu Chriſt our Lorde. Amen.

An order for Euening prayer, throughout the yere.

¶ The Priest shall say.

Our father which art in heauen, &c.

¶ Then likewise he shall say.

O Lorde open thou our lippes.

¶ Aunswere.

And our mouth shall shewe forth thy prayse.

¶ Priest.

O God make speede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is nowe, &c.
Prayse ye the Lorde.

¶ Then Psalmes in order as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that daye. After that, Magnificat in Englishe, as followeth.

MY soule doth magnifye the Lorde: and my spirite hath reioiced in God my Sauiour.

For he hath regarded: the lowelinesse of his handmaiden.

For beholde, from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout all generations.

He

He hath shewed strength with his arme: he hath
scattered the proude in the ymagination of their
hearres.

He hath put downe the mighty from their seate:
and hath exalted the humble and meeke.

He hath filled the hungry with good things, and
the riche he hath sent emptie away.

He remembring his mercy, hath holpen his ser-
uaunt Israell: as he promised to our forefathers
Abraham, and his seede for euer.

Glory be to the father, and to the sonne. &c.
As it was in the beginning, is nowe. &c.

¶ Or els this Psalme.

Sing vnto the Lorde a newe song:
for he hath done marueylous thin-
ges.

With his owne right hande, and
with his holy arme: hath he gotten
him selfe the victorie.

The Lorde declared his saluation: his righte-
ousnes hath he openly shewed in the sight of the
Heathen.

He hath remembred his mercy and trueth to-
wardes the house of Israel: and all the endes of the
world haue sene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye
landes: sing, reioyce, and geue thankes.

Prayse the Lorde vpon the Harpe: sing to the
harpe with a Psalme of thankes geuing.

With Trumpettes also and Shawmes: O shew
your selues ioyfull before the Lorde the king.

Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

Let the fluddes clappe their handes, and let the hilles be joyfull together before the Lorde: for he is come to judge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Then a Lesson of the newe Testament. And after that, Nunc dimittis in Englishe, as followeth.

ORd nowe lettest thou thy seruaunt depart in peace: according thy worde.

For mine eyes haue seene thy saluation: whiche thou hast prepared before the face of all people.

To be a light to lighten the Gentyles: and to be the glory of thy people Israell.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Or els this Psalme.

GOd be mercifull vnto vs, and bielle vs: and shewe vs the light of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauinge health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Let the people prayse thee, O God: let all the people prayse thee.

Then shal the earth bring forth her encrease: and God, euen our owne God shall geue vs his blessing.

God shall blesse vs, and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Then shall folowe the Crede with other prayers, as is before appointed at Morning prayer after Benedictus. And with three Collectes: Fyrst of the day, the seconde of peace, the thirde, for ayde against al perilles, as hereafter foloweth. Whiche two last Collectes shall be dayly sayde at Euening prayer without alteration.

¶ The seconde Collect at Euening prayer.

O God, from whom all holy desires, all good counsayles, and all iust workes do procede: geue vnto thy seruauntes that peace, whiche the world can not geue: that both our hartes may be set to obey thy commaundementes, and also that by thee, we being defended from the feare of our enemies, may passe our time in reste and quietnes: through the merites of Jesus Christ our Sauiour. Amen.

¶ The thirde Collect for ayde against all perils.

LYghten our darknes we beseche thee, O Lord, and by thy great mercy defende vs from all perils and daungers of this night, for the loue of thy only sonne our sauiour Jesus Christ. Amen.

¶ In the feastes of Christmas, the Epiphanie, Saint Mathie, Easter, Thassention, Pentecost, Saint John Baptist, Saint James, Saint Bartholomewe, Saint Mathewe, Saint Simon and Jude, Saint Andrewe, and Trinitie Sunday: shal be longe or sayd immediatly after Benedictus, this confession of our Christian fayth.

Quicunque vult.

Holoeuer will be saued: before all thinges it is necessarie that he holde the Catholique fayth.

Which faith, except euery one do kepe holy and vndefiled: without doubt he shall perishe euerlastingly.

And the Catholique fayth is this: that we worship one God in trinitie, and trinitie in vnitie.

Neyther confoundinge the persons: nor deuyding the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the Godhead of the father, of the sonne, and of the holy ghost, is all one: the glory equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and suche is the holy ghost.

The father vncreate, the sonne vncreate, and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three vncreated, but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy

holy ghoſt is God.

And yet are they not three Gods: but one God.

So likewiſe the father is Lorde, the ſonne Lorde: and the holy ghoſt Lorde.

And yet not three Lordes: but one Lorde.

For like as we be compelled by the Chriſtian veritie: to acknowledge euery perſon by him ſelfe to be God and Lorde.

So are we forbidden by the Catholique religion: to ſay there be three Gods, or three Lordes.

The father is made of none: neither created nor begotten.

The ſonne is of the father alone: not made, nor created, but begotten.

The holy ghoſt is of the father, & of the ſonne: neither made, nor created, nor begotten, but proceding.

So there is one father, not three fathers, one ſonne, not three ſonnes: one holye ghoſt, not three holy ghoſtes.

And in this Trinitie none is afore or after other: none is greater or leſſe then another.

But the whole three perſons: be coeternall together and coequall.

So that in all thinges as is aforeſaide: the vnitie in Trinitie, and the Trinitie in vnitie is to be worſhipped.

He therfore that will be ſaued: muſt thus thinke of the Trinitie.

Furthermore, it is neceſſary to euerlaſting ſaluation: that he alſo beleue rightly in the incarnation of our Lorde Jeſu Chriſt.

For the right fayth is, that we beleue and confeſſe: that our Lorde Jeſus Chriſte the Sonne of

God, is God and man.

God, of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humayne flesshe subsisting.

Equall to the father as touching his Godhead: and inferiour to the father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuertion of the Godhead into flesshe: but by taking of the manhood into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose agayne the thirde day from the dead.

He ascended into heauen, he sitteth on the right hande of the father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise agayne with their bodies: and shall geue accompt for their owne workes.

And they that haue done good, shall go into life euerlasting: and they that haue done euill, into euerlasting fyre.

This is the Catholique fayth: whiche except a man beleue faythfully, he can not be saued.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Thus endeth the order of Morning and Euening prayer, through the whole yere.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the sonne redemer of the worlde: haue mercy vpon vs miserable sinners.

O God the sonne redemer of the world: haue mercy vpon vs miserable sinners.

O God the holy ghost, proceading from the father and the sonne: haue mercye vppon vs miserable sinners.

O God the holy ghost, proceading from the father and the sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vppon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeaunce of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angrie with vs for euer.

Spare vs good Lorde.

From all euill and mischiefe, from sinne, from the craftes and assaultes of the deuill, from thy wrath, and from euerlasting dampnation.

Good Lorde deliuer vs.

From all blindnes of heart, from pride, vayne glorie and hypocrisie, from envy, hatred, and malyce,

and all vncharitablenes.

Good Lorde deliuer vs.

From fornication and all other deadly sinne, and from all the deceiptes of the worlde, the flesshe and the deuill.

Good Lorde deliuer vs.

From lightning and tempest, from plage, pestilence, and famine, from battayle and murther, and from sodayne death.

Good Lorde deliuer vs.

From sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterie of thy holy incarnation, by thy holye natiuitie and circumcision, by thy Baptisme, fasting and temptation.

Good Lorde deliuer vs.

By thine agony and blouddy sweate, by thy Crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascention, and by the comming of the holy Ghost.

Good Lorde deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the daye of iudgement.

Good Lorde deliuer vs.

We sinners do beseche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holy Churche vniuersallye in the right waye.

VVe beseche thee to heare vs good Lorde.

That it may please thee to kepe and strengthen in the true worshipping of thee, in righteousnes and

holynes

holy̆es of hyle thy ſeruaunt Elyzabeth our moſt gracious Quéene and gouernour.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to rule hyer heart in thy layth, feare, and loue, and that ſhe maye euermoꝛe haue aſſiaunce in thee, and euer ſeeche thy honour and glory.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to be hyer defender and keeper, geuing hyer the victoꝛie ouer all hyer enemies.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to illuminate all Bi-ſhoppes, Paſtours, and Miniſters of the Churche, with true knowledge and vnderſtanding of thy woꝛde, and that bothe by their preaching and liuing, they maye ſet it forth, and ſhewe it accoꝛdingly.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee, to endue the Lordes of the counſayle, and all the nobilitie, with grace, wiſ-dome, and vnderſtanding.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to bleſſe and keepe the Magiſtrates, geuing them grace to execute iuſtice, and to maynteine truth.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to bleſſe and keepe all thy people.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to geue to all nations, vni-tie, peace, and concoꝛde.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to graue in all hearts to loue and dread thee, and diligently to liue after thy commaundementes.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee tongeue all thy people increaſe of grace, to heare mecekly thy worde, and to receyue it with pure affection, and to bring forth the fruites of the ſpirite.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to bring into the waye of trueth, all ſuch as haue erred and are deceyued.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to ſtrengthen ſuche as do ſtande, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Sathan vnder our feete.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to viſitte, helpe, and comfort, all that be in daunger, neceſſitie, and tribulation.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to preſerue all that trauell by lande or by water, all women labouring of child, all ſicke perſons and yonge children, and to ſhewe thy pitie vpon all priſoners and captiues.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to defende and prouide for the fatherleſſe children and widdowes, and all that be deſolate and oppreſſed.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to haue mercy vpon all men

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to forgeue our enemies, perſecutours & ſlaunderers, and to turne their hearts.

We

VVe beseche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our vse the kindly fruites of the earth, so as in due time we may enioye them.

VVe beseche thee to heare vs good Lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs all our sinnes, negligences, and ignoraunces, and to endue vs with the grace of thy holy spirite, to amende our liues according to thy holy worde.

VVe beseche thee to heare vs good Lorde.

Sonne of God: we beseche thee to heare vs.

Sonne of God, we beseche thee to heare vs.

O Lambe of God that takest awey the sinnes of the worlde.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the worlde.

Haue mercy vpon vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

¶ The Versicle.

O Lorde deale not with vs after our sinnes.

¶ Aunswere.

Neyther reward vs after our iniquities.

¶ Let

℣ Let vs pray.

God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorowful, mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh agaynst vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dispersed, that we thy seruauntes being hurte by no persecutions, may euermore geue thankes vnto thee in thy holy Churche, through Iesus Christ our Lorde.

O Lorde arise, helpe vs, and deliuer vs for thy names sake.

O God we haue harde with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lorde arise, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, worlde without ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heartes.

Mercifully forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lorde Christ.

℣ The verſicle.

O Lorde let thy mercie be ſhewed vpon vs.

℟ Aunſwere.

As we do put our truſt in thee.

℣ Let vs pray.

E humbly beſeche thee, O father, mercifully to looke vppon our infirmities, and for the glorie of thy names ſake, turne from vs all thoſe euilles that we moſte righteouſlye haue deſerued, and graunt that in all our troubles we maye put our whole truſt and confidence in thy mercie, and euermore ſerue thee in holynes and purenes of liuing; to thy honour and glorie, through our onely mediatour and aduocate Jeſus Chriſt our Lord. Amen.

℣ A prayer for the Queenes Maieſtie.

Lorde our heauenlye father, high and mightie, King of Kinges, Lorde of Lordes, the onely ruler of Princes, whiche doeſt from thy throne beholde al the dwellers vpon earth, moſte hartily we beſeche thee, with thy fauour to beholde our moſte gracious Soueraygne Lady Queene Elizabeth, and ſo repleniſhe her with the grace of thy holy ſpirite, that ſhe may alway incline to thy will, and walke in thy waye, indue her plentifully with heauenly giftes, graunt her in health and wealth long to liue, ſtrengthe her that ſhe may vanquiſhe and ouercome all her enemies. And finally after this life, ſhe maye attayne euerlaſting ioye and felicitie, through Jeſus Chriſt our Lorde. Amen.

Almigh-

ALmighty and euerlasting God, whiche onely workest great maruayles, sende downe vppon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirite of thy grace, and that they maye truely please thee, powre vpon them the continuall dewe of thy blessing: graunt this, O Lorde, for the honour of our Aduocate and Mediatour Jesus Christ. Amen.

¶ A prayer of Chrisostome.

ALmighty God, which hast geuen vs grace at this time, with one accorde, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy name, thou wilt graunt their requestes: fulfyll nowe, O Lorde, the desires and petitions of thy seruauntes, as maye be moste expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlasting. Amen.

2. Corinth. 13.

THe grace of our Lorde Jesus Christ, and the loue of God, and the felowship of the holy ghost, be with vs all euermore. Amen.

¶ For rayne, yf the time require.

O God heauenly father, whiche by thy sonne Jesus Christ, hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all thinges necessary to their bodyly sustenaunce: Sende vs we beseche thee in this our necessitie, suche moderate rayne and showres, that we maye receyue the fruites of the earth, to our comforte, and to thy honour, throughe Jesus Christ our Lorde. Amen.

For

¶ For rayne weather.

O Lorde God, which for the sinne of man didst once drowne all the world, except eyght persons, and afterward of thy great mercy didst promise neuer to destroy it so agayne: We humbly beseeche thee, that although we for our iniquities haue worthily deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilte sende vs suche weather, whereby we may receyue the fruites of the earth in due season, and learne both by thy punishement to amende our liues, and for thy clemencie to geue thee prayse and glory, thorough Jesus Christ our Lorde. Amen.

¶ In the time of dearth and famine.

O God heauenly father, whose gifte it is that the rayne doth fall, the earth is fruitefull, beastes increase, and fishes do multiplie: beholde, we beseeche thee thafflictions of thy people, and graunt that the scarsitie and dearth whiche we do nowe moste iustly suffer for our iniquitie, may through thy goodnes, be mercifully turned into cheapenes and plentie, for the loue of Jesu Christ our Lorde, to whom with thee and the holy.

¶ In the time of warre.

O Almightie God, king of all kinges, & gouernour of all thinges, whose power no creature is able to resist, to whom it belongeth iustlye to punishe sinners, and to be mercifull to them that truely repent: saue and deliuer vs (we humbly beseeche thee) from the handes of our enemies, abate their pride, asswage their malice, and confounde their deuises, that wee beyng armed

with

with thy defence, may be preserued euermore from all perilles, to glorifie thee, which art the onely geuer of all victorie: through the merites of thy onely sonne Iesu Christ our Lorde.

¶ In the time of any common plague or sickenes.

Almightie God, whiche in thy wrath in the time of king Dauid, diddest slea with the plague of pestilence threescore and ten thousande, and yet remembring thy mercy, diddest saue the reste, haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then commaunde thine Aungell to ceasse from punishing: So it may nowe please thee to withdrawe from vs this plague & greeuous sickenesse, through Iesu Christ our Lorde. Amen.

O God, whose nature and propertie is euer to haue mercy, and to forgeue, receyue our humble petitions. And though we be tyed and bounde with the chayne of our sinnes: yet let the pitifulnesse of thy great mercy louse vs, for the honour of Iesus Christes sake our Mediatour and Aduocate. Amen.

vsed at the Celebration of the Lordes
Supper and holy Communion.
through the yere.

The fyrst Sunday in Aduent.

¶ The Collect.

Almightie God geue vs grace that we may cast away the workes of darkenes, and put vpon vs the armour of lighte, nowe in the time of this mortall lyfe (in the which thy sonne Iesus Christ, came to visite vs in great humilitie) that in the last day, when he shall come agayne in his glorious maiestie, to iudge both the quicke and the deade, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy ghost, nowe and euer. Amen.

¶ The Epistle.

Owe nothing to any man but this, that ye loue one another. For he that loueth another, fulfylleth the lawe. For these commaundementes: Thou shalte not commit adultrie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt not luste: and so forth (yf there be any other commaundemente) it is all comprehended in this saying: namely. Loue thy neighbour as thy selfe. Loue hurteth not his neighbour: therefore is loue the

Rom. xiij

the fulfilling of the lawe. This also, we knowe the season howe that it is time that we shoulde nowe awake out of slepe, for nowe is our saluation nearer then when we beleued. The night is passed, the day is come nye: let vs therefore cast away the dedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neyther in chaumbering and wantonnesse, neyther in stryfe, and enuying: but put ye on the Lord Iesus Christ, and make not prouision for the flesshe, to fulfill the lustes of it.

¶ The Gospell.

Math.xxi

AND when they drewe nigh to Ierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them: Go into the towne that lyeth ouer agaynst you, and anone you shal finde an Asse bound, and her colt with her, louse them & bring them vnto me. And yf any man say ought vnto you, say ye the Lorde hath neede of them, and straight way he will let them go. All this was done, that it might be fulfilled whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, beholde, thy king commeth vnto thee meke, sytting vpon an Asse, & a colt, the foale of an Asse vsed to the yoke. The disciples went and did as Iesus commaunded them, and brought the Asse and the colt, and put on them their clothes, and set him thereon. And many of the people spred their garmentes in the way. Other cut downe braunches from the trees, and strawed them in the way.

More-

Moreouer, the people that went before, and they that came after cryed, saying: Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hosanna in the highest. And when he was come to Ierusalem, all the citie was moued, saying: Who is this? And the people said: This is Iesus the Prophet of Nazareth, a citie of Galile. And Iesus went into the temple of God, and caste out all them that solde amd bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and saide vnto them: It is written. My house shall be called the house of prayer, but ye haue made it a denne of theeues.

¶ *The second Sunday in Aduent.*

¶ The Collect.

Blessed Lord, which hast caused all holy scriptures to be written for our learning: graunt vs that we may in suche wyse heare them, read, marke, learne, and inwardly digest them, that by pacience and comfort of thy holy worde, we may embrace, and euer hold faste the blessed hope of euerlasting lyfe, which thou hast geuen vs in our Sauiour Iesus Christ.

The Epistle.

Whatsoeuer thinges are written afore time, they are written for our learning, that we through pacience and comfort of the scriptures, might haue hope. The God of pacience and consolation, graunt you to be like minded one towardes another Rom. 15

nother, after the example of Christ Iesu: that ye all agreing together, may with one mouth prayse God the father of our Lord Iesu Christ. Wherefore receiue ye one another, as Christ receiued vs to the praise of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises, made vnto the fathers: and that the Gentiles might prayse God for his mercy, as it is written: For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And agayne he sayeth: Reioyce ye Gentiles with his people. And agayne: Prayse the Lorde all ye Gentiles, and laude him all ye nations together. And againe (Esay saith) there shal be the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleuing, that ye may be riche in hope, through the power of the holy Ghost.

¶ The Gospell.

Luke xxi. THere shalbe signes in the Sunne and in the Moone, and in the Starres: and in the earth the people shalbe at their wittes ende, through dispayre. The sea and the water shall roare, and mens heartes shall fayle them for feare, and for looking after those thinges which shall come on the earth. For the powers of heauen shall moue: And then shall they see the sonne of man come in a cloude, with power and great glory. When these thinges begin to come to passe, then loke vp, and lift vp your heades, for your redemption draweth nye. And he shewed them a similitude: beholde the figge tree

and

and all other trees: when they shoote forth their buddes, ye see and knowe of your owne selues that Sommer is then nie at hande. So likewise ye also (when ye see these thinges come to passe) be sure that the kingdome of God is nie. Verely I say vnto you: This generation shall not passe, till all be fulfilled. Heauen and earth shal passe, but my worde shall not passe.

¶ The thirde Sunday in Aduent.

¶ The Collect.

LOrde we beseeche thee geue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our heart, by our Lorde Iesus Christ.

¶ The Epistle.

LEt a man this wise esteme vs, euen as the ministers of Christe, and stewardes of the secretes of GOD. Furthermore, it is required of the stewardes, that a man be founde faithfull: with me it is but a verye small thing that I shoulde be iudged of you, eyther of mans iudgement: no, I iudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothing before the time, vntill the Lorde come, whiche will lighten thinges that are hid in darkenesse, and open the counsayles of the heartes, and then shall euery man haue prayse of God. 1. Cor. iiij

¶ The Gospell.

Matth.xi. WHen Iohn being in prison, heard the workes of Christe, he sent two of his Disciples, and sayde vnto him: Arte thou he that shall come, or do we looke for another? Iesus aunswered and saide vnto them: Go and shewe Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receyue the glad tidinges of the Gospell: and happie is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn: What went ye out into the wildernes to see? A reede that is shaken with the winde? Or what went ye out for to see? A man clothed in softe rayment? Beholde they that weare softe clothinge, are in kinges houses. But what went ye out for to see? A Prophet? Verely I say vnto you, and more then a Prophet. For this is he of whom it it written: Beholde I sende my messenger before thy face, whiche shall prepare thy waye before thee.

¶ The fourth Sunday in Aduent.

¶ The Collect.

LOrde raise vp (we praye thee) thy power, and come amonge vs, and with great might succour vs: that whereas (through our sinnes and wickednesse) we be sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy sonne our Lorde) may spedely deliuer vs: to whome with thee and the holy ghost, be honour

nour and glory, worlde without ende.

¶ The Epistle.

REioyce in the Lorde alway, and againe I saye reioyce. Let your softnes bee knowen to all men, the Lorde is euen at hande. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with geuing of thankes. And the peace of God (whiche passeth all vnderstanding) keepe your heartes and mindes through Christ Iesu. Phil.iiij.

¶ The Gospell.

THis is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske him what arte thou? And he confessed, and denied not, and saide plainely: I am not Christ. And they asked him, what then, art thou Helias? And he sayeth: I am not. Art thou the Prophet? And he answered, no. Then said they vnto him: What art thou, that we may geue an answere vnto them that sent vs? What sayest thou of thy selfe? He sayde: I am the voyce of a cryer in the wildernes: make straight the way of the Lorde, as sayd the Prophet Esaye. And they whiche were sent, were of the Pharisees, and they asked him, and said vnto him: Why baptisest thou then, yf thou be not Christ, nor Helyas, neyther that Prophet? Iohn answered them, saying: I baptise with water, but there standeth one among you, whom ye knowe not, he it is, whiche though he came after me, was before me, whose shoe latchet I am not worthy to vnlose. Iohn.i.

These thinges were done at Bethabara beyonde Iordan, where Iohn did baptise.

¶ *Christmas day.*

¶ The Collect.

ALmightie God, whiche hast geuen vs thy onlye begotten sonne, to take our nature vppon him, and this day to be borne of a pure virgin: Graunt that we being regenerate and made thy children by adoption and grace, may dayly be renued by thy holy spirite, through the same our Lord Iesus Christ, who liueth and reigneth with thee. &c. Amen.

¶ The Epistle.

Heb. i.

OD in times past, diuerslye and many wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spoken to vs by his owne sonne, whom he hath made heyre of all thinges, by whom also he made the worlde. Whiche (sonne) being the brightnes of his glory, and the verye ymage of his substaunce, ruling all thinges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on high, being so muche more excellent then the Aungels, as he hath by enheritaunce obtayned a more excellent name then they. For vnto whiche of the Aungels sayde he at any time: Thou art my sonne, this day haue I begotten thee. And agayne, I will be his father, and he shalbe my sonne. And againe, when he bringeth in the first begotten sonne into the worlde, he sayeth: and let all the Aungels of God worshippe him. And

vnto

vnto the Angels he sayeth: He maketh his Angels spirites, and his Ministers a flambe of fire. But vnto the sonne he sayth: Thy seate (O God) shalbe for euer and euer. The scepter of thy kingdome is a right scepter: Thou hast loued righteousnes and hated iniquitie. Wherfore God, euen thy God, hath annointed thee with oyle of gladnesse aboue thy felowes. And thou Lorde in the beginning hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perishe, but thou endurest. They all shall ware olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged: But thou art euen the same, and thy yeres shall no faile.

¶ The Collect.

IN the beginning was the worde, and the worde was with God, and God was the worde. The same was in the beginning with GOD. All thinges were made by it, and without it was made nothinge that was made. In it was life, and the life was the light of men, and the light shineth in the darknes, and the darknes comprehended it not. There was sent from God a man whose name was John. The same came as a witnesse, to beare witnesse of the light, that all men through him might beleue. He was not that light, but was sent to beare witnesse of the light. That light was the true light whiche lighteth euery man that commeth into the world. He was in the world, & the worlde was made by him, and the worlde knewe him not. He came among his owne, and his owne receyued him not. John. i.

But as manye as receiued him, to them gaue he power to be made sonnes of God, euen them that beleued on his name, whiche were borne not of bloud, nor of the will of the flesh, nor yet of the will of man, but of God. And the same woorde became flesh, and dwelte among vs, and we sawe the glorie of it, as the glorie of the only begotten sonne of the father, full of grace and trueth.

¶ *Saint Steuens day.*

¶ The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies by the example of thy Martir Sainct Steuen, who prayed for his persecutours to thee which liuest. &c.

¶ Then shall folowe a Collecte of the Natiuitie, whiche shalbe saide continually vnto Newe yeres day.

¶ The Epistle.

Actes.vij. AND Steuen beinge full of the holye Ghost, looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Jesus standing on the right hande of God, and saide: Beholde, I see the heauens open, and the sonne of man standing on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vppon him all at once, and cast him out of the Citie, and stoned him. And the witnesses layde downe their clothes at a ponge mans feete, whose name was Saule. And they stoned Steuen, calling on and saying, Lorde Jesu receiue my spirite. And he kneeled downe, and cried with a loud voice.

Lorde

Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

¶ The Gospell.

BEhold I sende vnto you Prophetes and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them shal ye scourge in your Synagoges, and persecute them from Citie to Citie, that vpon you may come all the righteous bloud which hath ben shedde vppon the earth, from the bloud of righteous Abell, vnto the bloud of Zacharias the sonne of Barachias, whom ye slewe betwene the temple and the aulter. Verely I saye vnto you, all these thinges shall come vppon this generation. O Jerusalem, Jerusalem, thou that killest the Prophetes, and stonest them whiche are sent vnto thee, howe often would I haue gathered thy children together, euen as the henne gathereth her chickins vnder her winges, and ye would not: Beholde your house is left vnto you desolate. For I say vnto you, ye shall not see me hence forth, till that ye say: Blessed is he that commeth in the name of the Lorde. Math. xxiii

¶ *Saint Iohn Euangelistes day.*

The Collect.

MErcyfull Lorde, we beseech thee to cause thy bright beames of light vppon thy Churche, that it being lightned by the doctrine of thy blessed Apostle and Euangelist John, may attaine to thy euerlasting giftes, through Jesus Christ our Lorde. Amen.

The

¶ The Epistle.

1. Iohn. i.

THat whiche was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handeled of the worde of life. And the life appeared and we haue seene and beare witnesse, and shewe vnto you that eternall life which was with the father, and appeared vnto vs. That which we haue seene and heard, declare we vnto you, that ye also may haue felowship with vs, and that our felowship may be with the father & his sonne Iesus Christ. And this we write vnto you, that ye may reioice, and that your ioy may be full. And this is the tidinges which we haue heard of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue felowship with him, and walke in darknes, we lie, and do not the truth. But and if we walke in lighte, euen as he is in light, then haue we felowship with him, and the bloud of Iesus Christ his sonne, clenseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, & the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgeue vs our sinnes, and to clense vs from all vnrighteousnes. If we say we haue not sinned, we make him a lyer, and his worde is not in vs.

¶ The Gospell.

IEsus saide vnto Peter: Folow thou me. Peter turned about, and sawe the disciple whom Iesus loued folowing (which also leaned on his brest at supper, & said: Lord, which is he that betrayeth thee?)

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When Peter therefore sawe him, he saide to Jesus: Lorde, what shall he here do? Jesus saide vnto him: If I will haue him to tary till I come, what is that to thee? folowe thou me. Then went this saying abroade among the brethren, that that disciple should not dye, yet Jesus saide not to him, he shall not dye: but if I will that he tary till I come, what is that to thee? The same disciple is he which testifieth of these thinges, and wrote these thinges; and we knowe that his testimonie is true. There are also manie other thinges which Jesus did, the whiche if they shoulde be written euery one, I suppose the worlde could not conteine the bookes that should be written.

¶ *The Innocentes day.*

¶ The Collect.

ALmightie GOD whose prayse this day the yonge Innocentes thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we do confesse, through Jesus Christ our Lorde.

¶ The Epistle.

I Loked, and loe, a Lambe stode on the mount Sion, and with him an hundred and.xliiii. M. hauing his name, and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of Harpers, Harping with their Harpes. And they song as it were a newe song before the seate, and before the foure beastes Apo.xiiij.

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beastes and the elders, and no man could learne the
song, but the hundred fortye and foure thousande,
whiche were redeemed from the earth. These are
they whiche were not defiled with women, for they
are virgins. These folowe the lambe wheresoeuer
he goeth. These were redeemed from men, beyng
the firſt fruites vnto God, and to the lambe, and in
their mouthes was founde no guile, for they are
without spot before the throne of God.

¶ The Gospell.

Math. ij. THe Angell of the Lorde appeared to
Joseph in a slepe, saying: Arise and
take the chylde and his mother, and
flee into Egipt, and be thou there
till I bring thee worde. For it will
come to passe, that Herode shall seeke
the childe to destroy him. So when he awoke, he
toke the childe & his mother by night and departed
into Egipt, & was there vnto the death of Herode,
that it might be fulfilled whiche was spoken of the
Lorde by the Prophete, saying: Out of Egipt haue
I called my sonne. Then Herode when he sawe
that he was mocked of the wise men, was exceed-
ing wroth, and sent forth men of warre, and slewe
all the children that were in Bethleem, and in all
the coastes (as many as were two yeres olde or vn-
der) according to the time whiche he had diligent-
ly knowen out of the wise men. Then was fulfil-
led that which was spoken by the Prophete Jere-
mie, where as he saide: In Rama was ther a voice
heard, lamentation, weping, and great mourning,
Rachell weping for her children, and would not be
comforted, because they were not.

The

The Collect.

Almightie God which hast geuen vs. &c.

As vpon Christmas day.

¶ The Epistle.

AND I say, that the heire (as longe as he is a childe) differeth not from a seruaunte, though he be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen so we also when we were children, were in bondage vnder the ordinaunces of the worlde: But when the time was full come, GOD sent his sonne made of a woman, and made bonde vnto the lawe, to redeeme them whiche were bonde vnto the lawe: that we through election might receiue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes: GOD hath sent the spirite of his sonne into our heartes, which cryeth, Abba, Father. Wherefore nowe, thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heyre of God through Christ. Gala. iiij.

¶ The Gospell

THis is the booke of the generation of Jesus Christ, the sonne of Dauid, the sonne of Abraham: Abraham begate Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren. Judas begat Phares and Zaram of Thamar: Phares begate Esrom: Esrom begat Aram: Aram begate Aminadab: Aminadab begat Naasson: Naasson begate Salmon: Salmon begat Boos of Rahab: Boos Matth. j.

Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Salomon, of her that was the wife of Urie: Salomon begat Roboam: Roboam begat Abia, Abia begat Asa, Asa begat Josaphat, Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas, Achas begate Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begate Jechonias and his brethren, about the time that they were caryed awaye to Babilon. And after they were brought to Babilon, Jechonias begate Salathiell: Salathiell begat Zorobabell: Zorobabell begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary, of whom was borne Jesus, euen he that is called Christ. And so al the generations from Abraham to Dauid, are. xiiii. generations. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generations. And from the captiuitie of Babilon vnto Christe, are. xiiii. generations.

The birth of Jesus Christ was on this wise: When his mother Mary was maried to Joseph (before they came to dwell together) she was found with childe by the holy Ghost. Then Joseph her husbande (because he was a righteous man, and woulde not put her to shame) was minded priuilye to departe from her. But while he thus thought: beholde, the Aungell of the Lorde appeared vnto him in sleepe, saying: Joseph, thou sonne of Dauid,

nid, feare not to take vnto thee Mary thy wyfe: for that whiche is conceyued in her, commeth of the holy Ghost. She shall bring foorth a sonne, and thou shalte call his name Jesus: for he shall saue his people from their sinnes.

All this was done that it might be fulfilled whiche was spoken of the Lorde by the Prophete, saying: Behold, a mayde shall be with childe, and shall bring foorth a sonne, and they shall call his name Emanuell: whiche yf a man interprete, is as much to say, as God with vs. And Joseph as sone as he awoke out of slepe, dyd as the Aungell of the Lorde had bidden him: and he tooke his wife vnto him, and knewe her not till she hadde brought foorth her firste begotten sonne, and called his name Jesus.

¶ *The Circumcision of Christ.*

¶ The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised and obedient to the lawe for man: graunt vs the circumcision of the spirite, that our heartes and al our members being mortified from all worldly and carnall lustes, may in al things obey thy blessed wil: through the same thy sonne Jesus Christ our Lorde.

¶ The Epistle.

BLessed is that man to whom the lord will not impute sinne: Came this blessednesse then vpon the vncircumcision, or vpon the circumcision also? for we say that fayth was reckoned to Abraham for righteousnes. Rom. iiij

Howe

Howe was it then reckened: when he was in the circumcision, or when he was in the vncircumcision: not in time of circumcision, but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the righteousnes of faith, which he hadde yet beyng vncircumcised, that he should be the father of all them that beleue, though they be not circumcised, that righteousnes might be imputed to them also, and that he might be the father of circumcision, not vnto them onely, which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the time of circumcision. For the promise (that he shoulde be heyre of the worlde) happened not to Abraham or to his seede through the lawe, but through the righteousnes of faith. For yf they which were of the lawe be heyres, then is fayth but vayne, and the promise of none effect.

¶ The Gospell.

Luke. ij. AND it fortuned, assone as the Aungelles were gone away from the shepheardes into heauen, they saide one to another: let vs go now euen vnto Bethleem, and see this thing that we heare say is happened, which the Lorde hath shewed vnto vs. And they came with hast, and found Mary and Joseph, and the Babe layde in a manger. And when they had seene it, they published abroade the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepherdes. But Mary kept all those sayinges, and pondered them in her heart. And the shep-

shepheardes returned, praysing and landing God for all the thinges that they had heard and seene, euen as it was tolde vnto them. And when the eyght day was come, that the childe shoulde be circumcised, his name was called Jesus, whiche was named of the Angell before he was conceiued in the woombe.

¶ If there be a Sunday betwene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ *The Epiphanie.*

¶ The Collect.

O God, which by the leading of a starre, diddest manifest thy only begotten sonne to the Gentiles: Mercifully graunt, that we whiche knowe thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lorde.

¶ The Epistle.

FOr this cause I Paule am a prisoner of Jesus Christ for you Heathen, yf ye haue hearde of the ministration of the grace of God whiche is geuen me to youwarde. For by reuelation shewed he the misterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye maye vnderstand my knowledge in the mistery of Christ, which misterie in times paste was not opened vnto the sonnes of men, as it is nowe declared vnto his holye Apostles and Prophetes by the spirite, that the Eph. iij.

Gentiles shoulde be inheritoures also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospell, whereof I am made a Minister, according to the gifte of the grace of God, whiche is geuen vnto me after the working of his power. Vnto me the least of all Saintes is this grace geuen, that I shoulde preache among the Gentiles the vnsercheable riches of Christ, and to make all men see what the felowship of the mistery is, whiche from the beginning of the worlde hath bene hid in God, which made all thinges, thorough Jesus Christe, to the intent that nowe vnto the rulers and powers in heauenly thinges, might be knowen by the congregation, the manyfolde wisdome of God, according to the eternall purpose whiche he wrought in Christ Jesu our Lorde, by whom we haue boldnesse and entraunce, with the confidence whiche is by the faith of him.

¶ The Gospell.

Math. ij.

When Jesus was borne in Bethleem, a citie of Jury, in the time of Herode the king: Beholde, there came wise men from the East to Jerusalem, saying: Where is he that is borne king of the Jewes? For we haue sene his starre in the East, and are come to worship him. When Herode the king had heard these thinges, he was troubled, and all the Citie of Jerusalem with him. And when he had gathered all the chiefe Priestes and Scribes of the people together, he demaunded of them where Christe shoulde be borne.

And

And they sayde vnto him, at Bethleem in Jewry. For thus it is written by the Prophete. And thou Bethleem in the lande of Jewry, art not the least among the princes of Juda: For out of thee there shall come vnto me, the Captaine that shal gouerne my people Israell. Then Herode (when he had priuely called the wise men) he enquired of them diligently what time the starre appeared. And he bad them go to Bethleem, and saide: Go your way thither and searche diligently for the childe, and when ye haue founde him, bring me worde agayne, that I may come and worship him also. When they had heard the kinge they departed, and loe, the starre which they sawe in the East, went before them, till it came and stode ouer the place wherein the childe was. When they sawe the starre, they were exceeding glad, and went into the house, and founde the childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, Golde, Frankensence, and Mirre. And after they were warned of God in sleepe that they shoulde not go agayne to Herode, they returned into their owne countrey another waye.

¶ *The first Sunday after the Epiphanie.*

The Collect.

LOrde we beseche thee mercifully to receyue the prayers of thy people, whiche call vpon thee, and graunt that they may both perceyue and knowe what thinges they ought to do, and also haue grace and power faythfully to fulfill the same, through Jesus Christ our Lorde.

¶ The Epistle.

Rom. xij

Beseche you therfore brethren by the mercifulnes of god, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God, and fashion not your selues like vnto this world, but be ye chaunged in your shape, by the renuing of your mind, that ye may proue what thing that good and acceptable, and perfect will of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no man stande high in his owne conceyte, more then it becommeth him to esteeme of him selfe: but so iudge of him selfe, that he be gentle and sober, according as God hath dealt to euery man the measure of fayth. For as we haue many members in one body, and all members haue not one office: So we being many, are one body in Christ, and euery man among our selues one anothers members.

¶ The Gospell.

Luke. ij.

HE father & mother of Jesus went to Jerusalem after the custome of the feast day. And when they had fulfilled the daies, as they returned home, the childe Jesus abode still in Jerusalem, and his father and mother knewe not of it: but they supposing him to haue bene in the companye, came a dayes iourney and sought him among their kinesfolke and acquaintaunce. And when they founde him not, they went backe agayne to Jerusalem and sought him. And it fortuned that after three dayes they found

founde him in the Temple, sitting in the middest of the Doctours, hearing them, and posyng them. And al that heard him, were astonied at his vnderstanding, and aunsweres. And when they sawe him, they marueyled, and his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorowing. And he sayde vnto them: howe happened that ye sought me? Wiste ye not that I muste go about my fathers busines? And they vnderstode not that saying, whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayinges together in her heart. And Jesus prospered in wisedome and age, and in fauour with God and men.

¶ The.ij. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, whiche doest gouerne all thinges in heauen and earth: mercifullye heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

¶ The Epistle.

SEyng that we haue diuers giftes, according to the grace that is geuen vnto vs: yf a man haue the gifte of Prophesie, let him haue it, that it be agreeing to the fayth. Let him that hath an office, wayte on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortation. If any man Rom.xij.

geue, let him do it with singlenesse. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with cheerefulnes, Let loue be without dissimulation. Hate that whiche is euill, and cleaue to that whiche is good. Be kinde one to another with brotherlye loue. In geuing honour, go one before another. Be not slouthfull in the busines which ye haue in hande. Be feruent in spirite. Apply your selues to the time. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes. Be ready to harbour. Blesse them whiche persecute you, blesse I say and curse not. Be mery with them that are mery, wepe with them that wepe, be of lyke affection one towardes another. Be not hye minded, but make your selues equall to them of the lower sorte.

¶ The Gospell.

John.ij. AND the thirde day was there a maryage in Cana, a Citie of Galile, and the mother of Jesus was there. And Jesus was called (and his Disciples) vnto the mariage. And when the wine fayled, the mother of Jesus saide vnto him: they haue no wine. Jesus sayde vnto her: Woman what haue I to do with thee? Mine houre is not yet come. His mother said vnto the ministers: whatsoeuer he saieth vnto you, do it. And there were standing there sixe water pottes of stone, after the maner of the purifiyng of the Jewes, conteyning two or three fyrkins a peece. Jesus saide vnto them: fill the wa-

ter

ter pottes with water. And they filled them vp to the brimme. And he sayde vnto them: drawe out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the Bridegrome, and saide vnto him: euery man at the beginning doeth set forth good wine, and when men be dronke, then that whiche is worse: but thou hast kept the good wine vntill nowe. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleued on him.

¶ The.iij. Sunday after the Epiphanie.

¶ The Collect.

ALmightie and euerlasting GOD, mercifully looke vpon our infirmities, and in al our daungers and necessities, stretche forth thy right hande to helpe and defende vs, through Christ our Lorde.

¶ The Epistle.

BE not wise in your owne opinions. Rom.xij. Recompence to no man euill for euill. Prouide afore hande thinges honest, not onely before God, but also in the sight of all men. If it be possible (as muche as is in you) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: vengeaunce is mine, I will reward sayeth the Lorde. Therfore yf thine enemie hunger, feede him: yf he thirste, geue him drinke.

For in so doyng, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnes.

¶ The Gospell.

Math.viij.

Hen he was come downe from the mountaine, muche people folowed him. And beholde, there came a Leper, and worshipped him, saying: Master, yf thou wilte thou canste make me cleane. And Jesus put forth his hande and touched him, saying: I will, be thou cleane. And immediately his leprosie was clensed. And Jesus saide vnto him: tell no man, but go and shewe thy selfe to the Priest, and offer the gifte (that Moses commaunded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying: Master, my seruaunt lyeth at home sicke of the paulsey, and is greeuously payned. And Jesus said, when I come vnto him, I will heale him. The Centurion aunswered, and sayde: Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the worde onely, and my seruaunt shalbe healed. For I also am a man subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, go, and he goeth: and to another man, come, and he commeth: and to my seruaunt, do this, and he doth it. When Jesus heard these wordes, he marualled, and sayde to them that folowed him: Verily I say vnto you, I haue not founde so great fayth in Israell. I saye vnto you, that manye shall come from the East and West, and shall rest with Abraham, Isaac, and

and Jacob in the kingdome of heauen: but the children of the kingdome shalbe cast out into vtter darkenes, there shalbe weeping and gnashing of teeth. And Jesus saide vnto the Centurion: Go thy waye, and as thou beleuest, so be it vnto thee: and his seruaunte was healed in the selfe same houre.

¶ The.iiij. Sunday after the Epiphanie.

¶ The Collect.

GOd which knowest vs to be set in the middest of so manye and greate daungers, that for mans frayletes we can not alwayes stande vpryghtlye: graunt to vs the healthy of bodye and soule, that all those thinges whiche we suffer for sinne, by thy helpe we may wel passe and ouercome: through Christ our Lorde.

¶ The Epistle.

LEt euery soule submit him selfe vnto the aucthoritie of the higher powers: for there is no power but of GOD. The powers that be, are ordeyned of God. Whosoeuer therefore resisteth power, resisteth the ordinaunce of God: But they that resist, shall receyue to them selues dampnation. For rulers are not fearefull to them that do good, but to them that do euill. Wilte thou be without feare of the power? doo well then, and so shalt thou be praysed of the same: for he is the Minister of God for thy wealth. But and yf thou doo that whiche is euill, then feare, for he beareth not the swoorde for nought: for he is the Minister of God, to take vengeaunce on them that do euill. Where-

Rom. xiij

for

fore ye muste needes obey, not onely for feare of vengeaunce, but also because of conscience, and euen for this cause pay ye tribute. For they are Goddes Ministers seruing for the same purpose. Geue to euery man therfore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honour pertayneth.

¶ The Gospell.

Math. viij.

ND when he entred into a ship, his disciples folowed him. And beholde, there arose a greate tempest in the sea, insomuche as the shippe was couered with waues, but he was a sleepe. And his Disciples came to him, and awoke him, saying: Master, saue vs, we perishe. And he saide vnto them: why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea, and there folowed a great calme. But the men marueiled, saying: What maner of man is this, that both windes and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two, possessed of deuilles, whiche came out of the graues, and were out of measure fierce, so that no man might go by that waye. And beholde, they cryed out, saying: O Iesu thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them, a heard of many swine feeding. So the deuils besought him, saying: If thou caste vs out, suffer vs to go into the hearde of swine. And he saide vnto them: go your wayes.

Then

Then wente they out, and departed into the hearde of Swine. And beholde, the whole hearde of Swine was caried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their waies into the citie and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole Citie came out to mete Iesus: and when they sawe him, they besought him that he woulde departe out of their coastes.

¶ The. v. Sunday after the Epiphanie.

¶ The Collect.

LOrde, we beseche thee to kepe thy Church and housholde continually in thy true religion: that they whiche do leane onely vppon hope of thy heauenly grace, may euermore be defended by thy mightie power: Through Christe our Lorde.

¶ The Epistle.

PVt vpon you as the elect of God, tender mercye, kindnesse, humblenes of minde, meekenes, longe suffering, forbearing one another, and forgeuing one another, yf a man haue a quarell against another: as Christ forgaue you, euen so do ye. Aboue all these thinges, put on loue, which is the bonde of perfectnes. And the peace of God rule in your hartes, to the which peace ye are called in one bodye: And see that ye be thankefull. Let the woorde of Christe dwell in you plenteously in all wisedome: Teache and exhorte your owne selues in Psalmes and Hymnes, Colla. iij.

and

and spirituall songes, synging with grace in your hartes to the Lord. And whatsoeuer ye do in worde or deede, do al in the name of the Lord Iesu, geuing thankes to God the father by him.

¶ The Gospell.

Math. xiij.

THE kingdome of heauen is lyke vnto a man whiche sowed good seede in his fyelde: but while men slept, his enemie came, and sowed tares among the wheate, and wente his waye. But when the blade was spronge vp, and had brought foorth fruite, then appeared the tares also. So the seruauntes of the houlholder came, and sayd vnto him: Sir, didst not thou sowe good seede in thy fielde? from whence then hath it tares? He said vnto them: the enuious man hath done this. The seruauntes saide vnto him: wilte thou then that we go & weede them vp? But he said: nay, lest while ye gather vp the tares, ye plucke vp also the wheate with them: let bothe growe together vntill the harueste, and in the time of harueste, I will say to the reapers: gather ye first the tares and binde them together in sheaues to be brent, but gather the wheate into my barne.

¶ The first Sunday, yt there be so many, shall haue the same Psalme, Collect, Epistle, and Gospell, that was vpon the fist Sunday.

¶ The Sunday called Septuagesima.

¶ The Collect.

O Lord we beseche thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered

delyuered vp thy goodnes, for the glory of thy name, through Jesu Christ our Sauiour, who liueth and reigneth worlde without ende. Amen.

¶ The Epistle.

PErceiue ye not howe that they whiche runne in a courte, runne all, but one receiueth the rewarde? So runne that ye maye obtayne. Euery man that prueth masteries, abstayneth from all thinges. And they do it to obtayne a crowne that shall perishe: but we to obtayne an euerlasting crowne. I therefore so runne, not as at an vncertayne thing. So fight I, not as one that beateth the ayre: but I tame my body, and bringe it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a cast away. 1. Cor. ix.

¶ The Gospell.

THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning, to hyre labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third houre, and sawe other standing ydle in the market place, and said vnto them: Go ye also into the vineyarde, and whatsoeuer is right I will geue you. And they went their way. Agayne, he went out about the vi. and ix. houre, & did likewise. And about the xi. houre he went out, and founde other standing ydle, and sayd vnto them: Why stande ye here Math. xx.

all

all the day ydle? They sayd vnto him: because no man hath hyred vs. He sayth vnto them: go ye also into the vineyarde, and whatsoeuer is right, that shall ye receyue. So when euen was come, the lord of the vineyarde saide vnto his steward: Call the labourers, and geue them their hyre, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a penye. But when the first came also, they supposed that they should haue receiued more, and they likewise receyued euery man a penye. And when they had receyued it, they murmured agaynst the goodman of the house, saying: These laste haue wrought but one houre, and thou haste made them equall with vs whiche haue borne the burden and heate of the daye. But he aunswered vnto one of them and saide: Frende, I do thee no wrong. Diddest thou not agree with me for a peny? Take that thine is, and go thy way: I will geue vnto this laste, euen as vnto thee. Is it not lawfull for me to do as me lusteth with mine owne goodes? Is thine eye euill because I am good: So the laste shalbe first, and the firste shalbe laste. For many be called, but fewe be chosen.

¶ *The Sunday called Sexagesima.*

The Collect.

LOrde God whiche seest that we put not our truste in any thing that we doo, mercifully graunt, that by thy power we may be defended agaynst all aduersitie, through Iesus Christ our Lorde.

¶ The

¶ The Epistle.

YE suffer fooles gladlye, seeyng youre selues are wyse. For ye suffer yf a man bring you into bondage, yf a man deuoure, yf a man take, yf a man exalte him selfe, yf a man smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours more aboundaunt, in stripes aboue measure, in prison more plenteously, in death often, of the Iewes fiue tymes receiued I. xl. stripes saue one, thrise was I beaten with roddes. I was once stoned. I suffered thrise shipwracke, night and day haue I bene in the depe Sea. In iourneying often, in perilles of waters, in perilles of robbers, in ieopardies of mine owne nacion, in ieopardies amonge the Heathen, in perilles in the Citie, in perilles in wildernesse, in perilles in the Sea, in perilles among false brethren, in labour and trauayle, in watchinges often, in hunger, and thirste, in fastinges often, in colde and nakednesse, beside the thinges whiche outwardly happen vnto me, I am combred dayly, and do care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I muste needes boast, I will boast of the thinges that concerne mine infirmities. The God

1. Cor. xi.

and

and father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

¶ The Gospell.

Luke. viij.

Hen muche people were gathered together, and were come to him out of all Cities, he spake by a similitude. The sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and assone as it was sprunge vp, it withered awaye, because it lacked moysture. And some fell amonge thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundreth folde. And as he saide these thinges, he cryed: He that hath eares to heare, let him heare. And his disciples asked him, saying: What maner of similitude is this? And he saide: Vnto you it is geuen to knowe the secretes of the kingdome of God, but to other by parables, that when they see, they should not see, & when they heare, they should not vnderstande. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the worde out of their heartes, leaste they shoulde beleue and be saued. They on the stones are they, which when they heare, receiue the worde with ioye, and these haue no rootes, whiche for a whyle beleue, and in time of temptation go awaye. And that which fell amonge thornes, are they, whiche when they haue heard, go forth

and

and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruite. That whiche fell in the good grounde, are they, whiche with a pure and good hart heare the worde and kepe it, and bring forth fruite throughe pacience.

¶ The Sunday called Quinquageſima.

¶ The Collect.

O Lorde, whiche doeſt teache vs that all our doynges without charitie are nothing worthy: ſende thy holye Ghoſt, and powre into our hartes, that moſt excellent gifte of charitie: the very bonde of peace and all vertues, without the whiche, whoſoeuer liueth, is counted dead before thee. Graunt this for thy onely ſonne Jeſus Chriſtes ſake.

¶ The Epiſtle.

Though I ſpeake with tongues of men and of Angelles, and haue no loue, I am euen as ſoundinge braſſe, or as a tinkelinge Cimball. And thoughe I coulde propheſie and vnderſtande all ſecretes, and all knowledge: yea, if I haue all faith, ſo that I coulde moue mountaynes out of their places, and yet haue no loue, I am nothing. And though I beſtowe all my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth longe, and is curteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: But reioyceth in the trueth, ſuffereth

fulfereth all thinges, beleueth all thinges, hopeth all thinges, endureth all thinges. Though that prophesying fayle, eyther tongues ceasse, or knowledge vanishe away, yet loue falleth neuer awaye. For our knowledge is vnperfect, and our prophesying is vnperfect: But when that which is perfect is come, then that which is vnperfect shalbe done away. When I was a childe, I spake as a childe, I vnderstode as a childe, I imagined as a childe. But assone as I was a man, I put awaye childishnes. Nowe we see in a glasse, euen in a darke speaking: but then shall we see face to face. Nowe I know vnperfectly: but then shall I know euen as I am knowen. Nowe abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

¶ The Gospell.

Luke.xviij

IEsus toke vnto him the twelfe and saide vnto them: Behold, we go vp to Jerusalem, and all shall be fulfilled that are written by the Prophetes, of the sonne of man. For he shall be deliuered vnto the Gentiles, and shall be mocked, and despitefully intreated, and spitted on. And when they haue scourged him they will put him to death, and the thirde day he shall ryse agayne. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceyued not the thinges which were spoken. And it came to passe, that as he was come nigh to Hierico, a certaine blinde man sat by the high waye side begging. And when he heard the people

people passe by, he asked what it ment? And they saide vnto him, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of Dauid haue mercy on me. And they whiche went before, rebuked him that he shoulde holde his peace. But he cryed so muche the more, thou sonne of Dauid haue mercy on me. And Iesus stode still, and commaunded him to be brought vnto him. And when he was come nere, he asked him, saying: What wilt thou that I do vnto thee? And he saide: Lord, that I might receiue my sight. And Iesus saide vnto him: Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and folowed him, prayling God. And all the people when they sawe it, gaue prayse vnto God.

¶ *The first day of Lent.*

¶ The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgeue the sinnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthely lamenting our sinnes, & knowledging our wretchednes, may obtaine of thee the God of all mercy, perfect remission and forgeuenes, through Iesus Christ.

¶ The Epistle.

TUrne you vnto me with all your heartes, with fasting, weeping, and mourning, rent your heartes and not your clothes. Turne you vnto the Lord your God, for he is gracious & mercyfull, long Ioel. ij.

 suffering,

suffering, and of great compassion, and redy to pardon wickednes. Then (no doubt) he also shall turne and forgeue, and after his chastening, he shall let your encrease remaine for meate and drinke offeringes vnto the Lorde your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together, warne the congregation, gather the elders, bringe the children and sucklinges together. Lette the bridegrome go forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lorde betweene the porche and the aulter, weeping and saying: Be fauourable, O Lord, be fauourable vnto thy people, let not thin heritage be brought to such confusion, least the Heathen be lordes therof. Wherfore shoulde they say among the Heathen, where is nowe their God?

¶ The Gospell.

Math. vi.

When ye faste, be not sad as the hipocrites are. For they disfigure their faces, that it may appere vnto men howe that they fast. Verily I saye vnto you, they haue their rewarde. But thou when thou fastest, annoint thine heade, and washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father which is in secrete, and thy father which seeth in secrete shall rewarde thee openlye. Lay not vp for your selues treasure vppon earth, where the rust and moth doth corrupte, and where thieues breake through and steale: but laye vp for you treasures in heauen, where neyther rust

nor

nor moth doth corrupt, and where theues do not breake through nor steale. For where your treasure is, there will your hearties be also.

¶ The first Sunday in Lent.

¶ The Collect.

O Lord, which for our sake didst fast fortie daies and fortie nightes: Geue vs grace to vse such abstinence, that our flesshe being subdued to the spirite, we may euer obey thy godly motions, in righteousnes and true holynes, to thy honour and glory, which liuest and reignest &c.

¶ The Epistle.

WE as helpers exhorte you, that ye receiue not the grace of GOD in vayne. For he saieth: I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that accepted time: beholde, nowe is that day of saluation. Let vs geue none occasion of euill, that in our office be founde no faulte: but in all thinges let vs behaue our selues as the ministers of GOD. In muche pacience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastinges, in pureneße, in knowledge, in longe suffering, in kindneße, in the holy Ghost, in loue vnfayned, in the worde of truethe, in the power of God, by the armour of righteousnes, of the right hande and on the left, by honour and dishonour, by euill reporte, and good reporte, as deceyuers, and yet true, as vnknowen, and yet knowen, as dying, and beholde we liue, as

 chaste-

1. Cor. vi.

chaſtened, & not killed: as ſorowing, and yet alway merie: as poore, and yet make many riche: as hauing nothing, and yet poſſeſſing all thinges.

The Goſpell.

Math. iiij.

THen was Jeſus ledde awaye of the ſpirite into wildernelle, to be tempted of the deuill. And when he had faſted fortie dayes and fortie nyghtes, he was at the laſte an hungred. And when the tempter came to him, he ſayde: Yf thou be the ſonne of God, commaunde that theſe ſtones be made bread. But he aunſwered and ſaide: It is written, man ſhall not liue by bread onely, but by euery worde that proceadeth out of the mouth of God. Then the Deuill taketh him vp into the holy Citie, and ſetteth him on a pinacle of the Temple, and ſayeth vnto him: Yf thou be the ſonne of God, caſt thy ſelfe downe headlong. For it is written: He ſhall geue his Angels charge ouer thee, and with their handes they ſhall holde thee vp, leaſt at anytime thou daſhe thy foote againſt a ſtone. And Jeſus ſayde vnto him, it is written againe: Thou ſhalt not tempt the Lorde thy God. Againe the Deuill taketh him vp into an exceading high mountayne, and ſheweth him all the kingdomes of the worlde, and the glory of them, and ſayeth vnto him: All theſe will I geue thee, yf thou wilt fall downe and worſhip me. Then ſaieth Jeſus vnto him: Auoyde Sathan, for it is written: Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue.

Then

Then the Deuill leaueth him, and beholde the Angelles came and ministered vnto him.

¶ The.ii.Sunday in Lent.

¶ The Collect.

ALmightie God, whiche doest see that we haue no power of oure selues to helpe our selues: kepe thou vs, both outwardly in our bodyes, and inwardly in our soules, that we maye be defended from all aduersities which maye happen to the bodye, and from all euill thoughtes, whiche maye assault and hurte the soule: through Jesus Christ. &c.

¶ The Epistle.

E beseeche you brethren, and exhort you by the Lorde Jesus, that ye encrease more and more, euen as ye haue receiued of vs, howe ye ought to walke, and to please God. For ye knowe what commaundementes we gaue you by our Lorde Jesus Christ. For this is the will of God, euen your holynes: that ye shoulde abstain from fornication, and that euery one of you shoulde knowe howe to keepe his vessell in holines and honour, and not in the lust of concupiscence, as do the Heathen which knowe not GOD: that no man oppresse and defraude his brother in bargaining, because that the Lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleanesse, but vnto holynes. He therfore that despiseth, despiseth not man, but God which hath sent his holy spirite among you. 1. The. iiij.

¶ The Gospell.

Math.xv. IEsus went thence and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (whiche came out of the same coastes) cryed vnto him, saying: Haue mercye on me, O Lorde, thou sonne of Dauid: My daughter is piteoully vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying: sende her away, for she crieth after vs. But he answered and sayde: I am not sente but to the lost sheepe of the house of Israell. Then came she and worshipped him, saying: Lorde, helpe me. He answered and saide: It is not meete to take the childrens bread and caste it to dogges. She answered and sayde. Trueth Lorde, for the dogges eate of the crummes which fall from their masters table. Then Iesus answered and saide vnto her: O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

¶ *The thirde Sunday in Lent.*

The Collect.

WE beseeche thee almightie God, loke vppon the harty desires of thy humble seruauntes, and stretche forth thy right hande of thy maiestie to be our defence agaynst all our enemies: through Iesus Christ our Lorde.

¶ The Epistle.

Ephe.v. BE you the followers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue himselfe for vs an offering, and a sacrifice

sacrifice of a sweete sauour to God. As for fornication and all vncleannesse or couetousnes, let it not be once named amonge you, as it becommeth saintes, or filthines, or foolishe talking, or iesting, whiche are not comely, but rather geuing of thankes. For this ye knowe, that no whoremonger, eyther vncleane person, or couetous person (whiche is a worshipper of ymages) hath any inheritaunce in the kingdome of Christ and of God. Let no man deceyue you with vayne wordes: for because of suche thinges, commeth the wrath of God vppon the children of disobedience. Be not ye therefore companions of them. Ye were sometimes darkenesse, but nowe are ye light in the Lorde: walke as children of light, for the fruite of the spirite consisteth in all goodnes, and righteousnes, and trueth. Iudge what is pleasyng vnto the Lorde, and haue no felowshippe with the vnfruitefull workes of darkenes, but rather rebuke them. For it is a shame euen to name those thinges, which are done of them in secrete: but all thinges when they are brought forth by the light, are manyfest. For whatsoeuer is manyfest, the same is light. Wherefore he sayeth: Awake thou that sleepest, and stand vp from death, and Christ shall geue thee light.

¶ The Gospell.

HE was casting out a deuil that was dumbe. And when he had caste out the deuill, the dumbe spake, and the people wondred. But some of them saide: He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him and Luk. xi.

and required of him a signe from heauen. But he knowing their thoughtes, said vnto them: Euery kingdome deuided against it selfe, is desolate, and one house doeth fall vppon another. If Sathan also be deuided against him selfe, howe shall his kingdome endure? Because ye saye I caste out deuilles through Beelzebub: If I by the helpe of Beelzebub cast out deuilles, by whose helpe do your children caste them out? Therefore shall they be your iudges. But if I with the finger of God cast out deuilles, no doubt the kingdome of GOD is come vppon you. When a stronge manne armed watcheth his house, the thinges that he possesseth are in peace: But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him al his harnesse (wherein he trusted) and deuideth his goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through drye places seking rest. And when he findeth none, he sayeth: I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he and taketh to him seuen other spirites worse then himselfe, and they enter in and dwell there. And the ende of that man is worse then the beginning. And it fortuned that as he spake these thinges, a certaine woman of the company lift vp her voice, and saide vnto him: Happie is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde: Yea, happye are they that heare the worde of God, and keepe it.

The

The Collect.

GRaunt we beseche thee almightie God, that we whiche for our euill deedes are worthyly punished, by the comfort of thy grace, maye mercyfully be relieued: through our Lorde Jesus Christ.

¶ The Epistle.

TEll me (ye that desyre to be vnder the law) do ye not heare of the law? for it is written that Abraham had two sonnes: the one by a bondemayde, the other by a free woman, yea, and he which was borne of the bonde woman, was borne after the flesshe: but he whiche was borne of the free woman, was borne by promise. Which thinges are spoken by an allegory; for these are two Testamentes, the one from the mount Sina, whiche gendreth vnto bondage, whiche is Agar: for mount Syna, is Agar in Arabia, and bordreth vpon the citie, which is nowe called Hierusalem, and is in bondage with her children. But Hierusalem whiche is aboue is free, whiche is the mother of vs all. For it is written: Reioyce thou barren that bearest not children, breake forth and crye thou that trauaylest not. For the desolate hath many mo children, then the which hath an husbande. Gala. iiij.

Brethren, we are after Isaac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne of the spirite: Euen so is it nowe. Neuertheles what saieth the Scripture? Put away the bonde woman and her sonne:

For

For the sonne of the bonde woman shall not be heyre with the sonne of the free woman. So then brethren, we are not children of the bonde woman, but of the free woman.

¶ The Gospell.

John. vi

Iesus departed ouer the Sea of Galile, whiche is the Sea of Tiberias, and a greate multitude followed him, because they sawe his miracles whiche he dyd on them that were diseased. And Iesus went vp into a mountayne, and ther he sat with his disciples. And Easter a feast of the Iewes was nye. When Iesus then lift vp his eyes, and sawe a great company come vnto him, he said vnto Philip: Whence shall we bye bread that these may eat? This he said to proue him, for he him selfe knewe what he woulde do. Philip answered him: Two hundred penyworth of bread, are not sufficient for them, that euery man may take a little. One of his disciples (Andrewe Simon Peters brother) saieth vnto him. There is a lad which hath fiue Barley loues and two fishes: but what ar they among so many. And Iesus said: Make the people sit downe. There was much grasse in the place. So the men sat downe in number about fiue thousand. And Iesus toke the bread, and when he had geuen thanks, he gaue to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they woulde. When they had eaten enough, he said vnto his disciples: gather vp the broken meate which remaineth, that nothyng be lost.

And

And they gathered it together, and filled .xii. baskettes with the broken meate of the fiue Barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) saide: This is of a trueth the same Prophete that shoulde come into the worlde.

¶ The .v. Sunday in Lent.

¶ The Collect.

We beseche thee almightie God, mercyfully to looke vpon thy people, that by thy great goodnes they may be gouerned and preserued euer more, both in body and soule, through Iesus Christ our Lorde.

¶ The Epistle.

Hebr. ix.

Christe beinge an hye Priest of good thinges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye, not of this buildinge, neyther by the bloudde of Goates and Calues: but by his owne bloud, he entred in once into the holy place, and founde eternall redemption, For yf the bloud of Oxen and of Goates, and the ashes of a yonge Cowe, when it was sprinkled, purifieth the vncleane as touching the purifying of the flesshe: howe muche more shall the bloud of Christe (whiche through the eternall spirite offered him selfe without spot to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause he is the Mediatour of the newe Testament, that through death, which chaunced for the redemption of those trans-

gressions

greſſions that were vnder the firſt Teſtament, they which are called might receiue the promiſe of eternall inheritaunce.

¶ The Goſpell.

John.viii.

WHich of you can rebuke me of ſinne? If I ſay the trueth, why do ye not beleue me: He that is of GOD, heareth Goddes wordes: Ye therefore heare them not, becauſe ye are not of GOD. Then aunſwered the Jewes, and ſayd vnto him (ſay we not well that thou art a Samaritane and haſt the deuill? Jeſus aunſwered: I haue not the deuill, but I honoure my father, and ye haue diſhonoured me. I ſeeke not mine owne prayſe, there is one that ſeeketh and iudgeth. Verily, verily, I ſay vnto you, yf a man kepe my ſaying, he ſhall neuer ſee death. Then ſaid the Jewes vnto him, now know we that thou haſt the deuill. Abraham is dead, and the Prophetes, and thou ſayeſt, if a man keepe my ſaying, he ſhall neuer taſte of death. Arte thou greater then our father Abraham which is dead? And the Prophetes are dead: Whom makeſt thou thy ſelfe? Jeſus aunſwered: If I honour my ſelfe, mine honour is nothinge, it is my father that honoureth me, which you ſay is your GOD, and yet ye haue not knowen him, but I knowe him, and yf I ſaye I knowe him not, I ſhalbe a lyer like vnto you. But I knowe him and keepe his ſaying. Your father Abraham was gladde to ſee my daye, and he ſawe it, and reioyced. Then ſayd the Jewes vnto him: Thou art not yet fiftie yeres old, and haſt thou ſene

Abra-

Abraham? Jesus saide vnto them: Verily, verily, I saye vnto you, ere Abraham was borne, I am. Then toke they vp stones to cast at him: But Jesus hid him selfe and went out of the Temple.

¶ The Sunday next before Easter.

¶ The Collect.

ALmightie and euerlastinge God, whiche of thy tender loue towardes man, hast sent our Sauiour Jesus Christ, to take vppon him our flesshe, and to suffer death vpon the crosse, that all mankinde shoulde folowe the example of his great humilitie: mercifully graunt, that we both folowe the example of his pacience, and be made partakers of his resurrection, through the same Jesus Christ our Lorde.

¶ The Epistle.

LEt the same minde be in you, that was also in Christe Jesu, whiche when he was in the shape of God, thought it no robbery to be equall with GOD: Neuertheless he made him selfe of no reputation, taking on him the shape of a seruaunt, and became like vnto men, and was founde in his apparell as a man. He humbled him selfe, and became obedient to the death, euen to the death of the crosse. Wherefore God hath also exalted him on high, and geuen him a name whiche is aboue all names, that in the name of Jesus, euery knee shoulde bowe, both of thinges in heauen, and thinges in earth, and thinges vnder the earth, and that all tongues shoulde confesse, that Jesus Christ is the Lord, vnto the praise of god the father. Phili. ij.

¶ The

¶ The Gospell.

Math.xxvi

AND it came to passe, when Jesus had finished all these sayinges, he saide vnto his Disciples: Ye knowe that after two dayes shall be Easter, and the sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priestes and the Scribes and the elders of the people, vnto the Palace of the high Priest (which was called Caiphas) and helde a councell that they might take Jesus by subtiltie, and kill him. But they saide: not on the holy day, lest there be an vproze among the people. When Jesus was in Bethanie in the house of Simon the leper, there came vnto him a woman hauing an Alabaster bore of precious oyntment, and powred it on his head as he sat at the boarde. But when his disciples sawe it, they had indignation, saying: whereto serueth this waste? This oyntment might haue bene well solde, and geuen to the pooze. When Jesus vnderstode that, he saide vnto them: Why trouble ye the woman? foz she hath wrought a good worke vppon me. Foz ye haue the pooze alwaies with you, but me ye shall not haue alwayes. And in that she hath caste this oyntment on my body, she did it to bury me. Verely I say vnto you: Whereseoeuer this Gospell shall be preached in all the worlde, there shall also this be tolde that she hath done, foz a memozial of her. Then one of the twelue (which was called Judas Iscarioth) went vnto the chiefe Priestes, and sayde vnto them: What will ye geue me, and I will deliuer him vnto you? And they appointed vnto him thirtie

peeces

peeces of syluer. And from that time forth he sought opportunitie to betraye him. The fyrst day of sweete bread, the Disciples came to Jesus, saying to him: Where wilt thou that we prepare for thee to eate the Passeouer? And he saide: Go into the Citie to such a man, and say vnto him: The master saieth, my time is at hande. I will keepe my Easter by thee with my Disciples. And the Disciples did as Jesus hadde appoynted them, and they made ready the Passeouer. When the euen was come, he sat downe with the twelue. And as they did eate, he sayde: Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and beganne euery one of them to saye vnto him: Lorde is it I? He aunswered and said, he that dippeth his hande with me in the dishe, the same shall betray me. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed, it hadde bene good for that man yf he had not bene borne. Then Judas, which betrayed him, aunswered and sayd: Master, is it I? He sayd vnto him: thou hast sayd. And when they were eating, Jesus toke bread, and when he had geuen thankes, he brake it, and gaue it to the Disciples, and said: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it to them, saying: Drinke ye all of this, for this is my bloud (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I saye vnto you, I will not drinke henceforth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdome. And when they had saide grace, they went out vn-

to mount Oliuete. Then sayde Jesus vnto them: All ye shalbe offended because of me this night. For it is written: I will smite the Shephearde, and the shepe of the flocke shalbe sattered abroade: but after I am rysen agayne, I wyll go before you into Galile. Peter answered and sayd vnto him: Though all men be offended because of thee, yet will not I be offended. Jesus sayd vnto him: Verily I say vnto thee, that in this same night, before the Cockecrowe, thou shalt denye me thrise. Peter said vnto him, yea though I should dye with thee, yet will I not denye thee, likewise also sayde all the Disciples. Then came Jesus with them vnto a farme place (which is called Gethsemane) and said vnto the Disciples: Sit ye here while I go and pray yonder. And he toke with him Peter, and the two sonnes of Zebede, and began to waxe sorowefull and heauye. Then sayde Jesus vnto them: My soule is heauye, euen vnto the death. Tary ye here and watche with me. And he went a litle farther, and fell flatte on his face, and prayed, saying: O my father, yf it be possible, let this cuppe passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto his Disciples, and founde them a sleepe, and said vnto Peter: What could ye not watch with me one houre? Watche and pray that ye enter not into temptation. The spirite is willing, but the flesh is weake. He went away once agayne and prayed, saying: O my father, yf this cup may not passe awaye from me, except I drinke of it, thy will be fulfilled. And he came and founde them asleepe agayne, for their eyes were heauye. And he lefte them, and went agayne and

prayed

prayed the thirde time, sayinge the same woordes. Then commeth he to his disciples, and sayde vnto them: Sleepe on nowe and take your rest. Beholde the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Rise, let vs be going, beholde he is at hande that doth betray me. While he yet spake, loe Judas one of the number of the twelue came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, sayinge: Whosoeuer I kisse, the same is he, holde him faste. And foorthwith he came to Jesus and sayde: Haile Master, and kissed him. And Jesus sayde vnto him: Frende, wherfore art thou come? Then came they and layde handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, stretched out his hande and drewe his swoorde, and stroke a seruaunt of the hye Priestes, and smote off his eare. Then saide Jesus vnto him: Put vp thy swoorde into the sheathe, for all they that take the swoorde, shall perishe with the swoorde. Thinkest thou that I can not nowe pray to my father, and he shall geue me euen nowe more then twelue legions of Angelles? But howe then shall the Scriptures be fulfilled? For thus must it be. In the same houre saide Jesus to the multitude: Ye be come out as it were to a thiefe with swoordes and staues for to take me. I sat dayly with you teaching in the Temple, and ye tooke me not. But all this is done that the Scriptures of the Prophetes might be fulfilled. Then all the Disciples forsoke him and fled. And they tooke Jesus, and led

him to Caiphas the hye Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the hye Priestes palace, and went in, and sat with the seruauntes to see the ende. The chiefe Priestes and Elders, and all the counsaile, sought false witnesse against Jesus (for to put him to death) but founde none, yea when many false witnesses came, yet founde they none. At the laste came two false witnesses, and sayde: This felowe said, I am able to destroye the temple of God and to builde it againe in three dayes. And the chiefe Priest arose and saide vnto him: Aunswerest thou nothing? Why do these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest aunswered and sayde vnto him: I charge thee by the liuing GOD, that thou tell vs whether thou be Christe the sonne of God? Jesus said vnto him, thou hast saide. Neuertheless I saye vnto you, hereafter shall ye see the sonne of manne sitting on the right hande of power, and comming in the cloudes of the skye: Then the hie Priest rent his clothes, saying: He hath spoken blasphemye, what neede we of any more witnesses? Beholde nowe ye haue hearde his blasphemye, what thinke ye? They aunswered and said: he is worthy to dye. Then did they spitte in his face, and bufeted him with fistes. And other smote him on the face with the palme of their handes, sayinge: Tell vs thou Christ, who is he that smote thee? Peter sat without in the Court, and a damosell came to him, saying: Thou also wast with Jesus of Galile. But he denyed before them all, saying: I wote not what thou saiest. When he was gone out into the porche,

another

another wenche sawe him, and saide vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denied with an othe, saying: I doo not knowe the man. After a while came vnto him they that stode by, and sayde vnto Peter: surely thou arte euen one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediately the Cocke crewe. And Peter remembred the worde of Jesu which sayd vnto him: before the Cocke crowe, thou shalte deny me thrise, and he went out and wepte bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsell against Jesus, to put him to death, and brought him bounde, and deliuered him vnto Pontius Pylate the deputie. Then Judas (which had betrayed him) seyng that he was condemned, repented him selfe, and brought again the .xxx. plates of siluer to the chiefe Priestes and Elders, saying: I haue sinned, betraying the innocent bloude. And they sayde: what is that to vs? See thou to that. And he cast downe the siluer plates in the temple, and departed and went and hanged him selfe. And the chiefe Priestes toke the siluer Plates and said: It is not lawefull for to put them into the treasure, because it is the price of bloude. And they toke counsayle, and bought with them a potters fielde to bury straungers in. Wherfore the fielde is called Acheldema, that is, the fielde of bloude, vntill this day. Then was fulfilled that whiche was spoken by Jeremy the Prophete, saying: and they toke .xxx. siluer plates, the price of him that was valued, whom thy bought

of the children of Israell, and gaue them for the potters fielde, as the Lorde appointed me. Iesus stode before the deputie, and the deputie asked him, saying: Art thou the king of the Iewes? Iesus saide vnto him: thou sayest. And when he was accused of the chiefe Priestes and Elders, he answered nothing. Then sayd Pylate vnto him: hearest thou not how many witnesses they lay against thee? And he answered him to neuer a worde, in so muche that the Deputie marueyled greatly. At that feast, the Deputie was wonte to deliuer vnto the people a prisoner, whome they woulde desire. He had then a notable Prisoner called Barrabas. Therefore when they were gathered together, Pilate sayde: whether will ye that I geue lose vnto you, Barrabas, or Iesus whiche is called Christe? for he knewe that for enuy they hadde deliuered him. When he was set downe to geue iudgement, his wife sent vnto him saying: haue thou nothing to do with that iust man, for I haue suffered this daye many thinges in my sleepe because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barrabas, and destroy Iesus. The Deputie answered and sayde vnto them: whether of the twayne will ye that I let lose vnto you? They sayde Barrabas. Pilate sayde vnto them: What shall I doe then with Iesus whiche is called Christ? They all sayde vnto him: let him be crucified. The Deputie saide: what euil hath he done? But they cried more, saying: let him be crucified. When Pilate sawe that he coulde preuayle nothing, but that more busynes was made, he toke water, and washed his handes before the people,

people, saying: I am innocent of the bloud of this iust person, see ye. Then answered all the people, and sayde: his bloud be on vs and on our children. Then let he Barrabas louse vnto them, and scourged Jesus, and deliuered him to be crucified. Then the souldiours of the deputie tooke Jesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying: hayle kinge of the Jewes, and when they had spitte vpon him, they tooke the reede and smote him on the head. And after that they had mocked him, they tooke the robe of him agayne, and put his owne rayment on him, and ledde him awaye to crucifie him. And as they came out, they founde a man of Cirene (named Simon) him they compelled to beare his Crosse. And they came vnto the place which is called Golgotha (that is to saye, a place of dead mens skulles) and gaue him vinegre mingled with gall to drinke. And when he had tasted therof, he would not drinke. When they had crucified him, they parted his garmentes and did cast lottes, that it might be fulfilled whiche was spoken by the Prophete: They parted my garmentes amonge them, and vppon my vesture dyd they caste lottes. And they sat and watched him there, and set vp ouer his head the cause of his death written: This is Jesus the Kinge of the Jewes. Then were there two theeues crucified with him, one on the right hande, and another on the left. They that passed by, reuiled him, wagging

their heades, and saying: thou that destroyedst the Temple of God, and didst builde it in three dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Likewise also the hye Priestes mocking him with the Scribes and Elders, said: he saued other, him selfe he can not saue. If he be the king of Israell, let him nowe come downe from the crosse, and we will beleue him. He trusted in God, let him deliuer him nowe yf he will haue him. For he saide, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixth houre, was there darkenesse ouer all the lande, vntill the ninth houre. And about the ninth houre, Iesus cried with a loud voice, sayinge: Ely, Ely, lamasabathani, that is to say, my God, my God, why hast thou forsaken me? Some of them that stoode ther, when they heard that, sayd: This man calleth for Helias. And straight waye one of them ranne and tooke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue hym to drinke. Other sayde, let be, let vs see whether Helias will come and deliuer him. Iesus when he had cryed againe with a loude voice, yelded vp the ghost. And beholde, the vaile of the Temple did rente in two partes, from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saintes which slept, arose and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and those thinges whiche happened, they

feared

feared greatly, saying: Truely this was the sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galile, ministring vnto him, amonge whiche was Marye Magdalen, and Mary the mother of James and Joses, and the mother of Zebedes children.

¶ *Munday before Easter.*

¶ The Epistle.

Hat is he this that commeth from Edom, with redde coloured clothes of Bosra (which is so costlye cloth) and commeth in so mightyly with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing redde, and thy rayment like his that treadeth in the wine presse? I have troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe myne enemyes in my wrath, and set my feete vpon them in mine indignation. And their bloud shall bespringe my clothes, and so will I staine all my rayment. For the day of vengeaunce is assigned in my heart, and the yeare when my people shalbe delliuered is come. I looked about me, and there was no man to shewe me anye helpe, I marualled that no man helde me vp. Then I helde me by mine owne arme, and my feruentnes sustayned me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vppon the earth will I laye their strength. I will declare Esay. lxiij.

declare the goodnes of the Lord, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israell, which he hath geuen them of his owne fauour, and according to the multitude of his louing kindnes. For he sayde: These no doubt are my people, and no lyinking children, and so he was their sauiour. In their troubles, he was also troubled with them, and the Angell that went foorth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, he redeemed them. He hath borne them and caryed them by euer since the worlde began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemye, and fought against them him selfe. Yet remembred Israell the olde time of Moses and his people, saying: Where is he that brought them from the water of the sea, with them that fed his sheepe? Where is he that hath geuen his holy spirit among them? He led them by the right hande of Moses with his glorious arme, deuidinge the water before them, whereby he gat him selfe an euerlasting name. He led them in the deepe, as an Horse is led in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde, and the breath geuen of God geueth him rest. Thus (O God) haste thou led thy people to make thy selfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. Howe is it that thy gelousie, thy strength, the multitude of thy mercyes, and thy louing kindnes, will not be entreated of vs? yet art thou our father: For Abraham knoweth vs not, neither is Israell ac-

quainted

quainted with vs. But thou Lorde arte our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

¶ The Gospell.

After two dayes was Easter, and the dayes of sweete bread. And the hye Priestes and Scribes sought howe they might take him by craft, and put him to death. But they sayde, not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper, euen as he sat at meat, there came a woman hauing an Alabaster box of oyntment called Narde, that was pure and costly, and she brake the boxe and powred it vpon his heade. And there were some that were not content within them selues, and said: what needed this waste of oyntment? for it might haue bene solde for more then three hundred pence, and haue ben genen vnto the poore, and they grudged against her. And Jesus said: let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, and whensoeuer ye will, ye may do them good: but me haue ye not alwayes. She hath don that she could, she came afore hand to anoint

Mark. xiiij

anoynt my body to the burying. Verily I say vnto you, wherſoeuer this Goſpell ſhall be preached throughout the whole worlde, this alſo that ſhe hath done, ſhall be rehearſed in remembraunce of her. And Judas Iſcarioth one of the twelue, went away vnto the hye Prieſtes to betraye him vnto them. When they heard that, they were glad, and promiſed that they woulde geue him money. And he ſought how he might conueniently betray him. And the firſt day of ſwete bread (when they offered the paſſeouer) his Diſciples ſaid vnto him: Where wilt thou that we go and prepare that thou maieſt eate the Paſſeouer? And he ſent forth two of his Diſciples, and ſayde vnto them: Go ye vnto the Citie, and there ſhal meete you a man bearing a pitcher of water, folowe him. And whither ſoeuer he goeth in, ſay ye vnto the goodman of the houſe: the maſter ſayth, where is the geſt chamber, where I ſhall eate the Paſſeouer with my Diſciples? And he will ſhew you a great parlour paued and prepared, ther make redy for vs. And his Diſciples went forth, and came into the Citie, and found as he had ſaid vnto them, and they made redy the Paſſeouer. And when it was nowe euentide, he came with the twelue. And as they ſat at boarde and did eate, Jeſus ſayde: Verily I ſay vnto you, one of you (that eateth with me) ſhall betray me. And they began to be ſory, and to ſay to him one by one: is it I? and another ſayde: is it I? He aunſwered and ſayde vnto them: it is one of the twelue, euen he that dippeth with me in the platter. The ſonne of man truely goeth as it is written of him, but woe vnto that man by whom the ſonne of man is betrayed:

good

good were it for that man if he hadde neuer bene borne. And as they did eate, Iesus tooke bread, and when he had geuen thankes, he brake it, and gaue to them, and said: Take, eate, this is my body. And he tooke the cup, and when he had geuen thankes, he toke it to them, and they all dranke of it. And he saide vnto them: this is my bloud of the newe Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God. And when they had saide grace, they went out to the mount Oliuete. And Iesus sayeth vnto them: All ye shalbe offended because of me this night. For it is written: I will smite the shepheard, and the shepe shalbe scattered: but after that I am risen againe, I will go into Galile before you. Peter sayde vnto him: and though all men be offended, yet will not I. And Iesus sayeth vnto him: Verily I say vnto thee, that this daye, euen in this night, before the Cocke crowe twise, thou shalt deny me three times. But he spake more vehemently: no, yf I should dye with thee, I will not denye thee. Likewise also said they al. And they came into a place which was named Gethsemane, and he said to his Disciples, sit ye here while I go aside and pray. And he taketh with him Peter, and James and John, and began to ware abashed, and to be in an agonye, and saide vnto them: My soule is heauye euen vnto the death, tarye ye here, and watche. And he went forth a litle, and fell downe flat on the grounde and prayed, that if it were possible the houre might passe from him. And he saide, Abba father, all thinges are possible vnto thee,

take

take away this cup from me: neuertheleſſe, not as I will, but that thou wilt be done. And he came and founde them ſleeping, and ſayeth to Peter: Simon, ſleepeſt thou? Couldeſt not thou watche one houre? Watche ye and pray, leaſt ye enter into temptation. The ſpirite truelye is readye, but the fleſhe is weake. And agayne he went aſide and prayed, and ſpake the ſame woordes. And he returned and founde them a ſleepe agayne, for their eyes were heauy, neyther wiſt they what to aunſwere him. And he came the thirde time and ſayde vnto them: Sleepe henceforth and take your eaſe, it is enough, the houre is come, beholde, the ſonne of man is betrayed into the handes of ſinners. Riſe vp, let vs go, loe he that betrayeth me is at hande. And immediatly while he yet ſpake, commeth Iudas (which was one of the twelue) and with him a great number of people with ſwoordes and ſtaues from the hye Prieſtes, and Scribes, and Elders. And he that betrayed him, had geuen them a generall token, ſayinge: Whoſoeuer I do kiſſe, the ſame is he, take and leade him away warelye. And aſſoone as he was come, he goeth ſtraight waye to him, and ſayeth vnto him: Maſter, Maſter, and kiſſed him, and they layde their handes on him, and tooke him. And one of them that ſtode by, drew out a ſwoorde, and ſmote a ſeruaunt of the hye Prieſtes, and cut off his eare. And Ieſus aunſwered and ſaide vnto them: Ye be come out as vnto a thiefe with ſwoordes and ſtaues, for to take me, I was dayly with you in the Temple teaching, and ye toke me not: but theſe thinges come to paſſe, that the Scripture ſhould be fulfilled. And they all forſoke

soke him and ran away. And there folowed him a certaine yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fled from them naked. And they led Iesus away to the high Priest of all, and with him came all the hye Priestes, and the Elders, and the Scribes. And Peter folowed him a great way off (euen till he was come into the Palace of the hye Priest) and he sat with the seruauntes, and warmed him selfe at the fire. And the hye Priestes and all the counsayle sought for witnesse against Iesus to put him to death, and founde none. For many bare false witnesse against him, but their witnesses agreed not together. And there arose certayne and brought false witnesse agaynst him, saying: We harde him saye, I will destroy this Temple that is made with handes, and within three dayes I will build another made without handes: but yet their witnesses agreed not together. And the hye Priest stode vp among them, and asked Iesus, saying: Answerest thou nothing? Howe is it that these beare witnesse against thee? But he helde his peace, and aunswered nothing. Agayne the hye Priest asked him and sayd vnto him: Art thou Christ the sonne of the blessed? And Iesus said: I am. And ye shall see the sonne of man sitting on the right hande of power, and comming in the clouds of heauen. Then the hye Priest rent his cloathes, and sayd: What nede we any further of witnesses? Ye haue harde blasphemie, what thinke ye? And they all condemned him to be worthie of death. And some began to spitte at him, and to couer his face, and to beate him with fystes, and to saye vnto him: areade.

And

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And

And the seruauntes bulleted him on the face. And as Peter was beneath in the Palace, there came one of the wenches of the hye Priest, and when she sawe Peter warming him selfe, she loked on him, and sayd: Wast not thou also with Jesus of Nazareth? And he denied saying: I know him not, neither wote I what thou sayest. And he went out into the porch, and the Cocke crewe, and a damosell (when she sawe him) began againe to saye to them that stode by: this is one of them. And he denied it againe. And anone after, they that stode by, said againe vnto Peter: Suerly thou art one of them, for thou art of Galile, and thy speach agreeth therto. But he began to curse and to sweare, saying: I knowe not this man of whom ye speake. And agayne the Cocke crewe, and Peter remembred the worde that Jesus had sayde vnto him, before the Cocke crowe twise, thou shalt deny me three times, and he began to weepe.

¶ *Tuesday before Easter.*

The Epistle.

Esay. l.

THe Lorde GOD hath opened mine eare, therefore can I not saye nay, neyther withdrawe my selfe. But I offer my backe vnto the smiters, and my cheekes vnto the nippers. I turne not my face from shame and spitting, and the Lorde God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me, who will then go to lawe with me? Let vs

stand

stande one agaynst another. If there be any that will reason with me, let him come here forth to me. Beholde, the Lorde God standeth by me, what is he then that can condempne me? Lo, they shalbe like as an olde cloth, the moth shall eate them vp. Therfore who so feareth the Lorde among you, let him heare the voyce of his seruaunt. Who so walketh in darkenes, and no light shineth vppon him. let him put his trust in the name of the Lorde, and holde him vp by his God. But take heede, ye all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindeled. This commeth vnto you from my hande, namely that ye shall sleepe in sorowe.

¶ The Gospell.

AND anone in the dawning, the hye Priestes helde a councell with the Elders and the Scribes, and the whole congregation, and bounde Jesus, and led him awaye, and deliuered him to Pilate. And Pilate asked him: Arte thou the kinge of the Jewes? And he answered, and saide to him: thou sayest it. And the hye Priestes accused him of many thinges. So Pilate asked him agayne, saying: Answerest thou nothing? Beholde howe many thinges they laye to thy charge. Jesus answered yet nothing, so that Pilate marueyled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they woulde desire. And there was one that was named Barrabas, which laye bound

Mark. xv.

with them that made insurrection, he had committed murther. And the people called vnto him, & began to desire him that he woulde do according as he had euer done vnto them. Pilate answered them, saying: Will ye that I let louse vnto you the king of the Jewes? for he knewe that the hye priests had deliuered him of enuye. But the hye priestes moued the people that he shoulde rather deliuer Barrabas vnto them. Pilate answered agayne, and saide vnto them: What will ye that I then do vnto him, whō ye call the king of the Jewes? And they cryed agayne, crucifie him. Pilate sayde vnto them: What euil hath he done? And they cried the more feruently, crucify him. And so Pilate willing to content the people, let louse Barrabas vnto thē, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiours ledde him away into the cōmon hall, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and beganne to salute him, hayle king of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, & worshipped him. And when they had mocked him, they toke the purple of him and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Sirene (the father of Alexander & Rufus) whiche came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha (which yt a man interprete) is, the place of dead mens skulles, and they gaue him to drinke wine mingled with mirre, but he receiued it not.

And

And when they had crucified him, they parted his garmentes, casting lottes vpon them what euery man shoulde take. And it was about the thirde houre, and they crucified him. And the title of his cause was written: The king of the Iewes. And they crucified with him two thieues, the one on his righte hande, and the other on his lefte. And the scripture was fulfilled, which saith: he was counted among the wicked. And they that went by rayled on him, wagging their heades and saying: A wretch, thou that destroyest the Temple, and buyldest it againe in three daies, saue thy selfe, and come downe from the crosse. Likewise also mocked him the hye priestes among themselues, with the Scribes, and sayde: he saued other men, him selfe he can not saue. Let Christ the king of Israell descend nowe from the crosse, that we maye see and beleue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknes arose ouer all the earth, vntill the ninth houre. And at the ninth houre, Iesus cried with a loude voyce, saying: Eloy, Eloy, Lamasabathany, which is (if one interprete it) my God, my God, why hast thou forsaken me? And some of them that stode by when they heard that, saide: Beholde, he calleth for Helias. And one ranne and filled a sponge full of vineger, & put it on a reede, and gaue him to drinke, saying: Let him alone, let vs see whether Helias will come and take him downe. But Iesus cryed with a loude voyce, and gaue vp the ghost. And the vaile of the Temple rent in two peeces, from the top to the botome. And when the Centurion (which stode before him) sawe that he so cried, and

gaue vp the ghost, he saide: Truely this man was the sonne of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the lytle, and of Joses, and Mary Salome (which also when he was in Galile had folowed him, and ministred vnto him) and many other woman whiche came vp with him to Jerusalem. And nowe when the euen was come (because it was the daye of preparing that goeth before the Sabboth) Joseph of the Citie of Aramathia, a noble Counsaylour, whiche also lobed for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesu. And Pilate marueyled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead: And when he knewe the truth of the Centurion, he gaue the body to Joseth. And he bought a linnen clothe, and tobe him downe and wrapped him in the linnen clothe, and layde him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doze of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laide.

¶ *Wednesday before Easter.*

¶ The Epistle.

Heb. 2. 17

WHere as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh auctho̅itie when men are dead: for it is yet of no value as long as he that maketh the Testament is alyue. For which

which cause also, neyther the first Testament was ordeyned without bloud. For when Moyses had declared all the commaundementes to all the people, according to the lawe, he tooke the bloud of Calues and of Goates, with water and purple wolle, and Isope, and sprinkled both the booke and all the people, saying: This is the bloud of the Testament, whiche God hath appoynted vnto you. Moreouer he sprinkled the Tabernacle with bloud also, and all the ministring vessels. And almost all thinges are by the lawe purged with bloud, and without shedding of blond is no remission. It is neede then, that the similitudes of heauenly thinges be purified with suche thinges: but that the heauenly thinges them selues, be purified with better sacrifices then are those. For Christ is not entred into the holye places that are made with handes (whiche are similitudes of true thinges) but is entred into very heauen, for to appeare now in the sight of God for vs, not to offer him selfe often, as the hye Priest entreth into the holy place euery yere with straunge bloud, for then muste he haue often suffred sence the worlde began. But nowe in the ende of the worlde hath he appeared once, to put sinne to slighte by the offering vp of him selfe. And as it is appoynted vnto all men that they shall once dye, and then commeth the iudgement: Euen so Christe was once offered to take awaye the sinnes of manye, and vnto them that loke for him, shall he appeare agayne without sinne vnto saluation.

℣ The Gospell.

Luke.xxij. THe feast of swete bread drew nye, which is called Easter, and the hye Priestes and Scribes sought how they might kill him, for they feared the people. Then entred Sathan into Judas, whose surname was Iscarioth (which was of the number of the xii.) and he went his way & comuned with the hye Priestes and officers, how he might betray him vnto them. And they were glad, and promised to geue him money. And he consented, and sought opportunitie to betray him vnto them when the people wer away. Then came the day of swete bread, when of necessitie the Passeouer must be offred. And he sent Peter and John, saying: Go and prepare vs the Passeouer that we may eate. They said vnto him: Where wilt thou that we prepare? And he said vnto them: Beholde, when ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall saye vnto the goodman of the house: the master saieth vnto thee, where is the gest chamber wher I shal eate the Passeouer with my disciples? And he shal shew you a great Parlour paued, there make ready. And they went and founde as he had said vnto them, and they made redy the Passeouer. And when the houre was come, he sat downe, and the twelue Apostles with him. And he sayde vnto them: I haue inwardly desired to eate this Passeouer with you, before that I suffer. For I saye vnto you, henceforth will I not eate of it any more, vntil it be fulfilled in the kingdome of God. And he toke

the

the cup, and gaue thankes, and said: Take this and deuide it among you. For I saye vnto you, I will not drinke of the fruit of this vine, vntill the kingdome of God come. And he toke bread, and when he had geuen thanks, he brake it, and gaue vnto them, saying: This is my body which is geuen for you, this do in the remembraunce of me. Likewise also when he had supped, he tooke the cuppe, saying: This cuppe is the newe Testament in my bloud, whiche is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appoynted: but wo vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should do it. And there was a strife among them, whiche of them shoulde seeme to be the greatest. And he saide vnto them: The kinges of nations reigne ouer them, and they that haue auctoritie vpon thē are called gracious: but ye shall not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shall be as he that doth ministet. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meat? But I am among you as he that ministreth. Ye are they whiche haue bidden with me in my temptations, and I appoint vnto you a kingdome, as my father hath appoynted to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the .xii. Tribes of Israell. And the Lord said: Simon, Simon, behold Sathan hath desired to sift you as it were wheate: but I haue prayed for thee, that thy fayth fayle not. And when thou art conuerted,

strengthe thy brethren. And he said vnto him: Lord I am ready to go with thee into prison, and to death. And he saide: I tell thee Peter, the Cocke shall not crowe this daye, till thou haue denyed thryse that thou knowest me. And he saide vnto them: When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they saide, no. Then saide he vnto them: But nowe he that hath a wallet, let him take it vp, and likewise his scrip. And he that hath no sworde, let him sell his coate and bye one. For I saye vnto you, that yet the same which is written, must be performed in me: Euen amonge the wicked was he reputed. For those thinges whiche are written of me, haue an ende. And they sayde: Lorde beholde, here are two swordes. And he saide vnto them, it is ynough. And he came out, and went (as he was wont) to mounte Oliuete, and the Disciples folowed him. And when he came to the place, he said vnto them: Pray least ye fall into temptation. And he gat him selfe from them about a stones caste, and kneeled downe and prayed, saying: Father, yf thou wilte, remoue this cup from me. Neuertheless, not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And he was in an agonye and prayed the longer, and his sweat was like droppes of bloud, tricklinge downe to the ground. And when he arose from prayer, and was come to his Disciples, he found them sleping for heauines, and he said vnto them: Why slepe ye? Rise and pray, least ye fall into temptation. While he yet spake, beholde, there came a companye, and he that was called Judas, one of the twelue went

before

before them, and preached nye to Jesus to kisse him. But Jesus saide vnto him: Judas, betrayest thou the sonne of man with a kisse? when they whiche were about him sawe what woulde folowe, they sayde vnto him: Lorde, shall we smite with the sworde? and one of them smote a seruaunt of the hye Priestes, and stroke of his right eare. Jesus answered and saide: Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said vnto the hye Priestes and rulers of the Temple, and the elders, which were come to him: Ye be come out as vnto a thiefe, with swords and staues. When I was dayly with you in the Temple, ye stretched forth no handes agaynst me: but this is euen your verye houre, and the power of darkenes. Then toke they him and led him, and brought him to the hye Priestes house: But Peter folowed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also satte downe amonge them. But when one of the wenches beholde him, as he sat by the fire (and loked vpon him) she sayde: this same felowe was also with him. And he denied saying: Woman I knowe him not. And after a little while, another sawe him, and sayde: Thou art also of them. And Peter saide: Man I am not. And about the space of an houre after, another affirmed, saying: Verily this felowe was with him also, for he is of Galile. And Peter said: man I wote not what thou sayest. And immediatlye while he yet spake, the Cocke crewe. And the Lorde turned backe and looked vpon Peter. And Peter remembred the worde of the Lorde, howe

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he had sayde vnto him: Before the Cocke crowe thou shalt deny me thrise, and Peter went out and wept bitterly. And the men that tooke Jesus mocked him, and smote him, and when they had blindfolded him, they stroke him on the face, and asked him, saying: Arede who is he that smote thee? And many other thinges despitefully saide they against him. And assone as it was day, the Elders of the people, and the hye Priestes and Scribes came together, and ledde him into their Counsell, saying: Art thou very Christ? tell vs. And he saide vnto them: If I tell you, ye will not beleue me, and if I aske you, you will not aunswere, nor let me go. Hereafter shall the sonne of man sit on the right hand of the power of God. Then saide they all: Art thou then the sonne of God? He sayde: Ye say that I am. And they sayde: What nede we of any further witnes? For we our selues haue heard of his owne mouth.

¶ *Thursday before Easter.*

¶ The Epistle.

i. Cor. xi.

THis I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For firste of all when ye come together in the congregation, I heare that there is discention among you, and I partly beleue it. For there must be sectes among you, that they whiche are perfect among you, may be knowen. When ye come together

together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne supper. And one is hungrie, and another is dronken. Haue ye not houses to eate and drinke in? Dispise ye the congregation of God, and shame them that haue not? What shal I say vnto you? Shall I praise you? In this I praise you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lord Iesus, the same night in whiche he was betrayed, toke breade, and when he had geuen thankes, he brake it and sayde: Take ye and eate, this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner also he toke the cuppe when supper was done, saying: This cup is the newe Testament in my bloud. This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bread, and drinke of this cup, ye shall shewe the Lordes death till he come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cup of the Lorde vnworthily, shall be giltie of the body and bloud of the Lorde. But let a man examine himselfe, and so let him eate of the bread and drinke of the cuppe. For he that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many sleepe. For yf we had iudged our selues, we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we should not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tarry one for another. If any

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man hunger, let him eate at home, that ye come not together vnto condempnation. Other thinges will I set in order when I come.

¶ The Gospell.

Luke.xxiij

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying: We founde this felowe peruerting the people, and forbidding to paye tribute to Cesar, saying that he is Christ a king. And Pilate appoled him, saying: Arte thou the king of the Jewes? He aunswered him, and sayde: Thou saiest it. Then saide Pilate to the hye Priestes and to the people: I finde no fault in this man. And they were the more fierce, saying: He moueth the people, teaching throughout all Jury, and beganne in Galile, euen to this place. When Pilate heard mention of Galile, he asked whether the man were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem at that time. And when Herode sawe Jesus he was exceading glad, for he was desirous to see him of a longe season, because he had heard many thinges of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many wordes. But he aunswered him nothing. The hye Priestes and Scribes stoode forth and accused him strayghtly. And Herode with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him agayne to Pilate. And the same day Pilate and Herode were made frendes together:

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for before they were at variaunce. And Pilate called together the hye Prieſts, and the rulers, and the people, and ſaide vnto them: Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and fynde no fault in this man of thoſe thinges whereof ye accuſe him, no nor yet Herode. for I ſent you vnto him, and loe, nothing worthy of death is done vnto him, I will therefore chaſten him, and let him loſe. for of neceſſitie he muſt haue let one loſe to them at that feaſt. And all the people cryed at once, ſaying: Away with him, and deliuer vs Barrabas, whiche for a certayne inſurrection made in the Citie, and for a murther, was caſte into priſon. Pilate ſpake agayne vnto them, willing to let Ieſus loſe. But they cryed, ſaying: Crucifie him, crucifie him. He ſaid vnto them the third time: What euill hath he done? I fynde no cauſe of death in him, I will therefore chaſten him, and let him go. And they cryed with loude voyces, requiring that he might be crucified. And the voyces of them and of the hye Prieſtes preuayled, and Pilate gaue ſentence that it ſhoulde be as they required, and he let loſe vnto them him that (for inſurrection and murther) was caſte into priſon, whom they had deſired, and he deliuered to them Ieſus, to do with him what they would. And as they led him away, they caught one Simon of Sirene comming out of the fielde, & on him laide they the croſſe, that he might beare it after Ieſus. And there folowed him a great company of people, and of women, whiche bewayled and lamented him. But Ieſus turned backe vnto them, and ſayde: Ye daughters of Ieruſalem

rusalem, weepe not for me, but weepe for your selues, and for your children. For beholde, the dayes will come, in the which they shall say: Happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begin to saye to the mountaynes, fall on vs, and to the hilles, couer vs. For yf they do this in a greene tree, what shall be done in the drye? And there were two euill doers ledde with him to be slayne. And after that they were come to the place (which is called Caluarie) there they crucified him and the euill doers, one on the right hand, and the other on the left. Then said Jesus: Father forgeue them, for they wotte not what they do. And they parted his rayment, and caste lottes. And the people stode and beheld. And the rulers mocked him with them, saying: he saued other men, let him saue him selfe yf he be very Christe the chosen of God. The souldiers also mocked him, and came and offred him vineger, and saide: If thou be the king of Jewes saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrue: This is the king of the Jewes. And one of the euill doers whiche were hanged, rayled on him, saying: If thou be Christ, saue thy selfe and vs. But the other aunswered, and rebuked him, saying: Fearest thou not God, seyng thou art in the same dampnation? We are righteously punished, for we receyue according to our deedes, but this man hath done nothing amisse. And he said vnto Jesus: Lorde, remember me when thou commest into thy kingdome. And Jesus saide vnto him: Verily I say vnto thee, to day shalt thou

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be with me in Paradice. And it was about the .vi. houre, and there was a darknes ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vayle of the Temple did rente, euen through the middeſt. And when Jeſus had cryed with a loude voyce, he sayde: Father, into thy handes I commend my ſpirite. And when he thus had saide, he gaue vp the Ghoſt. When the Centurion sawe what had happened, he glorified God, saying: Verely this was a righteous man. And all the people that came together to that sighte, and sawe the thinges which had hapned, smote their breſtes and returned. And all his acquayntaunce and the women that folowed him from Galile, ſtoode a farre of beholding theſe thinges. And beholde, there was a man named Joſeph, a counſayllour, and he was a good man and a iuſte, the ſame hadde not conſented to the counſayle and deede of them, whiche was of Aramathia, a Citie of the Jewes, whiche ſame also waytеth for the kingdome of God, he went vnto Pilate and begged the body of Jeſus, and tooke it downe, and wrapped it in a linnen cloth, and layde it in a Sepulchre that was hewen in ſtone, wherein neuer man before had bene layde. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that folowed after, whiche had come with him from Galile, beheld the ſepulchre, and howe his body was laide. And they returned, and prepared ſweete odours, and oyntmentes, but reſted on the Sabboth daye, according to the commaundement.

¶ The Collectes.

ALmightie God, we beseeche thee graciously to beholde this thy familie, for the whiche oure Lorde Jesus Christe was contented to be betrayed, and geuen vp into the handes of wicked men, and to suffer death vppon the crosse, who liueth and reigneth. &c.

ALmightie and euerlasting God, by whose spirite the whole bodye of the Churche is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for all estates of men in thy holye congregation, that euery member of the same in his vocation and ministerye may truely and godly serue thee, through our Lord Jesus Christ.

MErcifull God who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue: Haue mercy vpon all Jewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardenes of heart, & contempt of thy worde. And so fetch them home blessed Lorde to thy flocke, that they maye be saued among the remnant of the true Israelites, and be made one folde, vnder one shepheard Jesus Christ our Lord, who liueth and reigneth. &c.

¶ The Epistle.

Hebre. x.

THe lawe (whiche hath but a shadowe of good thinges to come, and not the very fashion of things them selues) can neuer with those sacrifices whiche they offer yere by yere continually, make the commers therunto perfect. For woulde not then those sacrifices

sacrifices haue ceassed to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euery yere. For the bloud of Oxen and Goates can not take away sinnes. Wherfore, when he commeth into the worlde, he sayeth: Sacrifice and offering thou wouldest not haue, but a body haste thou ordeyned me. Burnt offeringes also for sinne haste thou not alowed. Then sayde I: lo, I am here. In the beginning of the booke it is written of me, that I should do thy will, O God. Aboue, when he sayeth: Sacrifice and offering, and burnt sacrifices, and sinne offeringes thou wouldest not haue, neyther hast thou alowed them (whiche yet are offered by the lawe) then sayde he: loe, I am here to do thy will, O God. He taketh away the first, to establishe the latter: by the whiche will we are made holy, euen by the offering of the body of Iesu Christe once for all. And euery Priest is redye dayly, ministring and offering oftentimes one maner of oblation, whiche can neuer take away sinnes. But this man after he hath offered one sacrifice for sinnes, is set downe for euer on the right hande of God, and from henceforth tarieth till his foes be made his footestoole. For with one offering hath he made perfect for euer, them that are sanctified. The holy ghost him selfe also beareth vs recorde, euen when he tolde before: This is the Testament that I will make vnto them. After those dayes (sayeth the Lorde) I will put my lawes in their hartes, and in their myndes will I write them, and their sinnes and iniquities will I remembre no

more. And where remission of these thinges is, there is no more offeringe for sinnes. Seeing therfore brethren, that by the meanes of the bloude of Jesu, we haue libertie to enter into the holy place, by the newe and liuing way, whiche he hath prepared for vs through the vayle (that is to saye, by his flesshe.) And seeyng also that we haue an hye Priest whiche is ruler ouer the house of God, let vs drawe nye with a true hart in a sure faith sprinkled in our heartes from an euill conscience, and washed in our bodies with pure water. let vs keepe the profession of our hope without waueringe (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the felowship that we haue amonge our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye see that the day draweth nye.

¶ The Gospell.

John xviij. WHen Jesus hadde spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a Garden, into the whiche he then entred with his Disciples. Judas whiche also betrayed hym, knewe the place, for Jesus ofte tymes resorted thither with his Disciples. Judas then after he had receiued a bande of men (and ministers of the hye Priestes and Pharisees) came thither with Lanternes and firebrandes, and weapons.

And Jesus knowing all thinges that shoulde come on him, went forth and sayde vnto them: whom seeke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also whiche betrayed him, stode with them. Assone then as he had said vnto them, I am he, they went backeward, and fell to the grounde. Then asked he them agayne: Whom seeke ye? They sayd: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seeke me therefore let these go their way, that the saying might be fulfilled whiche he spake: Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde drewe it, and smote the hye Priestes seruaunt, and cut off his right eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter: Put vp thy sworde into the sheath, shall I not drinke of the cuppe whiche my father hath geuen me? Then the company, and the captaine, and the ministers of the Jewes, toke Jesus and bound him, and led him away to Annas first, for he was father in lawe to Cayphas, whiche was the hye Priest the same yere. Cayphas was he that gaue counsell to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so did another Disciple: that Disciple was knowen to the hye Priest, and went in with Jesus vnto the Palace of the hye Priest. But Peter stode at the dore without. Then went out that other Disciple (which was knowen to the hye Priest) and spake to the Damosell that kept the dore, and brought in Peter. Then sayde the Damosell, that kept the doore, vnto Peter:

Art not thou also one of this mans Disciples? He sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed them selues. Peter also stoode amonge them and warmed him selfe. The hye Priest then asked Jesus of his Disciples, and of his doctrine. Jesus aunswered him: I spake openly in the worlde, I euer taught in the Synagoge, and in the Temple whither all the Iewes haue resorted, and in secrete haue I sayde nothing. Why askest thou me? Aske them which heard me, what I sayde vnto them. Beholde, they can tell what I said. When he had thus spoken, one of the ministers which stode by, smote Jesus on the face, saying: Aunswerest thou the hye Priest so? Jesus aunswered him: If I haue euill spoken, beare witnes of the euill: But if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Cayphas the hye Priest. Simon Peter stoode and warmed him selfe. Then saide they vnto him: Art not thou also one of his Disciples? He denyed it, and said: I am not. One of the seruauntes of the hie Priestes (his Cosin whose eare Peter smote of) sayde vnto him: Did not I see thee in the garden with him? Peter therefore denyed agayne, and immediatly the Cocke crewe. Then ledde they Jesus from Cayphas into the hall of iudgement. It was in the morning, and they them selues went not into the iudgement hall, least they should be defiled, but that they myght eate the Passeouer. Pilate then went out to them, and sayde: What accusation bring you against this man? They aunswered and said vnto him: If he were not an euill doer

doer, we would not haue deliuered him vnto thee. Then saide Pylate vnto them: Take ye him, and iudge him after your owne lawe. The Iewes therfore saide vnto him: It is not lawfull for vs to put any man to death, that the wordes of Iesus might be fulfilled which he spake, signifying what death he shoulde dye. Then Pilate entred into the iudgement hall agayne, and called Iesus, and sayde vnto him: Art thou the king of the Iewes? Iesus aunswered: Sayest thou that of thy selfe, or did other tell it thee of me? Pilate aunswered: Am I a Iewe? Thine owne nation and hye Priestes haue deliuered thee vnto me, what hast thou done? Iesus aunswered: my kingdome is not of this world, yf my kingdome were of this worlde, then woulde my ministers surely fyght, that I shoulde not be deliuered to the Iewes, but nowe is my kingdome not from hence. Pilate therefore sayde vnto him: Art thou a king then? Iesus aunswered: Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayde vnto him: What thing is trueth? And when he had sayde this, he went out agayne vnto the Iewes, and sayeth vnto them: I fynde in him no cause at all. Ye haue a custome that I shoulde deliuer you one lose at Easter, will ye that I lose vnto you the king of the Iewes? Then cried they all agayne, saying: Not him, but Barrabas. The same Barrabas was a murtherer. Then Pylate toke Iesus therefore and scourged him. And the souldiours wounde a crowne of thornes, and put

it on his head. And they did on him a purple garment, and came vnto him, and sayde, hayle king of the Iewes, and they smote him on the face. Pylate went forth agayne, and saide vnto them: Beholde I bring him forth to you, that ye may knowe that I fynde no fault in him. Then came Iesus forth wearing a crowne of thorne, and a robe of purple. And he sayeth vnto them, beholde the man. When the hye Priestes, and the ministers sawe him, they cried, crucifie him, crucifie him. Pilate sayeth vnto them: Take ye him, and crucifie him, for I fynde no cause in hym. The Iewes answered hym: We haue a lawe, and by our lawe he ought to dye, because he made himselfe the sonne of God. When Pilate heard that saying, he was the more afrayde, and went agayne into the iudgement hall, and sayde vnto Iesus: Whence art thou? But Iesus gaue him none answere. Then sayde Pylate vnto him: Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to lose thee? Iesus answered: Thou couldest haue no power at all against me, except it were geuen thee from aboue, therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to lose hym, but the Iewes cried, saying: If thou let him go, thou art not Cesars frende. For whosoeuer maketh him selfe a kinge, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sat downe to geue sentence in a place that is called the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixth houre. And he sayeth vnto the

Iewes

Jewes, beholde your king. They cryed sayinge: Away with him, away with him, crucifie him. Pilate sayeth vnto them: Shall I crucifie your kinge? The hye Priestes answered: We haue no king but Ceasar. Then deliuered he him to them to be crucified. And they tooke Jesus and led him away, and he bare his crosse, and went forth into a place, which is called the place of dead mens skulles, but in Hebrue Golgotha, where they crucified him, and two other with him, on eyther syde one, and Jesus in the middest. And Pilate wrote a title and put it vppon the Crosse. The writing was: Iesus of Nazareth King of the Iewes. This title read manye of the Jewes, for the place where Jesus was crucified, was nere to the Citie. And it was written in Hebrewe, Greke, and Latin. Then sayde the hye Priestes of the Jewes to Pylate: Write not king of the Jewes, but that he sayde, I am king of the Jewes. Pilate answered: What I haue written, that haue I written. Then the souldiers, when they had crucified Jesus, toke his garmentes and made foure partes, to euery souldiour a part, and also his coate. The coate was without seame, wrought vpon throughout. They saide therfore among them selues: Let vs not deuide it, but cast lottes for it who shall haue it, that the Scripture might be fulfilled, saying: They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiours dyd suche thinges in deede. There stoode by the Crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Marye Magdalene. When Jesus therefore sawe his mother,

and the Disciple whom he loued, standing, he sayeth vnto his mother, woman, beholde thy sonne. Then sayde he to the Disciple, beholde thy mother. And from that houre, the Disciple tooke her for his owne.

After these thinges, Jesus knowing that all thinges were nowe performed, that the Scripture might be fulfilled, he sayd: I thirst. So there stoode a vessell by full of vineger, therefore they filled a sponge with vineger, and wounde it about with Isope, and put it to his mouth. Assone as Jesus then receiued of the vineger, he sayd: It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth that the bodyes should not remayne vppon the Crosse on the Sabboth day, (for that Sabboth day was an hye day) besought Pilate that their legges might be broken, and that they might be taken downe. Then came the souldiers and brake the legges of the first, and of the other whiche was crucified with him. But when they came to Jesus, and sawe that he was dead already, they brake not his legges, but one of the souldiours with a speare thrust him into the side, and forthwith there came out bloud and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For these thinges were done that the Scripture shoulde be fulfilled: Ye shall not breake a bone of him.

And again another Scripture sayth: They shall loke vpon him whom they haue pearced. After this Joseph of Aramathia (which was a disciple of Jesus,

tus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therefore and tooke the body of Iesus. And there came also Nichodemus (which at the beginning came to Iesus by night) & brought of Mirre and Aloes mingled together, about an hundreth pounde waight. Then tooke they the bodye of Iesus, and wounde it in linnen clothes with the odours, as the maner of the Iewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherein was neuer man laide, there layde they Iesus therefore, because of the preparing of the Sabboth of the Iewes, for the sepulchre was nye at hande.

¶ *Easter Euen.*

¶ The Epistle.

IT is better (yf the will of God be so) that ye suffer for well doinge, then for euil doing: Forasmuche as Christ hath once suffred for sinnes, the iuste for the vniust, to bring vs to God, and was killed as pertayning to the flesh, but was quickened in the spirit. In which spirite he also went and preached to the spirites that were in prison, which sometime had bene disobedient, when the longe suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a fewe, that is to say, eyght soules were saued by the water, like as baptisme also nowe saueth vs, not the putting away of the filth of the flesh, but in that a good con- i. Pet. iij.

conscience consenteth to God, by the resurrection of Jesus Christ, whiche is on the right hande of God, and is gone into heauen. Angels, powers, and might subdued vnto him.

¶ The Gospell.

Mat. xxvij. hen the euen was come, there came a riche man of Aramathia, named Joseph, which also was Jesus disciple. He went vnto Pilate and begged the bodye of Jesus. Then Pilate commaunded the bodye to be deliuered. And when Joseph had taken the bodye, he wrapped it in a cleane linnen cloth, and layd it in his newe tombe, whiche he had hewen out, euen in a rocke, and rolled a great stone to the dore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next daye that foloweth the day of preparyng, the hygh Priestes and Pharisees came together vnto Pilate, saying: Sir we remember that this deceiuer sayde while he was aliue: After three dayes I will rise againe. Commaunde therefore that the Sepulchre be made sure vntill the thirde day, lest his Disciples come and steale him away, and say vnto the people, he is risen from the dead, and the last error shalbe worse then the first. Pilate sayde vnto them: Ye haue a watche, go your waye, make it as sure as ye can. So they went and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ Ealter

¶ At Morning prayer, in steade of the Psalme, O come let vs &c. These Anthemes shalbe song or sayde.

CHrist rising agayne from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewyse, counte your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lorde.

CHrist is risen agayne the first fruites of them that slepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men do dye, so by Christe all men shalbe restored to lyfe.

¶ The Collect.

ALmightie God, whiche through thy onely begotten sonne Iesus Christe, haste ouercome death, and opened vnto vs the gate of euerlasting lyfe: We humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desyres, so by thy continuall helpe we may bringe the same to good effect, through Iesus Christ our Lorde, who liueth and reigneth. &c.

¶ The Epistle.

IF ye be risen agayne with Christ, seeke those thinges which are aboue, where Christe sytteth on the right hande of God. Set your affection on heauenlye thinges, and not on earthly thinges. For ye are dead, and your lyfe is hidde with Christ in God. Whensoeuer Christ (whiche is our lyfe) shall shewe him selfe, then shall ye also appeare with Collos. iij.

with him in glory. Mortifie therefore your earthy members, fornication, vnclennesse, vnnaturall lust, euill concupiscence, and couetousnes, whiche is worshipping of ydolles, for whiche thinges sake the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime when ye liued in them.

¶ The Gospell.

John 11. THe first day of the Sabbothes came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ran and came to Simon Peter, and to the other Disciple whom Jesus loued, and saith vnto them: They haue taken away the Lord out of the graue, and we can not tell where they haue layde him. Peter therfore went forth, and that other Disciple, and came vnto the Sepulchre. They ranne both together, and that other disciple did outrunne Peter, and came first to the Sepulchre. And when he had stowped downe, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter folowing him, and went into the Sepulchre, and sawe the linnen clothes lye, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other Disciple which came fyrst to the Sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he shoulde rise agayne from death. Then the Disciples went away agayne to their owne home.

Munday

¶ The Collect.

ALmightie God, which thrugh thy onely begotten sonne Iesus Christ, hast ouercommed death, and opened vnto vs the gate of euerlasting life: We humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, thrugh Iesus Christ our Lorde, who liueth and reigneth &c.

¶ The Epistle.

PEter opened his mouth, and sayde: Of a trueth I perceiue that ther is no respect of persons with God, but in al people, he that feareth him and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israell, preaching peace by Iesus Christ which is Lorde ouer all thinges: which preaching was publyshed throughout all Iewry (and began in Galile, after the Baptisme whiche Iohn preached) howe God annointed Iesus of Nazareth with the holy ghost, and with power. Whiche Iesus went about doing good, and healing all that were oppressed of the deuill, for GOD was with him. And we are witnesses of all thinges which he did in the lande of the Iewes, and at Ierusalem, whom they slewe and hanged on tree: Him GOD rayled vp the thirde day, and shewed him openlye, not to all the people, but to vs witnesses (chosen before of God for the same intent) whiche did eate and drinke with him after he arose from death. And he commaunded Actes.x.

maunded vs to preache vnto the people, and to testifie that it is he which was ordeyned of God to be the iudge of the quicke and the dead. To him geue all the Prophetes witnesse, that through his name, whosoeuer beleueth in him, shall receiue remission of sinnes.

¶ The Gospell.

Luk.xxiiij

BEholde, two of the Disciples went that same daye to a Towne called Emaus, which was from Ierusalem about .xl. furlonges, and they talked together of all the thinges that had happened. And it chaunced while they communed together and reasoned, Iesus him selfe drewe nere, and went with them: but their eyes were holden that they shoulde not knowe him. And he saide vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered and saide vnto him: Art thou only a straunger in Ierusalem, and hast not knowen these thinges whiche haue chaunced there in these dayes? He saide vnto them: What thinges? And they sayde vnto him: Of Iesus of Nazareth, which was a Prophete, mightie in deede and worde before God and all the people, and howe the hye Priestes and our rulers deliuered him to be condemned to death, and haue crucified him: But we trusted that it had beene he which shoulde haue redeemed Israell. And as touching all these thinges, to daye is euen the

thirde

thirde daye that they were done: yea, and certaine women also of our company made vs astonyed, which came early vnto the Sepulchre, and founde not his body: and came, saying that they had seene a vision of Angelles whiche sayde that he was a-lyue. And certayne of them which were with vs, went to the Sepulchre, and founde it euen so as the women had sayde, but him they sawe not. And he saide vnto them: O fooles and slowe of hart, to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffered these thinges, and to enter into his glory? And he began at Moises and al the Prophetes, and enterpreted vnto them in all scriptures whiche were written of him. And they drewe nye vnto the towne whiche they went vnto. And he made as though he woulde haue gone further. And they constrayned him, saying: Abyde with vs, for it draweth towards night, and the day is farre passed. And he went in to tary with them. And it came to passe, as he sat at meate with them, he tooke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him, and he vanished out of their sight. And they sayde betweene them selues: did not our heartes burne within vs, while he talked with vs by the way and opened to vs the Scriptures? And they rose vp the same houre and returned to Ierusalem, and founde the eleuen gathered together, and them that were with them, saying: the Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the way, and howe they knewe him in breaking of bread.

¶ Tuesday

The Collect.

ALmightie father, whiche hast geuen thy onely sonne to dye for our sinnes, and to vyse agayne for our iustification: Graunt vs so to put away the leuen of malice and wickednesse, that we may alway serue thee in pureness of liuing and trueth, thyough Jesus Christ our Lorde.

¶ The Epistle.

Actes .xiij.

MEn and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Jerusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth day, they haue fulfilled them in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill him. And when they hadde fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God rayled hym agayne from death the thirde day, and he was seene many dayes of them whiche went with him from Galile, to Jerusalem, whiche are witnesses vnto the people. And we declare vnto you, howe that the promise (which was made vnto the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he rayled vp Jesus agayne. Euen as it is written in the second Psalme: Thou art my sonne this day haue I begotten thee. As concerning that he rayled him vp from death, nowe no more to returne to corruption, he sayde on thys wyse:

The

The holy promises made to Dauid, will I geue faythfully vnto you. Wherefore he sayeth also in another place: Thou shalt not suffer thine holy to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layde vnto his fathers, and sawe corruption: But he whom God raysed againe, sawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgeuenes of sinnes, and that by him all that beleeue, are iustified from all thinges, from which ye coulde not be iustified by the lawe of Moyses. Beware therefore, least that fall on you whiche is spoken of in the Prophetes: Beholde ye despisers, and wonder, and perish ye, for I do a worke in your dayes, which ye shall not beleue though a man declare it vnto you.

¶ The Gospell.

IEsus stode in the middes of his disciples, and sayd vnto them: peace be vnto you. It is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirite. And he saide vnto them: Why are ye troubled, & why do thoughtes arise in your hartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no flesh and bones, as ye see me hatie. And when he had thus spoken, he shewed them his handes and his feete. And while they yet beleued not for ioy, and wondred, he sayde vnto them: Haue ye here any meate? And they offered him a peece of a broyled fyshe, and of an hony combe. And he toke it, Luk. xxiiij

and did eate before them. And he sayde vnto them: These are the wordes whiche I spake vnto you, while I was yet with you, that all must needes be fulfilled which were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they might vnderstande the Scriptures, and sayde vnto them: Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentaunce & remission of sinnes should be preached in his name among all nations, and must begin at Jerusalem. And ye are witnesses of these thinges.

¶ The first Sunday after Easter

¶ The Collect

Almightie God.&c. As at the Communion on Easter day.

¶ The Epistle

1. Iohn. 5. ALl that is borne of God, ouercommeth the worlde. And this is the victorye that ouercommeth the worlde, euen our fayth. Who is he that ouercommeth the worlde, but he that beleeueth that Jesus is the sonne of God. This Jesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the spirite that beareth witnes, because the spirite is truth. For there are three whiche beare recorde in heauen: the father, the worde, and the holy ghost, and these three are one. And there are three which beare recorde in earth: the spirite, and water, and bloud, and these three are one. If we receiue the witnesse of men, the witnesse

nesse of God is greater. For this is the witnesse of God that is greter, which he testified of his sonne: He that beleueth on the sonne of God, hath the witnes in himselfe. He that beleueth not GOD, hath made him a lyer, because he beleueth not the record that God gaue of his sonne. And this is the record, howe that God hath geuen vnto vs eternall life, and this life is in his sonne. He that hath the sonne, hath life, and he that hath not the sonne of God, hath not life.

The Gospell.

THe same daye at nyght, whiche was the fyrst daye of the Sabbothes, when the doores were shutte (where the disciples were assembled together for feare of the Iewes) came Iesus and stode in the middes, and sayde vnto them: Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they sawe the Lorde. Then saide Iesus to them againe: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayd these wordes, he breathed on them, and sayde vnto them: Receiue ye the holy ghost. Whosoeuers sinnes ye remit, they are remitted vnto them. And whosoeuers sinnes ye retaine they are retained. John.xx.

¶ The second Sunday after Easter.

¶ The Collect.

ALmightie God, which hast geuen thine onely sonne, to be vnto vs both a sacrifice for sinne,

and also an example of godly life: Geue vs the grace that we may alwayes moste thankefully receiue that his inestimable benifite, and also dayly endeuour our selues to folowe the blessed steppes of his most holy lyfe.

¶ The Epistle.

1.Pet.ij. THis is thanke worthy, yf a man for conscience towarde God, endure griefe, and suffer wronge vndeserued. For what prayse is it, yf when ye be bufeted for your faultes ye take it pacientlye. But and yf when ye do well, ye suffer wronge, and take it pacientlye, then is there thanke with God. For hereunto verylye were ye called. For Christe also suffered for vs, leauyng vs an example that ye shoulde folowe his steppes, whiche did no sinne, neyther was there guile founde in his mouth: whiche when he was reuiled, reuiled not agayne: when he suffered, he threatned not: but committed the vengeaunce to him that iudgeth righteoulye: Whiche his owne selfe bare our sinnes in his bodye on the tree, that we being deliuered from sinne, shoulde lyue vnto righteousnes. By whose stripes ye were healed. For ye were as sheepe going astray, but are nowe turned vnto the shepheard, and Bishop of your soules.

¶ The Gospell.

Iohn.x. CHrist said vnto his Disciples: I am the good shepheard. A good shepheard geueth his life for his sheepe. An hired seruaunt, and he whiche is not the shepheard (neyther the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe,

and

and fleeth, and the Wolfe catcheth & scattreth the sheepe. The hyred seruaunt fleeth, because he is an hired seruaunt, and careth not for the sheepe. I am the good shepheard and knowe my sheepe, and am knowen of mine. As my father knoweth me, euen so knowe I also my father. And I geue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also muste I bringe, and they shall heare my voyce, and there shalbe one folde and one shepheard.

¶ *The third Sunday after Easter.*

¶ The Collect.

ALmightie God which sheweste to all men that be in errour, the lyght of thy trueth, to the intent that they may returne into the waye of righteousnes: Graunt vnto all them that be admitted into the felowship of Christes religion, that they may eschewe those thinges that be contrary to their profession, and folowe all suche thinges as be agreable to the same, through our Lorde Iesus Christ.

¶ The Epistle.

DEarely beloued, I beseche you as strangers and pylgremes, abstayne from fleshely lustes, whiche fight against the soule, and see that ye haue honest conuersation among the Gentiles, that where as they backebite you as euill doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the kinge as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the i. Pet. ij.

punishement of euill doers, but for the laude of them that do well. For so is the will of God, that with well doyng, ye may stop the mouthes of foolishe and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruauntes of God. Honour all men, loue brotherly felowshippe, feare God, honour the king.

The Gospell.

John. xvi. IEsus saide to his Disciples: After a while ye shall not see me, and agayne after a while ye shall see me, for I go to the father. Then sayde some of his disciples betwene them selues: What is this that he sayeth vnto vs, after a while ye shall not see me, and agayn after a while ye shall see me, and that I go to the father: They sayd therefore, what is this that he sayeth after a while: We can not tell what he sayeth. Iesus perceiued that they woulde aske him, and sayd vnto them: Ye enquire of this betwene your selues, because I said, after a while ye shall not see me, and agayne after a while ye shall see me. Verily verily I saye vnto you, ye shall wepe and lament, but contrarywyse, the worlde shall reioyce, ye shall sorowe, but your sorowe shal be turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come: But assone as she is deliuered of the childe, she remembreth no more the anguishe, for ioy that a man is borne into the worlde. And ye nowe therefore haue sorowe, but I will see you agayne, and your heartes shall reioyce, and your ioy shall no man take from you.

The

¶ The Collect.

ALmightie God, which doest make the myndes of all faithfull men to be of one will: Graunt vnto thy people that they may loue the thinge which thou commaundest, and desire that whiche thou doest promise, that amonge the sundrye and manyfolde chaunges of the world, our heartes may surely there be fixed, whereas true ioyes are to be founde, through Christ our Lorde.

¶ The Epistle.

very good gift, and euery perfect gifte is from aboue, and commeth downe from the father of lightes, with whom is no variablenes, neyther shadowe of chaunge. Of his owne will begat he vs with the worde of trueth, that we should be the first fruite of his creatures. Wherefore (deare brethren) let euery man be swifte to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that whiche is righteous before GOD. Wherefore lay apart all filthinesse and superfluitie of maliciousnes, and receaue with meekenesse the worde that is graffed in you, which is able to saue your soules. James.i.

The Gospell.

Esus said vnto his Disciples: Nowe I go my waye to him that sent me, and none of you asketh me whither I go: But because I haue sayd such thinges vnto you, your heartes are full of sorowe. Neuertheles, I tell you the truth, it is expedient for you that I go away. John .xvi.

for yf I go not awaye, that comforter will not come vnto you: But if I depart, I will sende him vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleue not on me. Of righteousnes, because I go to my father, and ye shall see me no more. Of iudgement, because the Prince of this worlde is iudged alredye. I haue yet many thinges to say vnto you, but ye can not beare them awaye nowe: Howebeit, when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of him selfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thinges to come. He shall glorifie me, for he shall receiue of mine, and shall shewe vnto you. All things that the father hath are mine, therfore said I vnto you, that he shall take of mine, and shewe vnto you.

¶ *The fifth Sunday after Easter.*

The Collect.

LOrde, from whom all good thinges do come, graunt vs thy humble seruauntes, that by thy holy inspiration, we may thinke those thinges that be good, and by thy mercyfull gyding maye perfourme the same, through our Lorde Jesus Christ.

¶ The Epistle.

James.i. SEe that ye be doers of the worde, and not hearers only, deceauing your owne selues. For if any man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdinge his

his bodyly face in a glasse: For assone as he hath lo-
ked on him selfe, he goeth his waye, and forgetteth
immediatly what his fashion was. But who so loo-
keth in the perfect lawe of libertie, and continueth
therin (yf he be not a forgetful hearer, but a doer of
the worke) the same shalbe happy in his deede. If
any man among you seme to be deuout, and refray-
neth not his tongue, but deceueth his owne heart,
this mans deuotion is in vaine. Pure deuotion
and vndefiled before God the father, is this: To vi-
site the fatherlesse and widdowes in their aduersi-
tie, and to kepe him selfe vnspotted of the worlde.

The Gospell.

VErilye verylye I saye vnto you, John. xvi.
whatsoeuer ye aske the father
in my name, he will geue it you.
Hitherto haue ye asked nothinge
in my name. Aske and ye shall
receiue, that your ioye maye be
full. These thinges haue I spo-
ken vnto you by Prouerbes.
The time will come when I shall no more speake
vnto you by Prouerbes, but I shall shewe you
playnely from my father. At that day shall ye aske
in my name: And I saye not vnto you that I will
speake vnto my father for you, for the father him
selfe loueth you, because ye haue loued me, and
haue beleued that I come out from God. I wente
out from the father, and came into the worlde. A-
gaine, I leaue the worlde and goo to the Father.
His Disciples sayde vnto him: Loe nowe thou
talkest playnelye, and speakest no Prouerbe. Nowe
are we sure that thou knowest all thinges, & needest

not

not that any man should aske thee any question, therefore beleue we that thou camest from GOD. Iesus answered them: Nowe ye do beleue, beholde the houre draweth nye, and is already come, that ye shalbe scattered euery man to his owne, and shal leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation. But be of good cheere, I haue ouercome the worlde.

¶ *The Assention day.*

¶ The Collect.

GRaunt we beseeche thee almightie God, that like as we do beleue thy only begotten sonne our Lord, to haue ascended into the heauens, so we may also in heart and minde thither ascende, and with him continually dwell.

¶ The Epistle.

Actes.i. IN the former treatise (deare Theophilus) we haue spoken of al that Iesus began to do and teache, vntill the daye in whiche he was taken vp, after that he (through the holy ghost) had geuen commaundementes vnto the Apostles, whom he had chosen, to whom also he shewed himselfe aliue after his passion (and that by many tokens) appearing vnto them .xl. dayes, and speaking of the kingdome of God, and gathered them together, & commaunded them that they should not departe from Ierusalem, but to wayte for the promise of the father, whereof (sayth he) ye haue heard of me. For Iohn truely baptised with water, but ye shalbe baptised with the

the holy ghost, after these fewe dayes. When they therefore were come together, they asked of him saying: Lorde wilt thou at this time restore again the kingdome of Israell? And he sayde vnto them: It is not for you to knowe the times or the seasons which the father hath put in his owne power. But ye shall receiue power after the holy ghost is come vpon you. And ye shalbe witnesses vnto me, not onely in Jerusalem, but also in all Jewry, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thinges, while they beheld, he was taken vp on hye, and a cloude receiued him vp out of their syght. And while they loked stedfastly vp towarde heauen as he went, beholde, two men stode by them in white apparell, whiche also sayde: Ye men of Galile, why stande ye gasyng vp into heauen? This same Jesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

¶ The Gospell.

Iesus appeared vnto the eleuen as they sat at meate, and cast in their teeth their vnbeliefe and hardnes of heart, because they beleued not them whiche had seene that he was risen agayne from the dead, and he sayde vnto them: Go ye into all the worlde, and preache the Gospell to all creatures, he that beleueth and is baptised, shall be saued: But he that beleueth not, shall be dampned. And these tokens shall folowe them that beleue. Mark. vlt.

beleue. In my name they shall cast out deuils, they shall speake with newe tongues, they shall driue away Serpentes, and yf they drinke any deadly thing, it shall not hurt them. They shall lay their handes on the sicke, and they shal recouer. So then when the Lorde had spoken vnto them, he was receaued into heauen, and is on the right hande of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the worde with miracles folowing.

¶ *The Sunday after Ascention day.*

¶ The Collect.

O God the king of glory, whiche hast exalted thine onely sonne Iesus Christe with great triumph, vnto thy kingdome in heauen: we beseche thee leaue vs not comfortlesse, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place, whither our Sauiour Christ is gone before, who liueth and reigneth. &c.

¶ The Epistle

1. Pet. iiij. THe ende of all thinges is at hande, be ye therefore sober, and watche vnto prayer. But aboue all thinges, haue feruent loue amonge your selues, for loue shal couer the multitude of sinnes. Be ye harberous one to another without grudgeyng. As euery man hath receaued the gifte, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of God.

If

If any man minister, let him do it as of the habilitie whiche God ministreth to him, that God in all thinges may be glorified, through Jesus Christe, to whom be praise and dominion for euer and euer. Amen.

¶ The Gospell.

Then the comforter is come whom I will sende vnto you from the father (euen the spirite of trueth, which proceedeth of the father) he shall testifie of me, and ye shal beare witnesse also, because ye haue bene with me from the beginning. These thinges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And suche thinges will they do vnto you, because they haue not knowē the father, neither yet me. But these thinges I haue tolde you, that when the time is come, ye maye remember then that I tolde you. John.xv.

¶ *Whitsunday.*

¶ The Collect.

GOD whiche as vppon this day hast taughte the heartes of thy faithfull people, by the sending to them the light of thy holye spirite: Graunt vs by the same spirit to haue a right iudgement in all thinges, and euermore to reioyce in his holy comfort, through the merites of Christe Jesu our Sauiour, who liueth and reigneth with thee in the vnitie of the same spirite one God, worlde without ende.

¶ The

beleue. In my name they shall cast out deuils, they shall speake with newe tongues, they shall driue awaye Serpentes, and yf they drinke any deadly thing, it shall not hurt them. They shall lay their handes on the sicke, and they shal recouer. So then when the Lorde had spoken vnto them, he was receaued into heauen, and is on the right hande of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the worde with miracles folowing.

¶ The Sunday after Ascention day.

¶ The Collect.

O God the king of glory, whiche hast exalted thine onely sonne Iesus Christe with great triumph, vnto thy kingdome in heauen: we beseche thee leaue vs not comfortlesse, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place, whither our Sauiour Christ is gone before, who liueth and reigneth. &c.

¶ The Epistle

1. Pet. iiij. THe ende of all thinges is at hande, be ye therefore sober, and watche vnto prayer. But aboue all thinges, haue feruent loue amonge your selues, for loue shal couer the multitude of sinnes. Be ye harberous one to another without grudgeyng. As euery man hath receaued the gifte, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of God.

If

If any man minister, let him do it as of the habilitie whiche God ministreth to him, that God in all thinges may be glorified, through Jesus Christe, to whom be praise and dominion for euer and euer. Amen.

¶ The Gospell.

Hen the comforter is come whom I will sende vnto you from the father (euen the spirite of trueth, which proceedeth of the father) he shall testifie of me, and ye shal beare witnesse also, because ye haue bene with me from the beginning. These thinges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And suche thinges will they do vnto you, because they haue not knowē the father, neither yet me. But these thinges I haue tolde you, that when the time is come, ye maye remember them that I tolde you. John.xv.

¶ Whitsunday.

¶ The Collect.

GOD whiche as vppon this day hast taughte the heartes of thy faithfull people, by the sending to them the light of thy holye spirite: Graunt vs by the same spirit to haue a right iudgement in all thinges, and euermore to reioyce in his holy comfort, through the merites of Christe Jesu our Sauiour, who liueth and reigneth with thee in the vnitie of the same spirite one God, worlde without ende.

¶ The

¶ The Epistle.

Acts.ij. HEN the fiftie dayes were come to an ende, they were all with one accorde together in one place. And sodaynelye there came a sounde from heauen, as it had bene the commynge of a mightye winde, and it filled all the house where they sat. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sat vpon ech one of them, & they were all filled with the holye ghost, and began to speake with other tongues, euen as the same spirite gaue them vtteraunce. Then were dwelling at Jerusalem Jewes, deuout men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonied, because that euerye man heard them speake with his owne language. They wondred all and marualled, saying amonge them selues: Beholde, are not all these whiche speake, of Galile? And howe heare we euery man his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jewry, and of Capadocia, of Pontus, and Asia, Phrigia, and Pamphilia, of Egipte, and of the parties of Libia, which is beside Sirene and straungers of Rome, Jewes and Proselites, Grekes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

¶ The Gospell.

John.xiiij. IEsus sayd vnto his Disciples: If ye loue me, kepe my commaundementes, and I will praye the father, and he shall geue you another comforter, that he may abide with

with you for euer, euen the spirite of trueth, whom the worlde can not receiue, because the worlde seeth him not, neyther knoweth him. But ye knowe him, for he dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the worlde seeth me no more, but ye see me. For I liue, and ye shall liue. That day shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I will loue him. And will shewe mine owne selfe vnto him. Judas saieth vnto him (not Judas Iscarioth) Lord, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Jesus aunswered, and sayde vnto him: If a man loue me, he will keepe my sayinges, and my father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayinges. And the worde which ye heare is not mine, but the fathers whiche sent me. These thinges haue I spoken vnto you, being yet present with you. But the comforter whiche is the holy ghost, whom my father will send in my name, he shal teach you al thinges, and bring al thinges to your remembraunce whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hartes be greued, neither feare, ye haue hard how I sayd vnto you: I go, and come againe vnto you. If ye loued me, ye woulde verily reioyce, because I saide, I go vnto the father: for the father is greater then I.

And

And nowe haue I ſhewed you before it come, that when it is come to paſſe, ye might beleue. Hereafter will I not talke many wordes vnto you. For the Prince of this worlde commeth, and hath naught in me. But that the worlde maye knowe that I loue the father: And as the father gaue me commaundement, euen ſo do I.

¶ *Munday in VVhitſon weke.*

The Collect.

God which. &c. (As vpon Whitſunday.)

¶ The Epiſtle.

Actes.x. THen Peter opened his mouth, and ſaid: of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him, & worketh righteouſnes, is accepted with him. Ye knowe the preaching that God ſent vnto the children of Iſraell, preaching peace by Ieſus Chriſte which is Lorde ouer all thinges: which preaching was publiſhed throughout all Iewry (and began in Galile after the baptiſme which Iohn preached) howe God annoynted Ieſus of Nazareth with the holy Ghoſt and with power. Whiche Ieſus went about, doing good, and healing all that were oppreſſed of the Deuill: For God was with him. And we are witneſſes of all thinges whiche he did in the lande of the Iewes and at Ieruſalem, whom they ſlewe and hanged on a tree: Him God rayſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intente) whiche dyd eate and drinke with him after he arole from death. And

he

he commaunded vs to preach vnto the people, and to teſtifie that it is he, which was ordeyned of God to be the iudge of quicke and dead. To him geue all the Prophetes witneſſe, that through his name whoſoeuer beleueth in him, ſhall receyue remiſſion of ſinnes. While Peter yet ſpake theſe wordes, the holye ghoſt fell on all them whiche heard the preaching. And they of the circumciſion whiche beleued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gifte of the holy ghoſt. For they heard them ſpeake with tongues, and magnifie God. Then aunſwered Peter, can any man forbid water, that theſe ſhould not be baptiſed, whiche haue receiued the holy ghoſt aſwell as we? And he commaunded them to be baptiſed in the name of the Lord. Then prayed they him to tarry a fewe dayes.

¶ The Goſpell.

SO God loued the worlde, that he gaue his onely begotten ſonne, that whoſoeuer beleueth in him, ſhould not peryſhe, but haue euerlaſting lyfe. For GOD ſent not his ſonne into the worlde to condempne the world, but that the worlde through him might be ſaued. But he that beleueth on him, is not condempned. But he that beleueth not is condempned alredy, becauſe he hath not beleued in the name of the onely begotten ſonne of GOD. And this is the condempnation, that light is come into the worlde, and men loued darkenes more then light, becauſe their deedes were euill. For euery one that euill doth, hateth the light, neyther com- John.iij.

commeth to the light, lest his deedes shoulde be reproued. But he that doth the trueth commeth to the lighte, that his deedes maye be knowen, howe that they are wrought in God.

¶ *Tuesday after VVhitsunday.*

¶ The Collect.

God whiche. &c. As vpon Whitsunday.

¶ The Epistle.

Actes. viij. WHen the Apostles whiche were at Jerusalem, heard say that Samaria had receyued the worde of God, they sente vnto them Peter and John: Whiche when they were come downe, prayed for them, that they might receyue the holy ghost. For as yet he was come on none of them, but they were baptised onely in the name of Christ Jesu. Then layde they their handes on them, and they receyued the holy ghost.

¶ The Gospell.

John. x. VErily, verily I saye vnto you, he that entreth not in by the doore into the sheepefolde, but clymeth vp some other way, the same is a thiefe and a murtherer. But he that entreth in by the doore, is the shepheard of the sheepe. To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folowe him, for they knowe his voyce. A straunger will they not folowe, but will flee from him, for they knowe not the voyce of straungers.

straungers. This Prouerbe spake Iesus vnto them, but they vnderstode not what thinges they were whiche he spake vnto them. Then saide Iesus vnto them agayne: Verely, verely, I say vnto you, I am the doore of the sheepe. All (euen as many as came before me) are theeues and murtherers, but the sheepe did not heare them. I am the doore, by me yf any enter in, he shalbe safe, and shal go in and out, and finde pasture. A theefe commeth not but for to steale, kill, and destroye. I am come that they might haue lyfe, and that they might haue it more abundauntly.

¶ *Trinitie Sunday.*

¶ The Collect.

Almightie and euerlasting God, whiche hast geuen vnto vs thy seruauntes grace, by the confession of a true fayth, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie to worship the vnitie: we beseech thee, that through the stedfastnes of this fayth, we may euermore be defended from all aduersitie, whiche liuest and reignest one God, worlde without ende. Amen.

¶ The Epistle.

Apoc.iiij.

After this I looked, and beholde a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, which saide: come vp hither, and I wil shewe thee thinges which must be fulfilled hereafter. And immediately I was in the spirite. And beholde, a seate was set in

heauen, and one sat on the seate. And he that sat was to looke vppon like vnto a Iasper stone, and a Sardine stone. And there was a raynebowe about the seate, in sight like vnto an Emerauld. And about the seate were .xxiiii. seates, and vppon the seates .xxiiii. Elders sitting, clothed in white rayment, and hadde on their heades crownes of golde. And out of the seate proceeded lightninges, and thundringes, and voyces. And there were seuen lampes of fire burning before the seate, whiche are the seuen spirites of God. And before the seate there was a sea of Glasse, like vnto Christall: and in the middes of the seate, and rounde about the seate, were foure beastes, full of eyes before and behinde. And the firste beast was like a Lion, and the seconde beast like a Calfe, and the thirde beaste had a face as a man, and the fourth beaste was lyke a flieyng Egle. And the foure beastes had eche of them sixe winges about him, and they were full of eyes within. And they did not rest day neyther night, saying: Holye, holye, holye, Lorde God almightie, whiche was, and is, and is to come. And when those beastes gaue glorye and honour, and thankes, to him that sat on the seate (whiche lyueth for euer and euer) the .xxiiii. elders fell downe before him that sat on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying: thou arte worthye, O Lorde (our God) to receyue glory and honour, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

¶ The Gospell.

Here was a man of the Phariseis named Nichodemus, a ruler of the Jewes. The same came to Jesus by night, and saide vnto him: Rabbi, we knowe that thou art a teacher come from God, for no man coulde do suche miracles as thou doest, except God were with him. Jesus aunswered and saide vnto him: Verily, verily, I say vnto thee, except a man be borne from aboue, he can not see the kingdome of God. Nichodemus saide vnto him: Howe can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne agayne? Jesus aunswered: Verily, verily I say vnto thee, except a man be borne of water, and of the spirite, he can not enter into the kingdome of God. That which is borne of the flesche is flesche, and that whiche is borne of the spirite is spirite. Maruayle not thou that I sayde to thee, ye must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sounde thereof, but thou canst not tell whence it commeth, nor whither he goeth: So is euery one that is borne of the spirite. Nichodemus aunswered and sayde vnto him: Howe can these thinges be? Jesus aunswered and saide vnto him: Art thou a master in Israell, and knowest not these thinges? Verily, verily I saye vnto thee, we speake that we knowe, and testifie that we haue seene, and ye receyue not our witnesse. If I haue tolde you earthly thinges and ye beleue not: howe shall ye beleue yf I tell you of heauenly thinges? And no man ascendeth vp to heauen, but he that Iohn. iij.

came downe from heauen, euen the sonne of man which is in heauen. And as Moises lift vp the serpent in the wildernes, euen so must the sonne of man be lift vp, that whosoeuer beleueth in him perishe not, but haue euerlasting life.

¶ *The first Sunday after Trinitie.*

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortall nature can do no good thinges without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundementes, we may please thee both in will and deede, through Iesus Christ our Lorde.

¶ The Epistle.

1. Iohn. iiij. DEarely beloued, let vs loue one another, for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not knoweth not God, for God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten sonne into the worlde that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, yf God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his spirite. And we haue seene, and do testifie that the father sent the sonne to be the sauiour of the worlde. Whosoeuer confes-

confeſſeth that Jeſus is the ſonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfecte in vs, that we ſhould truſt in the day of iudgement. for as he is, euen ſo are we in this worlde. There is no feare in loue, but perfecte loue caſteth out feare, for feare hath paynefulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs firſt. If a man ſaye, I loue God, and yet hate his brother, he is a lyer. for howe can he that loueth not his brother whom he hath ſeene, loue GOD whom he hath not ſeene? And this commaundement haue we of him, that he whiche loueth God, ſhould loue his brother alſo.

¶ The Goſpell.

THere was a certayne ryche man whiche was clothed in purple and fyne white, and fared delicioullye euery daye. And there was a certaine begger named Lazarus, whiche lay at his gate full of ſores, deſiringe to be refreſhed with the crumbes whiche fell from the riche mannes boorde, and no man gaue vnto him. The dogges came alſo and licked his ſores. And it fortuned that the begger dyed, and was caryed by the Angelles into Abrahams boſome. The riche man alſo dyed, and was buried: And beyng in hell in tormentes, he lifte vp his eyes, and ſawe Abraham a farre off, and Lazarus in his boſome, and he cryed and ſayde: Father Abraham haue mercy on me, and ſende Lazarus, Luke.xvi.

that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flambe. But Abraham saide: Sonne, remember that thou in thy life time receauedst thy pleasure, and contrarywise, Lazarus receyued payne: But nowe he is comforted, and thou art punished. Beyonde all this, betwene vs and you there is a great space set, so that they whiche would go from hence to you can not, neyther may come from thence to vs. Then he saide: I praye thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them, least they come also into this place of torment. Abraham saide vnto him: They haue Moyses and the Prophetes, let them heare them. And he saide: Nay father Abraham, but yf one come vnto them from the dead, they will repent. He said vnto him: If they heare not Moyses and the Prophetes, neyther will they beleeue though one arose from death agayne.

¶ *The second Sunday after Trinitie.*

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer fayleſt to helpe and gouerne theym whom thou doeſt bring vp in thy ſtedfaſt loue. Graunt this. &c.

¶ The Epiſtle.

1. Iohn. iij.

MAruayle not my brethren, though the worlde hate you. We knowe that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſleer, and

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ye knowe that no manſleer hath eternall life abyding in him. Hereby perceyue we loue, becauſe he gaue his life for vs, and we ought to geue our liues for the brethren. But who ſo hath this worldes good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, howe dwelleth the loue of GOD in him? My babes, let vs not loue in worde, neyther in tongue: but in deede and in veritie. Hereby we knowe that we are of the veritie, and can quiet our heartes before him. For yf our heart condemne vs, God is greater then our heart, and knoweth all thinges. Dearely beloued, yf our heart condemne vs not, then haue we truſt to Godwarde, and whatſoeuer we aſke, we receyue of him, becauſe we keepe his commaundementes, and do thoſe thinges whiche are pleaſaunt in his ſight. And this is his commaundement, that we beleue on the name of his ſonne Jeſus Chriſt, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in him. And hereby we knowe that he abideth in vs, euen by the ſpirite whiche he hath geuen vs.

¶ The Goſpell.

A Certayne man ordeyned a great Supper, and bad many, and ſente his ſeruaunt at ſupper time to ſaye to them that were bidden: come, for all thinges are nowe ready. And they all at once began to make excuſe. The firſte ſayde vnto him: I haue bought a farme, and I muſt nedes go and ſee it, I pray thee haue Luk. xiiij.

haue me excused. And another sayde: I haue bought fiue yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayde: I haue maried a wife, and therefore I can not come. And the seruaunt returned, & brought his master worde agayne thereof. Then was the goodman of the house displeased, and sayde vnto his seruaunt: Go out quickly into the streates and quarters of the Citie, and bring in hither the poore and feeble, and the halt and blinde. And the seruaunt sayde: Lord it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunt: Go out into the hye wayes and hedges, and compell them to come in, that my house may be fylled. For I saye vnto you, that none of these men which were bidden, shall tast of my supper.

¶ The third Sunday after Trinitie.

¶ The Collect.

LOrde we beseche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desire to praye, graunt that by thy mightie ayde we maye be defended, through Iesus Christ our Lorde.

¶ The Epistle.

1. Pet. v.

SUbmit your selues euery man one to another. Knit your selues together in lowlynesse of minde: For God resisteth the proude, & geueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth

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for you. Be sober and watche, for your aduersarie the deuill as a roaring Lion walketh about, seeking whom he may deuour, whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace, which hath called vs vnto his eternall glory by Christ Jesus, shal his owne selfe (after that ye haue suffered a little affliction) make you perfecte, settle, strengthe, and stablishe you. To him be glory and dominion for euer and euer. Amen.

¶ The Gospell.

THen resorted vnto him all the Publicans and sinners, for to heare him. And the Pharisees and Scribes murmured, saying: He receyueth sinners, and eateth with them. But he put forth this Parable vnto them, saying: What man among you hauing an C. sheepe (yf he lose one of them) doth not leaue ninty & nine in the wildernes, and goeth after that which is lost, vntill he finde it? And when he hath founde it, he layeth it on his shoulders with ioy, and assone as he commeth home, he calleth together his louers & neighbours, saying vnto them: Reioyce with me, for I haue founde my sheepe which was lost, I say vnto you, that likewise ioye shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iuste persons whiche neede no repentaunce. Eyther what woman hauing tenne grotes (yf she Luke. xv.

lose

lose one) doth not light a candell, and sweepe the house, and seeke diligently till she finde it? And when she hath founde it, she calleth her louers, and her neyghbours together, saying: Reioyce with me, for I haue founde the grote which I lost. Likewise I say vnto you, shall there be ioye in the presence of the Angelles of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

¶ The Collect.

GOD the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: Encrease and multiplie vpon vs thy mercy, that thou being our ruler & guide, we maye so passe through thinges temporall, that we finallye lose not the thinges eternall. Graunt this heauenly father, for Jesus Christes sake our Lord.

¶ The Epistle.

Rom. viij.

Suppose that the afflictions of this lyfe, are not worthy of the glorye whiche shalbe shewed vpon vs. For the feruent desire of the creature abydeth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this time:

time: not onely it, but we also whiche haue the firſt fruites of the ſpirite, mourne in our ſelues alſo, and wayte for the adoption (of the children of God) euen the deliueraunce of our bodies.

¶ The Goſpell.

BE ye mercyfull, as your father alſo is mercifull. Iudge not, & ye ſhal not be iudged. Condempne not, and ye ſhal not be condemned: forgeue and ye ſhalbe forgeuen: geue, and it ſhal be geuen vnto you, good meaſure, and preſſed downe, and ſhaken together, and running ouer, ſhall men geue into your bolomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you agayne. And he put forth a ſimilitude vnto them. Can the blinde leade the blinde? do they not bothe fall into the diche? The diſciple is not aboue his maiſter: euery man ſhall be perfect, euen as his maiſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thyne owne eye? Eyther howe canſt thou ſay to thy brother: Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſte, thou ypocrite, caſte out the beame out of thine owne eye, then ſhalte thou ſee perfectly to pull out the mote that is in thy brothers eye. Luke. vi

¶ *The fifth Sunday after Trinitie.*

The Collect.

GRaunt Lorde we beſeche thee, that the courſe of this worlde may be ſo peaceably ordred by thy gouernaunce, that thy congregation may ioyfully

ioyfully ſerue thee in all godly quietnes: through Jeſus Chriſt our Lorde.

¶ The Epiſtle.

1.Pet.iij. BE you al of one mind, and of one heart, loue as brethren, be pitifull, be curteous (meeke) not rendering euill for euil, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that ye are therevnto called, euen that ye ſhoulde be heires of the bleſſing. For he that doth longe after life, and loueth to ſee good dayes, let him refrayne his tongue from euill, and his lippes that they ſpeake no gyle, let him eſchewe euill and doo good, let him ſeeke peace and enſue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Agayne, the face of the Lorde is ouer them that do euill. Moreouer, who is he that will harme you, yf ye folowe that whiche is good? yea, happy are ye yf any trouble happen vnto you for righteouſnes ſake. Be not ye afrayde for anye terrour of them, neyther be ye troubled, but ſanctifie the Lorde God in your hearttes.

¶ The Goſpell.

Luke.v. IT came to paſſe, that (when the people preaſſed vppon him to heare the worde of God) he ſtoode by the lake of Genazareth, and ſawe two ſhippes ſtande by the lake ſide, but the fyſhermen were gone oute of them, and were waſhing their nettes. And he entred into one of the ſhippes (whiche pertayned to Simon) and prayed him that he would thruſt

out

out a little from the lande. And he sat downe, and taught the people out of the shippe. When he had left speaking, he sayde vnto Simon: Launche out into the deepe, and let slippe your nettes to make a draught. And Simon answered, and saide vnto him: Master, we haue laboured all night, and haue taken nothing. Neuertheles, at thy commaundement I will loose foorth the nette. And when they had so done, they inclosed a great multitude of fyshes: But their nette brake, and they beckened to their felowes which were in the other shippe, that they should come and helpe them. And they came and filled both shippes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde go from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fyshes which they had taken, and so was also James and John the sonnes of Zebede, whiche were partners with Simon. And Iesus said vnto Simon: feare not, from henceforth thou shalt catche men. And they brought the shippes to lande, and forsoke all, and folowed him.

¶ The.vi. Sunday after Trinitie.

The Collect.

GOD, whiche hast prepared to them that loue thee, such good thinges as passe all mans vnderstanding: Powre into our harts such loue towarde thee, that we louing thee in all thinges, may obtayne thy promises, whiche exceede all that we can desyre: through Iesus Christ our Lorde.

¶ The Epistle.

Rom. vi. KNowe ye not, that all we whiche are baptised in Jesus Christ, are baptised to dye with him? We are buried then with him by baptesme for to dye: That likewise as Christ was rayled from death by the glory of the father, euen so we also shoulde walke in a newe lyfe. For yf we be grafte in death like vnto him, euen so shall we be partakers of the holy resurrection. Knowing this that our olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we shoulde not be seruauntes vnto sinne. For he that is dead, is iustified from sinne. Wherfore yf we be dead with Christ, we beleeue that we shall also liue with him, knowing that Christ beyng rayled from death, dyeth no more. Death hath no more power ouer him. For as touching that he dyed, he dyed concerning sinne once. And as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God: through Jesus Christ our Lorde.

¶ The Gospell.

Math. v. IEsus sayde vnto his Disciples, except your righteousnes exceede the righteousnes of the Scribes and Pharisees, ye can not enter into the kingdome of heauen. Ye haue heard that it was saide vnto them of olde time: Thou shalte not kill. Whosoeuer killeth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angrie with his brother (vnaduisedly) shall be in daunger of iudgement.

And

And whosoeuer saith vnto his brother, Racha, shal be in daunger of a counsell. But whosoeuer sayeth thou foole, shalbe in daunger of hell fyre. Therefore yf thou offrest thy gyft at the aulter, and there remembrest that thy brother hath ought agaynst thee, leaue there thine offering before the aulter, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the waye with him, lest at any time the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verily I saye vnto thee, thou shalt not come out thence, till thou haue payde the vtmost farthing.

¶ The. vij Sunday after Trinitie.

¶ The Collect.

LOrde of all power and might, whiche art the aucthour and geuer of all good thinges, graffe in our heartes the loue of thy name, increase in vs true religion, norishe vs with all goodnes, and of thy great mercy keepe vs in the same, through Iesus Christ our Lorde.

¶ The Epistle.

I speake grosely, because of the infirmitie of your flesh. As ye haue geuen your members seruauntes to vnclennes and to iniquitie (from one iniquitie to another) euen so now geue ouer your members seruaunts vnto righteousnes, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of righteousnes. What fruite had you then in those thinges, wherof ye are nowe Rom. vi.

ashamed? for the ende of those thinges are death. But nowe are ye deliuered from sinne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende euerlasting lyfe. For the rewarde of sinne is death, but eternall lyfe is the gyfte of God, through Iesus Christe our Lorde.

¶ The Gospell.

Mark.viij. IN those dayes, when there was a very great company, and had nothinge to eate, Iesus called his Disciples vnto him, and said vnto them: I haue compassion on the people, because they haue ben nowe with me three dayes, and haue nothing to eate, and yf I sende them away fasting to their owne houses, they shall faynt by the way, for diuers of them came from farre. And his Disciples answered him: Where should a man haue bread here in the wildernes to satisfie these? And he asked them: howe many loaues haue ye? They said, seuen. And he commaunded the people to sit downe on the grounde. And he tooke the seuen loaues, and when he hadde geuen thankes, he brake, and gaue to his Disciples to set before them. And they did set them before the people. And they had a fewe small fyshes. And when he had blessed, he commaunded them also to be set before them. And they did eate, and were sufficed. And they toke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousande. And he sent them away.

¶ The Collect.

GOD whose prouidence is neuer deceyued, we humblye beseeche thee, that thou wilt put away from vs all hurtfull thinges, and geue whole thinges which be profitable for vs, through Jesus Christ our Lorde.

¶ The Epistle.

BRethren, we are detters, not to the flesh to liue after the flesche: For yf ye liue after the flesche, ye shall dye. But yf ye thorough the spirit do mortifie the dedes of the bodye, ye shall liue. For as many as are ledde by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more: but ye haue receyued the spirite of adoption, whereby ye crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres, the heyres I meane of God, and heyres annered with Christe, yf so be that we suffer with him, that we may also be glorified together with him. Rom. viii.

¶ The Gospell.

BEware of false Prophetes, whiche come to you in sheyes clothing, but inwardlye they are rauening Wolues. Ye shall knowe them by their fruites. Do men gather grapes of thornes, or figges of thistles? Euen so euery good tree bringeth forth good fruites. But a corrupte tree bringeth forth euill fruites. A good tree can not bringe forth badde fruites, neyther can a badde tree bring forth good fruites. Math. vij.

Euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire. Wherefore by their fruites ye shall knowe them. Not euery one that saieth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doth the will of my father which is in heauen, he shall enter into the kingdome of heauen.

¶ The.ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lorde we beseeche thee, the spirite to thinke and do alwayes suche thinges as be rightfull, that we whiche can not be without thee, may by thee be able to liue according to thy will, through Jesu Christ our Lorde.

¶ The Epistle.

1. Cor. x.

BRethren, I woulde not that ye shoulde be ignorannte, howe that our fathers were all vnder the cloude, and all passed through the sea, & were all baptised vnder Moyses in the cloud, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. And they dranke of the spirituall rocke that folowed them, whiche rocke was Christ. But in many of them had God no delight: For they were ouerthrowen in the wildernes. These are examples to vs, that we shoulde not lust after euil thinges as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them, according as it is written: The people satte downe to eate and drinke, and rose vp to play. Neyther let vs be defiled with fornication, as some of them were defiled with fornication, and

and fell in one daye three and twentie thousande. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentes. Neyther murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thinges happened vnto them for ensamples: But are written to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore, let him that thinketh he standeth, take heede lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: But shall in the middes of temptation, make away that ye maye be able to beare it.

¶ The Gospell.

IEsus saide to his Disciples: There Luke.xvi.
was a certayne ryche man, whiche had a Stewarde, and the same was accused vnto him, that he had wasted his goodes. And he called him, and saide vnto him: Howe is it that I heare this of thee? Geue accomptes of thy stewardshyp, for thou mayst be no longer Stewarde. The Stewarde sayde within him selfe: What shal I do? for my mayster taketh awaye from me the Stewardshyp. I can not digge, and to begge I am ashamed. I wote what to do, that when I am put out of the stewardshyp, they maye receiue me into their houses. So when he had called all his maysters detters together, he said vnto the fyrst: Howe muche owest thou vnto my maister? And he saide, an hundred tonnes of oyle. And he saide vnto him,

take thy bill, and sitte downe quickely, and write fiftye. Then saide he to another: Howe much owest thou? And he said, an hundreth quarters of wheate. He saide vnto him, take thy bill, and write fourescore. And the Lorde commended the vniust Steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I saye vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they may receiue you into euerlasting habitations.

¶ The.x. Sunday after Trinitie.

¶ The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruauntes, and that they may obteyne their petitions, make them to aske suche thinges as shall please thee, throwe Iesus Christ our Lorde.

¶ The Epistle.

1. Cor. xij. COncerning spirituall thinges (brethren) I wolde not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumbe Images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the spirite of God, defyeth Iesus. Also no man can saye that Iesus is the Lorde, but by the holye Ghoste. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, whiche worketh

all

all in all. The gifte of the Spirite is geuen to euery man, to edifie withall. For to one is geuen through the Spirite, the vtteraunce of wisdome. To another is geuen the vtteraunce of knowledge, by the same Spirite. To another is geuen fayth, by the same Spirite. To another the gift of healing, by the same Spirite. To another power to do miracles. To another to prophesie. To another iudgement to discerne Spirites. To another diuers tongues. To another the interpretation of tongues. And these all worketh the selfe same Spirite, deuiding to euery man a seuerall gifte, euen as he will.

¶ The Gospell.

AND when he was come nere to Ierusalem, he beheld the Citie, and wepte on it, saying: If thou haddest knowen those thinges whiche belong vnto thy peace, euen in this thy day, thou wouldest take heede: But nowe are they hid from thine eyes. For the dayes shall come vnto thee, that thy enemies shall caste a banke about thee, and compasse thee rounde, and keepe thee in on euery syde, and make thee euen with the ground, and thy children whiche are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them: It is written, my house is the house of prayer, but ye haue made it a deanne of theeues. And he taught dayly in the Temple. Luke. xix.

The Collect.

GOd which declarest thy almighty power most chiefly in shewing mercy and pitie, geue vnto vs abundauntly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

¶ The Epistle.

1. Cor. 15

BRethren, as partayning to the Gospell whiche I preached vnto you, which ye haue also accepted, and in the which ye continue, by the whiche ye are also saued, I do you to wit, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For first of all I deliuered vnto you that which I receyued, howe that Christ dyed for our sinnes, agreeyng to the Scriptures, and that he was buried, and that he arose agayne the thirde day according to the Scriptures, and that he was seene of Cephas, then of the twelue. After that, he was seene of mo then fyue hundreth brethren at once, of whiche, many remayne vnto this daye, and many are fallen a sleepe. After that appeared he to James, then to all the Apostles. And last of all he was seene of me, as of one that was borne out of due time. For I am the leste of the Apostles, whiche am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: And his grace whiche is in me, was not in vayne. But I laboured more aboundauntly then they all, yet not I, but the grace of God whiche is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

The

¶ The Gospell.

CHriste tolde this parable vnto certayne which trusted in them selues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisey and the other a Publican. The Pharisey stoode and prayed thus with him selfe: God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican. I faste twise in the weeke, I geue tithe of all that I possesse. And the Publican standing a far off, would not lifte vp his eyes to heauen, but smote his brest, saying: God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted. Luke. xviij

¶ *The xii. Sunday after Trinitie.*

¶ The Collect.

ALmightie and euerlasting God, whiche art alwayes more redy to heare then we to pray, and art wont to geue more then either we desire or deserue: Powre downe vpon vs the abundaunce of thy mercy, forgeuing vs those thinges whereof our conscience is afraide, and geuing vnto vs that that our prayer dare not presume to aske, through Iesus Christ our Lorde.

¶ The Epistle.

SVch trust haue we through Christ to Godwarde, not that we are sufficient of our selues, to thinke any thing as of our selues, but yf we be able vnto any thing. ij. Cor. iij

thing.

thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth life. If the ministration of death through the letters figured in stones, was glorious, so that the children of Israell coulde not beholde the face of Moyses, for the glory of his countenaunce (whiche glory is done awaye) why shall not the ministration of the spirite be muche more glorious? For if the ministration of condempnation be glorious, muche more doth the ministration of righteousnes exceede in glory.

¶ The Gospell.

Mark. vij.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile, through the middes of the coastes of the tenne Cities. And they brought vnto him one that was deafe, and had an impediment in his speeche, and they prayed him to put his hande vppon him. And when he hadde taken him aside from the people, he put his fyngers into his eares, and did spitte, and touched his tongue, and looked vp to heauen, and sighed, and saide vnto him, Ephata, that is to saye, be opened. And straightwaye his eares were opened, and the string of his tongue was loussed, and he spake playne. And he commaunded them that they should tell no man. But the more he forbadde them, so muche the more a great deale they published, saying: He hath done all thinges well, he hath made both the deafe to heare, and the dombe to speake.

¶ The

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth, that thy faythfull people do vnto thee true and laudable seruice: Graunt we beseche thee that we may so runne to thy heauenlye promises, that we fayle not finally to attayne the same, through Jesus Christ our Lorde.

The Epistle.

TO Abraham and his seede were the promises made. He saith not in his seedes, as many, but in thy seede as of one, whiche is Christ. This I say, that the law which began afterwarde beyond foure hundred and thirtie yeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For yf the inheritaunce come of the lawe, it commeth not nowe of Promise. But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The lawe was added because of transgression (till the seede came, to whom the promise was made) and it was ordeyned by Angelles in the hande of a mediatour. A mediatour, is not a mediatour of one: But God is one. Is the lawe then agaynst the promise of God: God forbyd. For yf there had bene a lawe geuen whiche coulde haue geuen life, then no doubt righteoulnes should haue come by the lawe. But the Scripture concludeth all thinges vnder sinne, that the promise by the fayth of Jesus Christ, should be geuen to them that beleue. Gala.iij.

The

¶ The Gospell.

Luke.x. HAppy are the eyes which see the things that ye see. For I tel you that many prophetes and kinges haue desyred to see those things which ye see, and haue not seene them, and to heare those thinges which ye heare, & haue not heard them. And behold a certain lawier stode vp, and tempted him, saying: Master, what shall I do to inherite eternall life? He said vnto him, what is witten in the lawe? howe readest thou? And he answered, and said: Loue the Lord thy God with all thy heart, and with all thy soule, & with all thy strength, & with all thy mind, and thy neighbour as thy selfe. And he saide vnto him: Thou hast answered right. This do, and thou shalt liue. But he willing to iustifie him selfe, saide vnto Iesus: And who is my neighbour? Iesus answered & said: A certaine man descended from Ierusalem to Hiericho, and fell among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine priest that same way, & when he saw him, he passed by. And likewise a Leuite, when he went nye to the place, came & loked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he sawe him, he had compassion on him, & went to, and bound vp his woundes, and powred in oyle & wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morowe when he departed, he toke out two pence, and gaue thē to the host, and said vnto him: Take cure of him, and what soeuer thou spendest more,

more, when I come againe, I will recompence thee. Which nowe of these three thinkest thou was neyboure vnto him that fell among the theeues? And he saide vnto him: He that shewed mercy on him. Then said Jesus to him: Go and do thou likewise.

¶ *The.xiiii. Sunday after Trinitie.*

¶ The Collect.

ALmightie and euerlasting God, geue vnto vs the increase of fayth, hope, and charitie, and that we may obtayne that whiche thou doest promise, make vs to loue that whiche thou doest commaunde, through Jesus Christ our Lorde.

¶ The Epistle.

SAye, walke in the spirite, and fulfill not the luste of the flesshe. For the flesshe lusteth contrarye to the spirite, and the spirite contrarye to the flesshe. These are contrarye one to the other, so that ye can not do whatsoeuer ye woulde. But and yf ye be ledde of the spirite, then are ye not vnder the lawe. The deedes of the flesshe are manyfest, whiche are these: adultrie, fornication, vncleannesse, wantonnesse, worshipping of Images, witchecrafte, hatred, variaunce, zeale, wrath, strife, seditions, sectes, enuying, murther, dronkennesse, gluttony, and suche like. Of the whiche I tell you before, as I haue tolde you in times paste, that they whiche commit suche thinges, shall not be inheritours of the kingdome of GOD. Contrarily, the fruite of the spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faythfulnesse, meekenesse, temperaunce. Gala.v.

Agaynst

Agaynst suche there is no lawe. They truely that are Christes, haue crucified the flesshe, with the affections and lustes.

¶ The Gospell.

Luke.xvij

AND it chaunced as Jesus went to Jerusalem, he passed throughe Samaria and Galile. And as he entred into a certayne towne, there met him tenne men that were Lepers, whiche stoode a farre off, and put forth theyr voyces, and sayde: Jesus master haue mercy on vs. When he sawe them he sayde vnto them: Go shewe your selues vnto the Priestes. And it came to passe, that as they went they were clensed. And one of them when he sawe that he was clensed, turned backe agayne, and with a loud voyce prayed God, and fell downe on his face at his feete, and gaue him thankes: And the same was a Samaritane. And Jesus answered and said: Are there not ten clensed? but where are those nine? There are not founde that returned agayne to geue God prayse, saue only this straunger. And he saide vnto him: Arise, go thy waye, thy fayth hath made thee whole.

¶ *The xv. Sunday after Trinitie.*

The Collect.

KEepe we beseche thee, O Lorde, thy Churche with thy perpetuall mercy: And because the frailtie of man, without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluation, through Jesus Christ our Lorde. Amen.

¶ The

¶ The Epistle.

YE see howe large a letter I haue wrytten to you with mine owne hande. As many as desire with outwarde appearaunce to please carnally, the same constrayne you to be circumcised onely, least they should suffer persecution for the crosse of Christ. For they themselues whiche are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesshe. God forbid that I should reioyce, but in the crosse of our Lorde Jesu Christe, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christe Jesu, neyther circumcision auayleth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israell that pertayneth to God. From henceforth let no man put me to busines: For I beare in my bodye the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christe be with your spirite. Amen. Gala.vi.

¶ The Gospell.

NO man can serue two maisters, for eyther he shall hate the one, and loue the other, or els leane to the one, and despise the other. Ye can not serue GOD and Mammon. Therefore I saye vnto you, be not carefull for your lyfe, what ye shall eate or drinke, nor yet for your body what rayment you shall put on. Is not the lyfe more worthy then meate? and the body more of value then rayment? Behold Math.vi.

Beholde the foules of the ayre, for they sowe not, neyther do they reape, nor carry into the barnes, and your heauenly father feedeth them. Are ye not muche better then they? Whiche of you (by taking carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lillies of the field, howe they growe: They labour not, neyther do they spinne, and yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore yf God so clothe the grasse of the fielde (whiche though it stande to day, is to morowe caste into the fornace) shall he not muche more do the same for you, O ye of litle fayth? Therefore take no thought saying: what shall we eate, or what shall we drinke, or wherewith shall we be clothed? After all these thinges do the Gentiles seeke: for your heauenly father knoweth that ye haue neede of all these thinges. But rather seeke ye fyrst the kingdome of God, and the righteousnes thereof, and all these thinges shalbe ministred vnto you. Care not then for the morowe, for to morowe daye shall care for it selfe, sufficient vnto the daye, is the trauayle thereof.

¶ The.xvi. Sunday after Trinitie.

¶ The Collect.

LOrde we beseche thee, let thy continuall pitie, clense and defende thy congregation. And because it can not continue in saftie without thy succour, preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lorde.

¶ The Epistle.

I Desire that you faynte not because of Epbe.iij.
my tribulations that I suffer for your
sakes, whiche is your prayse. For this
cause I bowe my knees vnto the father
of our Lorde Jesus Christ, which is fa-
ther of all that is called father in heauen and in
earth, that he woulde graunt you, according to the
riches of his glory, that ye may be strengthed with
might by his spirite, in the inner man, that Christ
may dwell in your heartes by fayth, that ye beyng
rooted and grounded in loue, might be hable to
comprehend with all Saintes, what is the bredth,
length, depth, and height, and to know the excellent
loue of the knowledge of Christ, that ye might be
fulfilled with all fulnes, whiche commeth of God.
vnto him that is hable to do exceedinge aboun-
dauntly aboue all that we aske or thinke, according
to the power that worketh in vs, be prayse in the
congregation of Christ Jesus, throughout all ge-
nerations from time to time. Amen.

¶ The Gospell.

AND it fortuned that Jesus went in- Luke. vij.
to a Citie called Naim, and many
of his Disciples went with him,
and muche people. When he came
nye to the gate of the Citie, beholde
there was a dead man caried out,
whiche was the onely sonne of his mother, and she
was a widowe, and muche people of the Citie was
with her. And when the Lorde sawe her, he had
compassion on her, and sayde vnto her, weepe not.
And he came nye and touched the coffen, and they

that bare him stode still. And he sayde, yong man I say vnto thee, arise. And he that was dead sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophete is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iewry, and throughout all the regions which lye rounde about.

¶ *The xvij Sunday after Trinitie.*

The Collect.

LOrde we pray thee that thy grace may alway preuent and folowe vs, and make vs continually to be geuen to all good workes: through Iesus Christ our Lorde.

¶ The Epistle.

Ephe.iiij. I (which am a prisoner of the Lordes) exhort you, that ye walke worthy of the vocation wherwith ye are called, with all lowlynes and meekenes, with humblenes of minde, forbearing one another through loue, and be diligent to kepe the vnitie of the spirit, through the bonde of peace, beyng one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lorde, one fayth, one baptisme, one God, and father of all, which is aboue all, and through all, and in you all.

¶ The Gospell.

Luke. xiiij. IT chaunced that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And beholde, there was a certayne

certayne man before him whiche had the dropsie. And Iesus answered, and spake vnto the lawiers and Pharisees, saying: is it lawefull to heale on the Sabboth day? And they helde their peace. And he tooke him and healed him, and let him go, and answered them, saying: which of you shall haue an Asse or an Ore fallen into a pitte, and will not straight way pull him out on the Sabboth daye? And they coulde not answere him agayne to these thinges. He put forth also a similitude to the geastes, when he marked howe they prealed to be in the highest rowmes, and sayde vnto them: When thou art bidden to a wedding of any man, sit not downe in the highest rowme, least a more honorable man then thou be bidden of him, and he (that bad him and thee) come and saye to thee, geue this man rowme, and thou begin with shame to take the lowest rowme. But rather when thou art bidden, go and sit in the lowest rowme, that when he that bad thee commeth, he maye saye vnto thee, frende, sit vp hyer. Then shalt thou haue worship in the presence of them that sit at meat with thee: for whosoeuer exalteth him selfe, shal be brought low, and he that humbleth him selfe, shalbe exalted.

¶ The.xviij. Sunday after Trinitie.

The Collect.

LOrde we beseche thee graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to folowe thee, the onely God, through Iesus Christ our Lorde.

¶ The Epistle.

1.Cor.i. I Thanke my God alwayes on your behalfe, for the grace of God which is geuen you by Iesus Christe, that in all thinges ye are made riche by him, in all vtterraunce, and in all knowledge, by the whiche thinges the testimonie of Iesus Christ was confirmed in you, so that ye are behinde in no gifte, wayting for the appearing of our Lorde Iesus Christ, whiche shall also strengthe you, to the ende that you may be blamelesse in the day of the comming of our Lorde Iesus Christ.

¶ The Gospell.

Matth.xxij. WHen the Phariseys had heard that Iesus did put the Sadduceis to silence, they came together, and one of them whiche was a Doctour of lawe, asked him a question, tempting him, and sayinge: Maister, which is the greatest commaundement in the lawe? Iesus said vnto him: Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the seconde is like vnto it: Thou shalt loue thy neyghboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Phariseys were gathered together, Iesus asked them, sayinge: What thinke ye of Christe? Whose sonne is he? They sayde vnto him, the sonne of Dauid. He saide vnto them: Howe then doth Dauid in spirite call him Lorde, saying:

saying: The Lord saide vnto my Lorde, sit thou on my right hand, till I make thine enemies thy foote-stoole. If Dauid then call him Lorde, howe is he then his sonne? And no man was able to answere him any thing, neyther durst any man (from that day forth) aske him any mo questions.

¶ The.xix. Sunday after Trinitie.

¶ The Collect.

O God, forasmuche as without thee we are not able to please thee: Graunt that the working of thy mercy, may in all thinges direct and rule our heartes, through Iesus Christ our Lord.

¶ The Epistle.

THis I say and testifie through the Lord, Ephe. iiij. that ye henceforth walke not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godlye life, by the meanes of the ignorance that is in them, and because of the blindnes of their hearttes, whiche beyng past repentaunce, haue geuen themselues ouer vnto wantonnesse, to worke all maner of vnclennesse, euen with greedines. But ye haue not so learned Christ. If so be that ye haue heard of him, and haue bene taught in him, as the trueth is in Iesu (as concerninge the conuersation in times past) to laye from you the olde man, whiche is corrupte, according to the deceyuable lustes, to be renued also in the spirite of your minde, and to put on that newe man whiche after God is shapen in righteousnes and true holynes. Wherefore put away lying, and speake euery man trueth vn-

¶ The Epistle.

1.Cor.i. I Thanke my God alwayes on your behalfe, for the grace of God which is geuen you by Iesus Christe, that in all thinges ye are made riche by him, in all vtterraunce, and in all knowledge, by the whiche thinges the testimonie of Iesus Christ was confirmed in you, so that ye are behinde in no gifte, waytinge for the appearing of our Lorde Iesus Christ, whiche shall also strengthe you, to the ende that you may be blamelesse in the day of the comming of our Lorde Iesus Christ.

¶ The Gospell.

Matth.xxij. When the Phariseys had heard that Iesus did put the Sadduceis to silence, they came together, and one of them (whiche was a Doctour of lawe) asked him a question, tempting him, and sayinge: Maister, which is the greatest commaundement in the law? Iesus said vnto him: Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the seconde is like vnto it: Thou shalt loue thy neyghboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Phariseys were gathered together, Iesus asked them, sayinge: what thinke ye of Christe? Whose sonne is he? They sayde vnto him, the sonne of Dauid. He saide vnto them: Howe then doth Dauid in spirite call him Lorde, saying:

saying: The Lord saide vnto my Lorde, sit thou on my right hand, till I make thine enemies thy foote stoole. If Dauid then call him Lorde, howe is he then his sonne? And no man was able to answere him any thing, neyther durst any man (from that day forth) aske him any mo questions.

¶ The.xix. Sunday after Trinitie.

¶ The Collect.

O God, forasmuche as without thee we are not able to please thee: Graunt that the working of thy mercy, may in all thinges direct and rule our heartes, through Iesus Christ our Lord.

¶ The Epistle.

THis I say and testifie through the Lord, Ephe. iiij. that ye henceforth walke not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godlye life, by the meanes of the ignorance that is in them, and because of the blindnes of their heartes, whiche beyng past repentaunce, haue geuen themselues ouer vnto wantonnesse, to worke all maner of vnclennesse, euen with greedines. But ye haue not so learned Christ. If so be that ye haue heard of him, and haue bene taught in him, as the trueth is in Iesu (as concerninge the conuersation in times past) to laye from you the olde man, whiche is corrupte, according to the deceyuable lustes, to be renued also in the spirite of your minde, and to put on that newe man whiche after God is shapen in righteousnes and true holynes. Wherefore put away lying, and speake euery man trueth vn-

to his neyghbour, forasmuche as we are members one of another. Be angrie, and sinne not. Let not the Sunne go downe vpon your wrath, neyther geue place to the bachebiter. Let him that stole, stele no more: but let him rather labour with his handes the thing which is good, that he may geue vnto him that needeth. Let no fylthy communication proceede out of your mouth, but that whiche is good to edifie withall, as ofte as neede is, that it may minister grace vnto the hearers. And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, and cursed speaking, be put away from you, with all maliciousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

¶ The Gospell

Ephath.iv.

Ielus entred into a ship, and passed ouer, and came into his owne citie. And beholde they brought to him a man sicke of the pausley, lying in a bedde. And when Ielus sawe the fayth of them, he sayde to the sicke of the pausley: Sonne, be of good cheare, thy sinnes be forgeuen thee. And beholde, certayne of the Scribes sayde within themselues, this man blasphemeth. And when Ielus sawe their thoughtes, he sayde: Wherefore thinke ye euill in your heartes? Whether is it easier to say, thy sinnes be forgeuen thee? or to saye, arise and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then

sayth

layeth he to the ſicke of the paulſey: Ariſe, take vp thy bedde, and go vnto thine houſe. And he aroſe and departed to his houſe. But the people that ſaw it, marueiled, and glorified God, whiche hath geuen ſuche power vnto men.

¶ *The.xx. Sunday after Trinitie.*

¶ The Collect.

ALmightie and mercyfull God, of thy bountifull goodnes keepe vs from all thinges that may hurt vs, that we being redy both in body and ſoule, may with free heartes accompliſhe thoſe thinges that thou wouldeſt haue done, through Jeſus Chriſt our Lorde.

¶ The Epiſtle.

BEhe heede therefore, howe ye walke circumſpectly, not as vnwiſe, but as wiſe men, redeeming the time, becauſe the dayes are euill. Wherefore be ye not vnwiſe, but vnderſtande what the will of the Lorde is, & be not dronken with wine, wherin is exceſſe. But be filled with the ſpirit, ſpeaking vnto your ſelues in Pſalmes and Himnes, and ſpirituall ſongues, ſinging and making melodye to the Lorde in your heartes, geuing thankes alwaies for all thinges vnto God the father, in the name of our Lord Jeſus Chriſt, ſubmitting your ſelues one to another in the feare of God. Ephe.v.

¶ The Goſpell.

JEſus ſayde to his Diſciples: The kingdome of heauen is like vnto a man that was a king, which made a mariage for his ſonne, and ſente forth his ſeruauntes to cal thē that Mat.xxij.

were bidden to the wedding, and they woulde not come. Agayne, he sent forth other seruauntes, saying: Tell them which are bidden, beholde I haue prepared my dinner, mine Oxen and my fatlinges are killed, and all thinges are redy, come vnto the mariage. But they made light of it, and went their wayes, one to his farme place, another to his marchaundise, and the remnaunt tooke his seruauntes and intreated them shamefullye, and slewe them. But when the king heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and brent vp their Citie. Then sayde he to his seruauntes. The mariage in deede is prepared, but they which were bidden, were not worthy. Go ye therfore out into the hye wayes, and as many as ye finde, bid them to the mariage. And the seruauntes went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad, and the wedding was furnished with geastes. Then the king came in, to see the geastes, and when he spied there a man which had not on a wedding garment, he saide vnto him: Frende, howe camest thou in hither, not hauing a wedding garment? And he was euen specheleſſe. Then saide the king to the ministers: Take and binde him hande and foote, and caste him into vtter darknesse, there shalbe weeping and gnashing of teeth. For many be called, but fewe are chosen.

¶ *The.xxj.Sunday after Trinitie.*

The Collect.

GRaunt we beseche thee mercifull Lord, to thy faithfull people, pardon and peace, that they may

maye be clensed from all their sinnes, and serue thee with a quiet minde, through Jesus Christe our Lorde.

¶ The Epistle.

MY brethren, be stronge through the Lorde, and through the power of his might. Put on all the armoure of God, that ye may stande against all the assaultes of the deuill. For we wrestle not against bloud and flesshe, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this worlde, against spirituall craftinesse in heauenly thinges. Wherefore take vnto you the whole armoure of God, that ye may be able to resist in the euill day, and stande perfect in all thinges. Stande therefore and your loynes girde with the trueth, hauing on the brestе plate of righteousnes, and hauing shoes on your feete, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shielde of fayth, wherewith ye may quench all the fiery dartes of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the word of God. And pray alwayes with all maner of prayer and supplication in the spirite, and watche therevnto with all instaunce and supplication, for all Saintes, and for me, that vtteraunce may be geuen vntome, that I may open my mouth freely, to vtter the secretes of the Gospell (whereof I am a messenger in bondes) that therein I maye speake freely, as I ought to speake. Ephe.vi.

The

¶ The Gospell.

John.iiij. THere was a certayne ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Jesus was come out of Jurye into Galile, he went vnto him, and besought him that he would come downe and heale his sonne, for he was euen at poynt of death. Then sayde Jesus vnto him: Except ye see signes and wonders, ye will not beleue. The ruler said vnto him: Sir, come downe or euer that my sonne die. Jesus sayth vnto him: Go thy waye, thy sonne liueth. The man beleued the worde that Jesus had spoken vnto him, and he went his waye: And as he was goyng downe, the seruauntes met him, and tolde him, saying: thy sonne liueth. Then enquired he of them the houre when he began to amende. And they saide vnto him: yesterday at the seuenth houre the feuer lefte him. So the father knewe that it was the same houre in the whiche Jesus saide vnto him, thy sonne liueth: and he beleued and all his housholde. This is agayne the seconde miracle that Jesus did, when he was come out of Jewry into Galile.

¶ *The xxij Sunday after Trinitie.*

The Collect.

LOrde we beseeche thee to keepe thy housholde the Churche in continuall godlynesse, that through thy protection, it maye be free from all aduersities, and deuoutlye geuen to serue thee

in

in good workes, to the glory of thy name, through Jesus Christ our Lorde.

¶ The Epistle.

I Thanke my God with all remembraunce of you alwayes in all my prayers for you, and praye with gladnesse, because ye are come into the fellowshippe of the Gospell, from the first day vntill nowe. And am surely certified of this, that he which hath begon a good worke in you, shall perfourme it vntill the daye of Jesus Christ, as it becommeth me, that I shoulde so iudge of you all, because I haue you in my heart, forasmuche as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of the Gospell. For God is my recorde howe greatly I longe after you all, from the very heart roote in Jesus Christ. And this I praye, that your loue may encrease yet more and more in knowledge and in all vnderstanding, that ye may accept the thinges that are moste excellent, that ye may be pure, and sucie as offende no man, vntill the daye of Christ, beyng filled with the fruit of righteousnes, whiche commeth by Jesus Christ, vnto the glory and prayse of God. Phil. i.

¶ The Gospell.

PEter sayde vnto Jesus: Lorde howe oft shall I forgeue my brother yf he sinne agaynst me, till seuen times? Jesus sayth vnto him: I saye not vnto thee vntill seuen times, but seuentie times seuen times. Therfore Matth. xviij

fore is the kingedome of heauen likened vnto a certaine man that was a king, which would take accomptes of his seruauntes. And when he had begonne to reckon, one was brought vnto him, which ought him tenne thousande talentes. But forasmuche as he was not able to paye, his Lorde commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruaunt fell downe, and besought him, saying: Sir, haue pacience with me, and I will paye thee all. Then had the Lorde pitie on that seruaunt, and losed him, and forgaue him the debt. So the same seruaunt went out, and founde one of his felowes whiche ought him an hundred pence, and he layde handes on him, and toke him by the throte, saying: paye that thou owest. And his felowe fell downe and besought him, saying: haue pacience with me, and I will paye thee all. And he woulde not, but went and caste him into prison, till he shoulde paye the debt. So when his felowes sawe what was done, they were very sorye, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and saide vnto him: O thou vngracious seruaunte, I forgaue thee all that debte when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lorde was wroth, and deliuered him to the Jaylers, till he should pay all that was due vnto him. So likewise shall my heauenly father do also vnto you, yf ye from your heartes forgeue not (euery one his brother) their trespasses.

¶ The

The Collect.

GOd our refuge and ſtrength, whiche arte the Authoure of al godlines, be ready to heare the deuout prayers of the Churche, and graunt that thoſe thinges whiche we aſke faythfully, we may obtayne effectually, thꝛough Jeſus Chꝛiſt our Lorde.

The Epiſtle.

BRethꝛen, be followers together of me, Phil. iij
and looke on them whiche walke euen ſo as ye haue vs foꝛ an enſample. Foꝛ many walke (of whom I haue told you often, and nowe tell you weeping) that they are the enemies of the croſſe of Chꝛiſt, whoſe ende is dampnation, whoſe belly is their God, and glory to their ſhame, whiche are woꝛldlye mynded. But our conuerſation is in his heauen, from whence we looke foꝛ the Sauiour, euen the Lorde Jeſus Chꝛiſt, whiche ſhall chaunge our vile bodye, that he may make it lyke vnto his glorious bodye, accoꝛding to the working, whereby he is hable alſo to ſubdue all thinges vnto him ſelfe.

The Goſpell.

THen the Phariſeys went out, and Math. xxij.
toke counſail how they might tangle him in his woꝛdes. And they ſent out vnto him their Diſciples with Herodes ſeruauntes, ſaying: Maiſter, we knowe that thou art true, and teacheſt the way of God truely, neyther careſt thou foꝛ any man, foꝛ thou regardeſt not the outwarde appearaunce of men. Tell vs therefoꝛe howe thinkeſt thou? Is it lawfull that tribute be geuen

vnto

vnto Cesar, or not? But Jesus perceyuing their wickednes, saide: Whye tempt ye me ye yypocrites? Shewe me the tribute money. And they tolde him a penye. And he saide vnto them: Whose is this ymage and superscription? They saide vnto him: Cesars. Then saide he vnto them: Geue therefore vnto Cesar, the thinges which are Cesars, and vnto God those thinges whiche are Gods. When they heard those wordes, they maruey led, and lefte him, and went their waye.

¶ *The.xxiiii. Sunday after Trinitie.*

¶ The Collect.

LOrde, we beseche thee alloyle thy people from their offences, that through thy bountifull goodnes, we may be deliuered from the bandes of all those sinnes, whiche by our frayltie we haue committed. Graunt this. &c.

¶ The Epistle.

Collos. i. WE geue thankes to God the father of our Lorde Jesus Christe, alwayes for you in our prayers, for we haue heard of your fayth in Christ Jesu, and of the loue which ye beare to all Saintes, for the hopes sake which is laide vp in store for you in heauen; of whiche hope ye hearde before by the true worde of the Gospell, which is come vnto you euen as it is fruitefull, and groweth as it is also among you, from the day in the whiche ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellowe seruaunt, whiche is for you a faythfull minister of Christe, whiche also declared vnto vs your

loue,

loue, whiche ye haue in the spirite. For this cause we also, euer sence the day we heard of it, haue not ceassed to pray for you, and to desyre that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lord, that in all thinges ye maye please, beyng fruitefull in all good workes, and increasing in the knowledge of God, strengthed with all might, through his glorious power, vnto all pacience and long suffering, with ioyfulnes, geuing thankes vnto the father, which hath made vs to be meete partakers of the inheritaunce of Saintes in light.

¶ The Gospell.

Hyle Iesus spake vnto the people, beholde, there came a certayne ruler and worshipped him, saying: my daughter is euen nowe diseased, but come and laye thy hande vpon her, and she shall liue. And Iesus arose and folowed him, and so did his Disciples. And beholde, a woman which was diseased with an issue of bloud twelue yeres, came behinde him and touched the hemme of his vesture. For she said within her selfe: If I may touche but euen his vesture onely, I shalbe safe. But Iesus turned him about, and when he sawe her, he saide: daughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and sawe the minstrelles and people making a noyse, he sayde vnto them: Get you hence, for the mayde Matth. ix.

vnto Ceaſer, or not? But Jeſus perceyuing their wickednes, ſaide: Whye tempt ye me ye ypocrites? Shewe me the tribute money. And they tohe him a penye. And he ſaide vnto them: Whose is this ymage and ſuperſcription? They ſaide vnto him: Ceaſars. Then ſaide he vnto them: Geue therefore vnto Ceaſar, the thinges which are Ceaſars, and vnto God thoſe thinges whiche are Gods. When they heard thoſe wordes, they maruepled, and left him, and went their waye.

¶ *The xxiiii. Sunday after Trinitie.*

¶ The Collect.

LOrde, we beſeche thee aſſoyle thy people from their offences, that through thy bountifull goodnes, we may be deliuered from the bandes of all thoſe ſinnes, whiche by our frayltie we haue committed. Graunt this. &c.

¶ The Epiſtle.

Colloſ. i. WE geue thankes to God the father of our Lorde Jeſus Chriſte, alwayes for you in our prayers, ſyn we haue heard of your fayth in Chriſt Jeſu, and of the loue which ye beare to all Saintes, for the hopes ſake which is laide vp in ſtore for you in heauen; of whiche hope ye herde before by the true worde of the Goſpell, which is come vnto you euen as it is fruitefull, and groweth as it is alſo among you, from the day in the whiche ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellowe ſeruaunt, whiche is for you a faythfull miniſter of Chriſte, whiche alſo declared vnto vs your

loue,

loue, whiche ye haue in the spirite. For this cause we also, euer sence the day we heard of it, haue not ceased to pray for you, and to desyre that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lord, that in all thinges ye maye please, beyng fruitefull in all good workes, and increasing in the knowledge of God, strengthed with all might, through his glorious power, vnto all pacience and long suffering, with ioyfulnes, geuing thankes vnto the father, which hath made vs to be meete partakers of the inheritaunce of Saintes in light.

¶ The Gospell.

Hath ix.

WHyle Jesus spake vnto the people, beholde, there came a certayne ruler and worshipped him, saying: my daughter is euen nowe diseased, but come and laye thy hande vpon her, and she shall liue. And Jesus arose and followed him, and so did his Disciples. And beholde, a woman which was diseased with an issue of bloud twelue yeres, came behinde him and touched the hemme of his vesture. For she said within her selfe: If I may touche but euen his vesture onely, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde: daughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and sawe the minstrelles and people making a noyse, he sayde vnto them: Get you hence, for the

maybe

mayde is not deade, but slepeth. And they laughed him to scorne. But when the people were put forth, he went in, and toke her by the hande, and sayde, damosell aryse. And the damosell arose. And this noyse was abrode in all that lande.

¶ The.xxv. Sunday after Trinitie.

¶ The Collect.

STyrre vp we beseech thee, O Lord, the willes of thy faythfull people, that they plenteously bringing forth the fruite of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lorde.

¶ The Epistle.

Jere.xxiii. BEholde the tyme commeth, sayeth the Lorde, that I will rayse vp the righteouse braunche of Dauid, whiche kinge shall beare rule, and he shall prosper with wisedome, and shall set vp equitie and righteousnes agayne in earth. In his time shall Juda be saued, and Israell shall dwell without feare. And this is the name that they shall call him, euen the Lord our righteousnes, and therfore beholde, the time commeth, sayth the Lorde, that it shall be no more saide, the Lorde liueth whiche brought the children of Israell out of the land of Egipte: but the Lorde liueth whiche brought forth and led the seede of the house of Israell out of the North lande, and from all Countreys where I haue scattered them, and they shall dwell in their owne lande agayne.

¶ The Gospell.

Then Jesus lifte vp his eyes, and sawe a great company come vnto him, he saith vnto Philip: Whence shall we buy bread that these may eate? This he sayde to proue him, for he him selfe knewe what he would do. Philip answered him: Two hundreth penyworth of bread are not sufficient for them, that euery man maye take a litle. One of his Disciples (Andrewe, Simon Peters brother) sayd vnto him: There is a lad here, which hath fyue barly loaues and two fyshes, but what are they among so many? And Jesus saide: Make the people sit downe. There was muche grasse in the place. So the men sat downe, in number about fyue thousande. And Jesus tooke the bread, and when he had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set downe, and likewise of the fyshes as muche as they would. When they had eaten enough, he sayeth vnto his Disciples: Gather vp the broken meate whiche remayneth, that nothing be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barly loaues, whiche broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde: this is of a trueth the same Prophete that should come into the worlde. Iohn. vi.

¶ If there be any mo Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

¶ The Collect.

ALmightie God, whiche dyddest geue suche grace vnto thy holy Apostle Saint Andrewe, that he redily obeyed the calling of thy sonne Iesus Christ, & folowed him without delay: Graunt vnto vs all, that we being called by thy holy worde, may forthwith geue ouer our selues, obediently to folowe thy holy commaundementes, through the same Iesus Christ our Lorde.

¶ The Epistle.

Rom. x.

IF thou knowledge with thy mouthe that Iesus is the Lorde, and beleue in thy heart that God rayled him vp from death, thou shalt be safe. For to beleue with the heart iustifieth, and to knowledge with the mouthe, maketh a man safe. For the Scripture sayeth, whosoeuer beleeueth on him, shall not be confounded. There is no differēce betweene the Iewe and the Gentile: For one is Lorde of all, whiche is riche vnto all that call vpon him. For whosoeuer doeth call on the name of the Lord, shalbe safe. Howe then shall they call on him on whom they haue not beleued? Howe shall they beleue on him, on whom they haue not heard? Howe shal they heare without a preacher? and howe shal they preache without they be sent? As it is written: howe beautifull are the feete of them which bring tidinges of peace, and bringe tidinges of good thinges? But they haue not all obeyed to the Gospell. For Esay sayeth: Lorde, who hath beleued our sayings? So then fayth commeth by hearing, and hearing commeth by the worde of God. But I aske: haue they not heard? No doubte their

sounde

soūde went out into all landes, and their wordes into the endes of the worlde. But I demaunde whether Israell did knowe or not: First Moises saieth: I will prouoke you to enuye by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, and sayeth: I am founde of them that sought me not: I am manyfest vnto them that asked not after me. But against Israell he sayth: All daye long haue I stretched foorth my handes vnto a people that beleueth not, but speaketh against me.

¶ The Gospell.

AS Jesus walked by the sea of Galile, he sawe two brethren, Simon which was called Peter, and Andrewe his brother, casting a net into the Sea (for they were fishers) and he sayeth vnto them: Folowe me, and I will make you to become fishers of men. And they straightwaye lefte their nettes and folowed him. And when he was gone foorth from thence, he sawe other two brethren, James the son of Zebede, and John his brother, in the ship with Zebede their father, mending their nettes, and he called them: And they immediatly lefte the shippe and their father, and folowed him. Matth. iiij.

¶ *Saint Thomas the Apostle.*

¶ The Collect.

ALmightie and euerliuing God, which for the more confirmation of the sayth, diddest suffer thy holye Apostle Thomas to be doubtfull

in thy lowues relacyon: Graunt vs so perfectly and wythout all doubt to beleue in thy sonne Jesus Christe, that our fayth in thy sight neuer be reproued. Heare vs (O Lorde) through the same Jesus Christe, to whom with thee and the holye Ghost, be all honour. &c.

¶ The Epistle.

Ephe. ij.

Nowe ye are not straungers and forreiners, but Citizens with the saintes, and of the householde of God, and are builte vpon the foundation of the Apostles and Prophetes, Jesus Christ him selfe being the head corner stone, in whom what building soeuer is coupled together, it groweth vnto an holy Temple of the Lorde, in whom ye also are built together, to be an habitacion of God through the holy Ghost.

¶ The Gospell.

John. xx.

Thomas one of the twelue, which is called Didimus, was not with them when Jesus came. The other Disciples therefore sayde vnto him: We haue seene the Lorde. But he sayde vnto them: Excepte I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his side, I will not beleue. And after eyght dayes, agayne his Disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the middes,

middes, & saide: Peace be vnto you. And after that, he saide to Thomas: bring thy finger hither, and see my handes, and reache hither thy hande, and thrust it into my syde, and be not faithlesse, but beleuing. Thomas answered, and sayde vnto him: My Lord and my God. Iesus said vnto him: Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene, and yet haue beleued. And many other signes truely did Iesus in the presence of his Disciples, whiche are not written in this booke. These are written that ye myght beleue that Iesus Christ is the sonne of GOD, and that (in beleuing) ye might haue lyfe through his name.

¶ *The Conuersion of Saint Paule.*

¶ The Collect.

GOd which hast taught all the world through the preaching of thy blessed Apostle S. Paul, graunt we beseche thee that we whiche haue his wonderfull conuersion in remembraunce, may folowe and fulfil thy holy doctrine that he taught, through Iesu Christ our Lorde.

¶ The Epistle.

AND Saule yet breathyng oute threatninges and slaughter against the Disciples of the Lorde, went vnto the hye Priest, and desyred of him letters to carrye to Damasco to the Synagoges, that yf he found any of this way (were they men or women) he might bring them bounde to Ierusalem. And when he iourneyed, it fortuned that as Acts. ix.

he was come nigh to Damasco, sodaynely there shyned rounde about hym a lyght from heauen, and he fell to the earth, and heard a voyce saying to him: Saule, Saule, why persecutest thou me? And he sayde: What art thou Lord? And the Lord saide: I am Jesus whom thou persecutest. It is harde for thee to kicke against the prycke. And he both trembling and astonied sayde: Lorde, what wilt thou haue me to do? And the Lord sayde vnto him, arise and go into the Citie, and it shalbe tolde thee what thou must do. The men which iourneied with him, stode amased, hearing a voyce, but seing no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man. But they led him by the hande, and brought him into Damasco. And he was three daies without sight, and neyther did eate nor drinke. And there was a certaine Disciple at Damasco, named Ananias, and to him sayd the Lorde in a vision: Ananias. And he sayd, beholde I am here Lorde. And the Lorde sayd vnto him: Aryse and go into the strete (which is called straight) and seeke in the house of Judas, after one called Saule of Tharsus. For beholde he prayeth, and hath seene in a vision a man named Ananias, comming in to him, and putting his handes on him, that he might receiue his syght. Then Ananias aunswered: Lorde I haue heard by many of this man, howe muche euill he hath done to thy saintes at Jerusalem, and here he hath auctoritie of the hye Priestes to binde all that cal on thy name. The Lord sayd vnto him: Go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyles, and Kinges, and the children of

Israell.

Israell. For I will shewe him howe great thinges he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his handes on him, and saide: Brother Saule, the Lorde that appeared vnto thee in the way as thou camest, hath sent me that thou mightest receiue thy sight, and be filled with the holy Ghoste. And immediatly there fell from his eyes as it had bene scales, and he receiued sight and arose, and was baptised, and receiued meate, and was comforted. Then was Saule a certayne dayes with the Disciples that were at Damasco, and straightway he preached Christ in the Synagogues, howe that he was the sonne of GOD. But all that heard him were amased, and sayd: Is not this he that spoyled them whiche called on his name in Ierusalem, and came hither for that intent, that he might bring them bounde vnto the hye Priestes? But Saule encreased the more in strength, and confounded the Iewes whiche dwelt at Damasco, affirming that this was very Christ.

The Gospell.

PEter aunswered and sayd vnto Iesus, beholde we haue forsaken all and folowed thee, what shall we haue therefore? Iesus sayde vnto them: Verely I saye vnto you, that when the sonne of man shall sit in the seate of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon. xii. seates, and iudge the. xii. tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father

Math. xix.

or mother, or wife, or children, or landes, for my names sake, shall receiue an hundreth folde, and shall inherite euerlasting life. But manye that are first shalbe last, and the last shalbe first.

¶ The Purification of Saint Mary the Virgin.

¶ The Collect.

Almightie and euerlasting God, we humblye beseeche thy Maiestie, that as thy only begotten sonne was this day presented in the Temple, in substaunce of our flesh: so graunt that we may be presented vnto thee with pure and cleare mindes: By Jesus Christ our Lorde.

¶ The Epistle.

¶ The same that is appointed for the Sunday.

¶ The Gospell.

Luke.ij.

Hen the time of their Purification (after the lawe of Moyses) was come, they brought him to Jerusalem to present him to the Lord, (as it is written in the lawe of the Lorde: euery manchilde that firste openeth the matrix, shalbe called holy to the Lorde) and to offer, (as it is sayd in the lawe of the Lorde) a payre of turtle doues, or two yonge Pigeons. And beholde, there was a man in Jerusalem, whose name was Simeon. And the same man was iuste and godlye, and looked for the consolation of Israell, and the holye Ghost was in him. And an aunswere hadde he receyued of the holy ghost, that he shoulde not see death, except he

first

firſt ſawe the Lorde Chriſte. And he came by inſpiration into the Temple.

¶ *Saint Mathies day.*

¶ The Collect.

ALmightie God, which in the place of the traytour Judas diddeſt chooſe thy faithfull ſeruant Mathie, to be of the number of thy twelue Apoſtles: graunt that thy Churche being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true Paſtors, through Jeſus Chriſt our Lorde.

¶ The Epiſtle.

IN thoſe dayes, Peter ſtoode vp in the middes of the Diſciples, and ſaide, the number of names that were together, were about an hundred and twentie. Ye men and brethren, this Scripture muſt needes haue bene fulfilled, which the holy Ghoſt, through the mouth of Dauid, ſpake before of Judas, which was guide to them that tooke Jeſus. For he was numbred with vs, and had obtayned fellowſhip in this miniſtration. And the ſame hath nowe poſſeſſed a plat of ground with the reward of iniquitie, and when he was hanged, burſt a ſunder in the middes, and all his bowels guſhed out. And it was knowen vnto all the inhabiters of Jeruſalem, inſomuch that the ſame fielde is called in their mother tongue Aceldama, that is to ſay, the bloudy fielde. For it is written in the booke of Pſalmes: His habitation be voide, and no man be dwelling therein, and his Biſhoppricke let another take. Acts.i.

Where-

Wherefore, of these men whiche haue companied with vs (all the time that the Lord Iesus had all his conuersation amonge vs, beginning at the baptisme of Iohn, vnto the same day that he was taken vp from vs) muste one be ordayned to be a witnes with vs of his resurrection. And they appointed two, Ioseph whiche is called Barsabas, (whose surname was Iustus) and Mathias. And when they prayed, they sayd: Thou Lorde whiche knowest the heartes of all men, shewe whether of these two thou hast chosen, that he may take the rowme of this ministration and Apostleship, from whiche Iudas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, and the lot fell on Mathias, and he was compted with the eleuen Apostles.

¶ The Gospell.

Math. xi.

N that time Iesus answered and saide: I thanke thee (O father) Lord of heauen and earth, because thou haste hid these thinges from the wise and prudent, and hast shewed them vnto babes, verily father, euen so was it thy good pleasure. All thinges are geuen vnto me of my father, and no man knoweth the sonne but the father, neither knoweth any man the father, saue the sonne, and he to whomsoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you and learne of me, for I am meeke and lowlye in heart, and ye shall finde rest vnto your soules, for my yoke is easie, and my burden is light.

¶ The

¶ The Collect.

WE beleche thee Lorde, powre thy grace into our hartes, that as we haue knowen Chriſt thy ſonnes incarnation, by the meſſage of an Angell: ſo by his croſſe and paſſion, we may be brought vnto the glory of his reſurrection, through the ſame Chriſt our Lord.

¶ The Epiſtle.

AND ſpake once againe vnto Ahaz, ſayinge: Require a token of the Lorde thy God, whether it be toward the depth beneath, or toward the height aboue. Then ſayd Ahaz: I will require none, neyther will I tempt the Lorde. And he ſayde: Harken to, ye of the houſe of Dauid, is it not ynough for you that ye be greeuous vnto men, but ye muſt greeue my God alſo? And therefore the Lorde ſhall geue you a token: Beholde, a virgin ſhall conceiue and beare a ſonne, and thou his mother ſhalt call his name Emanuell. Butter and honye ſhall he eate, that he may knowe to refuſe the euill, and chooſe the good. Eſay. vij.

¶ The Goſpell.

AND in the ſixth moneth the Angel Gabriell was ſent from God, vnto a citie of Galile, named Nazareth to a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of Dauid, and the virgins name was Mary: Luke. i.

And

And the Angel went in vnto her, and sayde: Hayle full of grace, the Lorde is with thee, blessed art thou among women. When she sawe him, she was abashed at his saying, and cast in her minde what maner of salutation that shoulde be. And the Angell said vnto her: Feare not Mary, for thou hast found grace with God. Beholde thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shalbe called the sonne of the highest. And the Lord God shall geue vnto him the seate of his father Dauid, and he shal reigne ouer the house of Jacob for euer, and of his kingdome there shalbe no ende. Then sayde Mary to the Angell: Howe shall this be, seing I knowe not a man? And the Angell aunswered, and sayde vnto her: The holy ghost shall come vpon thee, and the power of the hyest shall ouershadow thee. Therfore also that holy thing whiche shalbe borne, shalbe called the sonne of God. And beholde, thy cosin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixth moneth, whiche was called barren, for with God nothing shall be vnpossible. And Mary saide: Beholde the handmaide of the Lorde, be it vnto me according to thy worde. And the Angell departed from her.

¶Saint Markes day

¶The Collect.

ALmightie God, which hast instructed thy holy Churche, with the heauenly doctrine of thy Euangelist S. Marke, geue vs grace that we be not like children, caried away with euery blast of

of vaine doctrine, but firmely to be established in the trueth of thy holye Gospell, through Jesus Christ our Lorde.

¶ The Epistle

Vnto euery one of vs is geuen grace, Ephe. iiij
accordinge to the measure of the gifte of Christ. Wherefore he saith: When he went vp on hye, he ledde captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thinges. And the verye same made some Apostles, some Prophetes, some Euangelistes, some Shepardes and teachers, to the edifying of the Saintes, to the woorke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the fayth, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ. That we henceforth shoulde be no more children, waueringe and caried about with euery winde of doctrine, by the wyllinesse of men, through craftynesse, whereby they laye awaite for vs to deceiue vs. But let vs folowe the truth in loue, and in all thinges growe in him which is the head, euen Christe, in whom if all the body be coupled and knit together throughout euery ioint, wherewith one ministreth to another (according to the operation, as euerye part hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

¶ The

The Gospell.

John. xv.

I Am the true vine, and my father is an husbandeman. Euery braunche that beareth not fruite in me, he will take away: And euery braunch that beareth fruite, will he purge, that it may bring forth more fruite. Nowe are ye cleane through the wordes which I haue spoken vnto you. Bide in me, and I in you. As the braunche can not beare fruite of it selfe, except it bide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the braunches. He that abideth in me, and I in him, the same bringeth forth much fruite. For without me can ye do nothing. If a man bide not in me, he is caste forth as a braunche, and is withered, and men gather them, and caste them into the fire, and they burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done for you. Herein is my father glorified, that ye beare much fruit, and become my Disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shall bide in my loue, euen as I haue kept my fathers commaundementes, and abide in his loue. These thinges haue I spoken vnto you, that my ioye might remayne in you, and that your ioye might be full.

¶ *Saint Philip and Iames.*

¶ The Collect.

ALmightie God, whom truelye to knowe is euerlasting lyfe: graunt vs perfectly to knowe thy sonne Iesus Christe, to be the waye, the trueth

trueth, and the life, as thou hast taught Saynt Philip & other the Apostles, through Iesus Christ our Lorde.

¶ The Epistle.

Iames the seruaunt of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes whiche are scattered abroade. My brethren count it for an exceading ioy, when ye fall into diuers temptations. Knowing this, that the trying of your fayth getteth patience, and let patience haue her perfecte worke, that ye may be perfect and sounde, lacking nothing. If any of you lacke wisdome, let him aske of him that geueth it, euen God, which geueth to all men indifferently, and casteth no man in the teeth, and it shal be geuen him. But let him aske in fayth, and wauer not. For he that doubteth, is like a waue of the Sea, whiche is tosse of the windes, and carryed with violence. Neyther let that man thinke that he shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is ryche, reioyce when he is made lowe. For euen as the flower of the grasse shall he passe away. For as the Sunne ryseth with heate, and the grasse wytthereth, and his flowre falleth away, and the beautie of the fashion of it perisheth: Euen so shall the ryche man perishe in his wayes. Happy is the man that endureth temptation: For when he is tryed, he shall receiue the crowne of life, which the Lorde hath promised to them that loue him. James. i.

¶ The

¶ The Gospell.

John. xiiij

S Iesus saide vnto his disciples, let not your hartes be troubled. Ye beleeue in God, beleeue also in me. In my fathers house are many mansions. If it were not so, I would haue tolde you. I go to prepare a place for you: And if I go to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I go you knowe, and the way ye knowe. Thomas saith vnto him: Lorde, we knowe not whither thou goest, and howe is it possible for vs to knowe the way? Iesus saith vnto him: I am the way, the trueth, and the lyfe. No man commeth to the father but by me. If ye hadde knowen me, ye had knowen my father also. And nowe ye knowe him and haue seene him. Philip saith vnto him: Lord, shewe vs thy father, and it sufficeth vs. Iesus saieth vnto him: Haue I bene so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father. And how saiest thou then, shew vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, & the father in me: Or els beleue me for the workes sake. Verily, verily I say vnto you, he that beleeueth on me, the workes that I do, the same shall he do also. And greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do,

that

that the father may be glorified by the sonne. If ye shall aske any thing in my name, I will do it.

¶ Sant Barnabe Apostle.

¶ The Collect

LOrde almightie, whiche haste indued thy holy Apostle Barnabas with singuler giftes of thy holy ghost: let vs not be destitute of thy manyfolde giftes, nor yet of grace, to vse them alway to thy honour and glory, through Jesus Christ our Lorde.

¶ The Epistle.

TYdinges of these thinges came vnto the eares of the congregation, which was in Jerusalem. And they sent forth Barnabas, that he should go vnto Antioche. Whiche when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart, they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy ghost, and of fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tharsus, to seeke Saule. And when he had founde him, he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersation with the congregation there, and taught muche people, insomuche that the Disciples of Antioche were the fyrste that were called Christen. In those dayes came Prophetes from the Citie of Jerusalem vnto Antioche: And there stode vp one of them named Agabus, and signified by the spirite, that there should be great dearth Acts. xi.

throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren whiche dwelt in Jewry, whiche thing they also did, and sent it to the Elders by the handes of Barnabas and Saule.

¶ The Gospell.

John.xv. THis is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestowe his lyfe for his friendes. Ye are my frendes yf ye do whatsoeuer I commaunde you. Henceforth call I not you seruauntes, for the seruaunte knoweth not what his Lorde doth. But you haue I called frendes, for all thinges that I haue heard of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordayned you to go and bring foorth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

¶ *Saint Iohn Baptist.*

The Collect.

ALmightie God, by whose prouidence thy seruaunt John Baptist was wonderfully borne, and sent to prepare the waye of thy sonne our Sauiour, by preaching of penaunce: make vs so to folowe his doctrine and holy lyfe, that we may truely repent, according to his preaching; and after

after his example, constantlye speake the trueth, boldelye rebuke vice, and pacientlye suffer for the truthes sake, through Jesu Christ our Lorde.

¶ The Epistle. Esay. xl.

BE of good cheere my people, O ye Prophetes comfort my people, sayeth your God, comfort Jerusalem at the hart, and tel her that her trauaile is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hande sufficient correction for all her sinnes. A voice cried in wildernes, prepare the way of the Lorde in the wildernes, make straight the path of our God in the desert. Let all valleyes be eralted, and euery mountayne and hill be layde lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glorye of the Lorde shall appeare, and all flesche shal at once see it. For whye, the mouth of the Lorde hath spoken it. The same voice spake: Nowe crye. And the Prophete aunswered. What shall I crye? That all flesche is grasse, and that all the goodlynes thereof, is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wither, or that the floure fade awaye, yet the worde of our God endureth for euer. Go vp vnto the hye hill (O Sion) thou that bringest good tidinges, lift vp thy voice with power, O thou preacher Jerusalem, lift it vp without feare, and saye vnto the

Cities of Juda: Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman. He shall gather the Lambes together with his arme, and carye them in his bosome, and shall kindly intreate those that beare yonge.

¶ The Gospell.

Luke. i.

Elizabethes time came, that she should be deliuered, and she brought forth a sonne. And her neighbors & her cosins heard howe the Lord had shewed great mercy vpon her, & reioyced with her. And it fortuned, that in the eighth day they came to circumcise the child, and called his name Zacharie, after the name of his father. And his mother answered and sayd: Not so, but his name shalbe called John. And they said vnto her. There is none of thy kinred that is named with this name. And they made signes to his father, howe he would haue him called? And he asked for writing tables, and wrote, saying: His name is John. And they maruayled all. And his mouth was opened immediatly, and his tongue also, and he spake and praysed God. And feare came on all them that dwelt nye vnto him. And all these sayinges was noysed abroade throughout all the hye countrey of Jewry. And they that heard them, laide them vp in their hartes, saying: What maner of childe shall this be? And the hande of the Lorde

was

was with him. And his father Zacharias was fylled with the holy Ghoſt, and prophecied, ſaying: Prayſed be the Lorde God of Iſraell, for he hath viſited and redeemed his people. And hath reyſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruaunt Dauid. Euen as he promiſed by the mouth of his holy Prophetes, whiche were ſence the worlde began. That we ſhoulde be ſaued from our enemies, and from the hande of all that hate vs. That he woulde deale mercyfully with our fathers, and remember his holy couenaunt. And he woulde performe the othe whiche he ſware to our father Abraham for to geue vs. That we being deliuered out of the handes of our enemies, might ſerue him without feare all the dayes of our lyfe, in ſuche holynes and righteouſnelle, as are acceptable for him. And thou childe ſhalt be called the Prophete of the hyeſt, for thou ſhalt go before the face of the Lorde to prepare his wayes. To geue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Thorough the tender mercy of our God, whereby the daye ſpringe from an high hath viſited vs. To geue light to them that ſat in darkenelle, and in the ſhadowe of death, and to guide our feete into the way of peace. And the childe grewe and waxed ſtronge in ſpirite, and was in wildernelle till the day came when he ſhoulde ſhewe him ſelfe vnto the Iſralites.

¶ The Collect.

ALmightie GOD, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Saint Peter many excellent giftes, and commaunded him earnestly to feede thy flocke: make vs beseche thee, all Bysshops and pastors diligently to preache thy holy worde, and the people obediently to folow the same, that they may receiue the crowne of euerlasting glory: through Iesus Christ our Lorde.

¶ The Epistle.

Actes. xij.

AT the same time Herode the kinge stretched forth his hands to vexe certayne of the congregation. And he killed Iames the brother of Iohn with the swoorde. And because he sawe it pleased the Iewes, he proceeded further, and toke Peter also. Then were the dayes of sweete bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceassing of the congregation vnto GOD for him. And when Herode woulde haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bounde with two chaynes, and the keepers before the doore kept the prison. And beholde, the Angell of the Lorde was there present, and a light shined in the habitation. And he smote Peter on the side, and stirred him vp, saying: arise vp quickly. And his cheynes fell from his handes. And the Angell sayd

vnto

vnto him: girde thy selfe, and binde on thy sandales. And so he did. And he sayeth vnto him: caste thy garment about thee, and folowe me. And he came out and folowed him, and wiste not that it was trueth whiche was done by the Angell, but thought he had sene a vision. When they wer past the firste and seconde watche, they came vnto the yron gate that leadeth into the Citie, which opened to them by his owne accorde. And they wente out, and passed throughe one streate, and forthwith the Angell departed from him. And when Peter was come to himselfe, he sayd: nowe I knowe of a suertie that the Lorde hath sent his Angell, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Iewes.

¶ The Gospell.

Hen Iesus came into the coastes of the Citie whiche is called Cesarea Philippi, he asked his Disciples saying: Whom do men say that I the sonne of man am: They sayde: Some say ỹ thou art John Baptist, some Helias, some Jeremias, or one of the Prophets. He saith vnto them, but whom say ye that I am? Simon Peter answered and sayd: thou art Christ the son of the liuing God. And Iesus answered, and said vnto him. Happy art thou Simon the sonne of Jonas: for flesche and bloud hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vppon this rocke will I builde my congregation.

Math. xvi.

And the gates of hell shall not preuaile a gainst it. And I will geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou bindest in earth, shalbe bounde in heauen, and whatsoeuer thou louest in earth, shalbe loued in heauen.

¶ Sant Iames the Apostle.

¶ The Collect.

GRaunt, O mercyfull God, that as thy holye Apostle Saint James, leuing his father and all that he had, without delay, was obedient vnto the calling of thy sonne Iesus Christe, and folowed him: So we, forsaking all worldlye and carnall affections, may be euermore readye to folowe thy commaundements, thorugh Iesus Christ our Lorde.

¶ The Epistle.

Actes.xi. IN those dayes came Prophets from the Citie of Ierusalem vnto Antioch: And there stode vp one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the Disciples, euerye man according to his habilitie, purposed to sende succour vnto the brethren whiche dwelte in Iewry: whiche thing they also did, and sent it to the Elders, by the handes of Barnabas and Saule. At the same time Herode the king stretched forth his handes to vexe certayne of the congregation. And he killed Iames the brother of Iohn with the sworde.

swoꝛde. And because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also.

¶ The Gospell.

Then came to him the mother of Zebedees children, with her sonnes, woꝛshipping him, & desiring a certayne thing of him. And he sayd vnto her: what wilte thou? She sayde vnto him: Graunt that these my two sonnes may sit, the one on thy right hande, and the other on thy left, in thy kingdome. But Iesus answered, and sayd: ye wot not what ye aske. Are ye hable to dꝛinke of the cuppe that I shall dꝛinke of, and to be baptised with the baptisme that I am baptised with? They sayd vnto him: we are. He sayd vnto them: ye shall dꝛinke in deede of my cup, and be baptised with the baptisme that I am baptised with: but to sit on my right hande, and on my left, is not mine to geue, but it shall chaunce vnto them that it is pꝛepared foꝛ of my father. And when the tenne heard this, they disdayned at the two bꝛethꝛen. But Iesus called them vnto him, and sayd: ye knowe that the Pꝛinces of the nations haue dominion ouer them, and they that are great men, exercise auctholitie vppon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister: and whosoeuer will be chiefe amonge you, let him be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his life a redemption foꝛ many. Matth. xx.

¶ Saint

¶ The Collect.

ALmightie and euerlasting God, which hast geuen grace to thy Apostle Bartholomewe truely to beleue, and to preache thy worde: graunt we beseche thee vnto thy Churche, both to loue that he beleued, and to preache that he taught: through Christ our Lorde.

¶ The Epistle.

Actes.v.

BY the handes of the Apostles, wer many signes and wonders shewed amonge the people. And they were all together with one accorde in Salomons porche. And of other durst no man ioyne himselfe to them: neuertheles the people magnified them. The number of them that beleued in the Lord, both of men & women, grewe more and more: insomuche that they brought the sicke into the streates, and layd them on beddes and couches, that at the least waye the shadowe of Peter, when he came by, might shadowe some of them. There came also a multitude out of the Cities rounde about, vnto Jerusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites: And they were healed euery one.

¶ The

¶ The Gospell.

AND there was a stryfe among them, which of them shoulde seeme to be the greatest. And he said vnto them: the kings of nations reigne ouer them, and they that haue auctoritie vpon them, are called gracious Lordes: But ye shall not so bee. But he that is greatest amonge you, shall be as the yonger, and he that is chiefe, shalbe as he that doth ministre. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they whiche haue bidden with me in my temptations: And I appoynt vnto you a kingdome, as my father hath appoynted vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates, iudging the twelue tribes of Israell. Luke xxii.

¶ Saint Matheue.

¶ The Collect.

ALmightie God, whiche by thy blessed sonne didest call Mathewe from the receipte of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desyres, and inordinate loue of riches, and to folowe thy sayde sonne Jesus Christe, who liueth and raygneth &c.

¶ The

¶ The Epistle.

2. Cor. iiij. SEyng that we haue such an office, euen as God hath had mercy on vs, we go not out of kinde, but haue caste from vs the clokes of vnhonestie, and walke not in craftinesse, neyther handle we the worde of God deceitfully, but open the trueth, and repoyt our selues to euery mans conscience in the sight of God. If our Gospell be yet hid, it is hid among them that are loste, in whom the God of this worlde hath blinded the mindes of them which beleue not, least the light of the Gospell of the glory of Christ (whiche is the ymage of God) shoulde shine vnto them. For we preache not our selues, but Christ Jesus to be the Lorde, and our selues your seruauntes, for Jesus sake. For it is God that commaundeth the light to shine out of darkenes, whiche hath shined in our hertes, for to geue the light of the knowledge of the glory of God, in the face of Jesus Christ.

¶ The Gospell.

Math ix. AND as Jesus passed forth from thence, he sawe a manne (named Mathewe) sitting at the receipt of custome, and he sayde vnto hym. folowe me. And he arose and folowed him. And it came to passe, as Jesus sat at meate in his house, beholde many Publicans also and sinners that came, satte downe with Jesus and his Disciples. And when the Pharisees sawe it, they sayde vnto his Disciples: Whye eateth your master with

with Publycans and sinners? But when Jesus heard that, he sayd vnto them: They that be strong nede not the Phisition, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentaunce.

¶ Saint Michaell and all Angels.

The Collect.

Euerlasting God, which hast ordained and constituted the seruices of all Angeles, and men in a wonderfull order: mercyfully graunt, that they whiche alway do thee seruice in heauen, may by thy appoyntment succour and defende vs in earth through Jesus Christ our Lorde. &c.

¶ The Epistle.

THere was a great battaile in heauen. Michaell and his Aungelles fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neyther was their place found any more in heauen. And the great Dragon, that olde Serpente, called the deuill and Sathanas, was caste out, which deceiueth all the worlde. And he was caste into the earth, and his Angelles were caste out also with him. And I heard a loude voyce, saying: Now is come saluation and strength, and the kingdome of our GOD, and the power of his Christ. For the accuser of our brethren is caste downe, whiche accused them before God daye and night. And they ouercame him by the bloud of the Apoc. xij.

the Lambe, and by the worde of their testimonie, and they loued not their liues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Wo vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

¶ The Gospell.

Math. xviij

AT the same time came the Disciples vnto Iesus, saying: Who is the greatest in the kingdome of heauen? Iesus called a childe vnto him, and set him in the middest of them, and sayd: Verily I say vnto you, except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth me. But who so doth offende one of these litle ones whiche beleue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the sea. Wo vnto the worlde because of offences. Necessary it is that offences come: But wo vnto the man by whom the offence commeth. Wherefore if thy hande or thy foote hinder thee, cut him off, and cast it from thee: It is better for thee to enter into lyfe halt or maymed, rather then thou shouldest (hauing two handes or two feete) be caste into euerlasting fire. And if thine eye offende thee, plucke it out and cast it from thee: It is better for

thee

thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fyre. Take heede that ye despise not one of these little ones. For I say vnto you, that in heauen their Angels do alwayes beholde the face of my father whiche is in heauen.

¶ Saint Luke the Euangelist.

¶ The Collect.

ALmightie God, whiche calledst Luke the Physition, whose prayse is in the Gospell, to be a Physition of the soule: it may please thee by the holsome medicine of his holy doctrine, to heale all the diseases of our soules, through thy sonne Jesu Christ our Lorde.

¶ The Epistle.

Watche thou in all thinges, suffer afflictions, do the worke therowlye of an Euangelist, fulfill thine office vnto the vttermost, be sober. For I am nowe ready to be offered, and the time of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From henceforth there is layde vp for me a crowne of righteousnes, whiche the Lorde (that is a righteous iudge) shall geue me at that day, not to me onely, but to all them that loue his comming. Do thy diligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. 2. Tim. iiij

Crescens

Crescens is gone to Galacia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministration. And Tichicus haue I sent to Ephesus. The cloke that I lefte at Troads with Carpus, when thou commest bring with thee, and the bookes, but specially the parchement. Alexander the Coppersmith did me muche euill, the Lorde rewarde him according to his deedes, of whom be thou ware also. For he hath greatly withstande our wordes.

The Gospell.

Luke 7. THE Lorde appointed other seuentie (and two) also, and sent them two and two before hym into euery Citie and place whither he him selfe woulde come. Therefore he sayde vnto them: the haruest is great, but the labourers are fewe. Pray ye therefore the Lorde of the haruest to sende foorth labourers into the haruest. Go your wayes, beholde, I sende you foorth as Lambes among Wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the way. Into what soeuer house ye enter, first say, peace be to this house. And yf the sonne of peace be there, your peace shall rest vpon him, if not, it shal returne to you againe. And in the same house tary still, eating and drinking suche as they geue. For the labourer is worthy of his rewarde.

The Collect.

Almightie God, whiche hast buylded thy congregation vppon the foundation of the Apostles and Prophetes, Jesu Christ him selfe beyng the head corner stone: Graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy Temple acceptable to thee, through Jesu Christ our Lorde.

The Epistle.

Judas the seruaunt of Jesu Christ, the brother of James, to them whiche are called and sanctified in God the father, and preserued in Jesu Christ: Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhorte you that ye shoulde continually labour in the fayth, whiche was once geuen vnto the Saintes. For there are certayne vngodly men craftily crept in, of whiche it was written aforetime vnto suche iudgement: They turne the grace of our God vnto wantonnesse, and deny God (which is the onely Lorde) and our Lorde Jesu Christ. My minde is therefore to put you in remembraunce, forasmuche as ye once knowe this, howe that the Lorde (after that he had deliuered the people out of Egipt) destroyed them whiche after beleued not. The Angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting claynes vnder darknesse, vnto the iudgement of the great day, euen as Sodom and Gomor, and the Cities about them, Iude. 1.

which in like maner defiled them selues with fornication, and folowed straunge flesshe, are set forth for an example, and suffer the payne of eternall fyre. Likewise these beyng deceyued by dreames, defyle the flesshe, despise rulers, and speake euill of them that are in auctoritie.

¶ The Gospell.

John 15. THis commaunde I you, that ye loue together. If the worlde hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his owne, howebeit because ye are not of the world, but I haue chosen you out of the world, therfore the world hateth you. Remember the word that I say vnto you, the seruaunt is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they wil kepe yours also. But all these thinges will they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes whiche none other man did, they shoulde haue had no sinne. But nowe haue they both sene and hated, not only me, but also my father. But this happeneth, that the saying might be fulfilled that is written in their lawe: They hated me without a cause. But when the comforter is come, whom I will sende vnto

vnto you from the father, euen the spirite of truth, (whiche proceedeth of the father) he shall testifie of me. And ye shall beare witnes also, because ye haue bene with me from the beginning.

¶ *All Sainctes.*

¶ The Collect.

ALmightie God, which hast knit together thy electe in one Communion and felowship, in the misticall body of thy son Christ our Lorde: Graunt vs grace so to folowe thy holy Saintes in all vertuous and godly liuing, that we maye come to thole inspeakable ioyes which thou hast prepared for them that vnfaignedly loue thee, through Jesus Christ our Lorde.

¶ The Epistle.

BEholde, I John sawe another Angell ascende from the riſing of the sunne, whiche hadde the seale of the liuing God, and he cryed with a loude voyce to the foure Angels, (to whome power was geuen to hurte the earth and the sea) saying: Hurte not the earth, neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our GOD in their foreheades. And I heard the number of theym whiche were sealed. And there were sealed an hundreth and.xliiii.thousande, of all the tribes of the children of Israell. Apoc. vij

Of the tribe of Juda were sealed.xii.M.
Of the tribe of Ruben were sealed.xii.M.
Of the tribe of Gad were sealed xii.M.

which in like maner defiled them selues with fornication, and followed straunge flesshe, are set forth for an example, and suffer the payne of eternall fyre. Likewise these beyng deceyued by dreames, defyle the flesshe, despise rulers, and speake euill of them that are in auctoritie.

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¶ The Epistle.

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Of the tribe of Juda were sealed.xii.M.
Of the tribe of Ruben were sealed.xii.M.
Of the tribe of Gad were sealed xii.M.

Of the tribe of Aser were sealed.xii.M.
Of the tribe of Neptalim were sealed.xii.M.
Of the tribe of Manasses were sealed.xii.M.
Of the tribe of Simeon were sealed.xii.M.
Of the tribe of Leui were sealed.xii.M.
Of the tribe of Isachar were sealed.xii.M.
Of the tribe of Zabulon were sealed.xii.M.
Of the tribe of Joseph were sealed.xii.M.
Of the tribe of Beniamin were sealed.xii.M.

After this I beheldē, and loe a great multitude (which no man can number) of all nations, and people, and tongues, stoode before the seate, and before the Lambe, clothed with longe white garmentes, and Palmes in their handes, and cryed with a loude voyce, saying: Saluation be ascribed to him that sitteth vppon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the elders, & the foure beastes, and fell before the seate on their faces, and worshipped God, saying Amen. Blessing and glorye, and wisedome, and thanke, and honoure, and power, and might, be vnto our God for euermore. Amen.

¶ The Gospell.

Math.v.

IEsus seyng the people, went vp into the mountayne, and when he was set, his disciples came to him. And after that he had opened his mouth he taught them, saying: Blessed are the poore in spirite, for theirs is the kingedome of heauen. Blessed are they that mourne, for they shall receyue comfort.

comforte. Blessed are the meeke, for they shall receyue the inheritaunce of the earth. Blessed are they which hunger and thirst after righteousnes, for they shall be satisfied. Blessed are the mercyfull, for they shall obteyne mercy. Blessed are the pure in heart, for they shal see God. Blessed are the peacemakers, for they shalbe called the children of God. Blessed are they whiche suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely saye all maner of euill sayinges agaynst you for my sake: reioyce and be glad, for great is your reward in heauen: For so persecuted they the Prophetes which were before you.

SO many as intende to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the congregation by him is offended, or haue done any wronge to his neighbours by worde or deede: the Curate hauing knowledge therof, shall call him, and aduertise him in any wise not to presume to the Lordes Table, vntill he haue openly declared him selfe to haue truely repented and amended his former naughtie life, that the congregation may therby be satisfied which afore were offended, and that he haue recompenced the parties whom he hath done wronge vnto, or at the least declare him selfe to be in full purpose so to do, assone as he conueniently may.

The same order shall the Curate vse with those betweene whom he perceiueth malice and hatred to reygne, not suffering them to be partakers of the Lordes table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgeue from the bottome of his heart, all that the other hath trespassed against him, and to make amendes for that he him selfe hath offended, and the other partie will not be perswaded to a godly vnitie, but remayne still in his frowardnes and malice: The Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time, a fayre white linnen cloth vpon it, shall stande in the body of the Churche, or in the Chauncell, where Morning and Euening prayer be appoynted to be saide. And the Priest standing at the North side of the Table, shall saye the Lordes prayer, with this Collect following.

Almightie

ALmightie GOD, vnto whom all heartes be open, all delyres knowen, and from whom no secretes are hid, clense the thoughtes of our heartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthily magnifye thy holye name, through Christe our Lorde. Amen.

¶ Then shall the Priest rehearse distinctly all the ten commaundementes. And the people kneeling shall after euery commaundement aske Gods mercy for their transgression of the same, after this sorte.

¶ Minister.

GOD spake these wordes and sayde: I am the Lord thy God. Thou shalt haue none other Gods but me.

¶ People.

Lord haue mercy vpon vs, and encline our heartes to kepe this lawe.

¶ Minister.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them nor worship them: For I the Lorde thy God am a gelous God, and visite the sinne of the fathers vppon the children, vnto the thirde and fourth generation of them that hate me, and shew mercy vnto thousandes in them that loue me and kepe my commaundementes.

¶ People.

Lorde haue mercy vpon vs, and encline our heartes to kepe this lawe.

¶ The Minister.

Thou shalt not take the name of the Lord thy God in vayne: for the Lorde will not holde him gyltlesse that taketh his name in vayne.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Remember that thou kepe holy the Sabboth day. Sixe dayes shalt thou labour and do all that thou haste to do, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy manseruaunt, and thy maideseruaunt, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherfore the Lorde blessed the seuenth day, and halowed it.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Honour thy father and thy mother, that thy dayes may be longe in the lande which the Lord thy God geueth thee.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt do no murther.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt not commit adultry.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

Mini-

¶ Minister.

Thou shalt not steale.

¶ People.

Lord haue mercy vpon vs, and encline our.&c.

¶ Minister.

Thou shalt not beare false witnesse agaynst thy neyghbour.

¶ People.

Lorde haue mercy vpon vs, and encline our heartes to kepe this lawe.

¶ Minister.

Thou shalt not couet thy neyghbours house. Thou shalt not couet thy neyghbours wife, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is his.

¶ People.

Lorde haue mercy vpon vs, and write all these thy lawes in our heartes, we beseche thee.

¶ Then shall folowe the Collect of the daye, with one of these two Collectes folowing for the Queene. The Priest standing and saying.

Let vs pray.

ALmightie God, whose kyngdome is euerlasting, and power infinite: Haue mercy vppon the whole congregation, and so rule the heart of thy chosen seruaunt Elizabeth our Queene and gouernoure, that she (knowing whose minister she is) maye aboue all thinges seeke thyne honour and glory, and that we her subiectes (duely considering whose authoritie she hath) maye faythfully serue, honour, and

humbly

humbly obey her, in thee, and for thee, according to thy blessed word, and ordinaunce: through Jesus Christ our Lord, who with thee and the holy ghost, liueth and reygneth euer one God, world without ende. Amen.

Almightie and euerlasting God, we be taught by thy holy worde, that the hartes of kinges are in thy rule and gouernaunce, and that thou dost dispose and turne them as it semeth best to thy godlye wisedome: we humbly beseche thee so to dispose and gouerne the heart of Elizabeth thy seruaunt, our Quene & gouernour, that in all her thoughtes wordes, and workes, she may euer seeke thy honour and glory, and studye to preserue thy people committed to her charge, in wealth, peace, and godlynes. Graunt this, O mercifull father, for thy deare sonnes sake Jesus Christ our Lorde.

Immediatly after the Collectes, the Priest shall reade the Epistle beginning thus.

The Epistle written in the Chapter of.

And the Epistle ended, he shall saye the Gospell, beginning thus.

The Gospell written in the Chapter of

And the Epistle and Gospell beyng ended, shall be sayde the Crede.

Beleue in one GOD the father almightie, maker of heauen and earth, and of all thinges visible and inuisible: And in one Lorde Jesu Christ, the onelye begotten sonne of GOD, begotten of his father before all worldes. GOD of God, lyght of lyght, very God of very God, begotten

gotten, not made, being of one substaunce with the father, by whom all thinges were made, who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy ghost, of the virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate, he suffered, and was buried, and the third day he arose agayne according to the scriptures, and ascended into heauen, and sitteth at the right hande of the father, and he shall come agayne with glory to iudge both the quicke and the dead, whose kingdome shal haue none ende. And I beleue in the holye ghoste, the Lorde and geuer of life, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes And I looke for the resurrection of the dead, and the life of the worlde to come. Amen.

¶ After the Crede, yf there be no Sermon, shall followe one of the Homilies alredy set forth, or hereafter to be set forth by common authoritie.

And after such Sermon, Homily, or exhortation, the Curat shall declare vnto the people whether there be any Holydayes or Fastingdaies in the weke folowing, and earnestlye exhort them to remember the poore, saying one or mo of these sentences folowing, as he thingeth most conuenient by his discretion.

Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. Matth. v.

Laye not vp for your selues treasure vppon the earth, Matth. vi.

earth, where the ruſt and moth doth corrupt, and where thieues breake through and ſteale. But laye vp for your ſelues treaſures in heauen, where neyther ruſt nor moth doth corrupt, and where thieues do not breake through and ſteale.

Math. vij. Whatſoeuer ye woulde that men ſhould do vnto you, euen ſo do vnto them. For this is the lawe and the Prophetes.

Math. vij. Not euery one that ſayth vnto me, Lorde, Lorde, ſhall enter into the kingdome of heauen: but he that doth the wil of my father which is in heauen.

Luke. xix. Zache ſtode forth, and ſaide vnto the Lorde: Behold Lorde, the halfe of my goodes I geue to the poore, and if I haue done any wronge to any man, I reſtore foure folde.

1. Cor. ix. Who goeth a warfare at any time of his owne coſt? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. ix. If we haue ſowen vnto you ſpirituall thinges, is it a great matter yf we ſhall reape your worldly thinges?

1 Cor. ix. Do ye not know, that they which miniſter about holy thinges, liue of the ſacrifice? They whiche wayte of the aulter, are partakers with the aulter? Euen ſo hath the Lorde alſo ordeyned, that they which preach the goſpell, ſhould liue of the goſpell.

2. Cor. ix He which ſoweth litle, ſhall reape litle, and he that ſoweth plenteouſlye, ſhall reape plenteouſlye. Let euery man do accordyng as he is diſpoſed in his heart, not grudging, or of neceſſitie, for God loueth a cheerefull geuer.

Gala. vi Let him that is taught in the worde, miniſter vnto

vnto him that teacheth in all good thinges. Be not deceyued, God is not mocked. For whatsoeuer a man soweth, that shall he reape.

While we haue time, let vs do good vnto all men, and specially vnto them whiche are of the householde of fayth. Gala. vi.

Godlynes is great riches, yf a man be contented with that he hath. For we brought nothing into the world, neyther may we carry any thing out. i. Tim. vi.

Charge them whiche are riche in this worlde, that they be ready to geue, and glad to distribute, laying vp in store for them selues a good foundation against the time to come, that they may attayne eternall life. i. Tim. vi.

God is not vnrighteous, that he will forgette your workes and labour that proceedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto Saintes, and yet do minister. Hebr. vi.

To do good, and to distribute, forget not, for with such sacrifices God is pleased. Heb. xiij.

Who so hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him. i. John. iij.

Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee. Tob. iiij.

Be mercifull after thy power. If thou hast much geue plenteously. If thou hast litle, do thy diligence gladlye to geue of that litle, for so gatherest thou thy selfe a good rewarde in the day of necessitie. Tob. iiij.

He that hath pitie vpon the poore, lendeth vnto the Lorde, and looke what he layeth out, it shall be Pro. xix.

paide

palde him agayne.

Psal.41. Blessed be the man that prouideth for the sicke and needy, the Lorde shall deliuer him in the time of trouble.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens box. And vppon the offering dayes appointed, euery man and woman shall paye to the Curate the due and accustomed offringes. After which done, the Priest shall saye.

Let vs pray for the whole state of Christes Churche, militant here in earth.

If there be no Almes geuē vnto the poore, then shall the words of accepting our almes be left out vnsaide.

Almightie and euerliuinge God, whiche by thy holye Apostle haste taught vs to make prayers and supplications, and to geue thankes for all men: we humblye beseeche thee moste mercifullye to accepte our almes, and to receyue these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Churche with the spirit of truth, vnitie, & concorde: And graunt that all they that do confesse thy holy name, may agree in the truth of thy holy word, & liue in vnitie and godly loue. We beseeche thee also to saue and defende all Christian Kings, Princes, and gouerners, and specially thy seruaunt Elizabeth our Queene, that vnder her we may be godly and quietly gouerned. And graunt vnto her whole counsell, & to all that be put

in

in auctho̱itie vnder her, that they may truely and indifferently minister Justice, to the punishement of wickednes and vice, and to the maintenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastours, and Curates, that they maye both by their lyfe and doctrine, set fo̱rth thy true and liuely wo̱rde, and rightly and duely administer thy holy Sacramentes, and to all thy people geue thy heauenly grace, and especially to this congregation here p̱resent, that with meeke heart and due reuerence, they may heare and receyue thy holy wo̱rde, truely seruing thee in holynes and righteousnes all the dayes of their life. And we most humbly beseche thee, of thy goodnesse (O Lo̱rde) to comfo̱rte and succoure all them whiche in this transitori̱e life be in trouble, so̱rowe, neede, sickenesse, o̱r anye other aduersitie. Graunt this, O father, fo̱r Jesus Chri̱stes sake our onely mediatour and aduocate. Amen.

¶ Then shall folowe this exho̱rtation, at certayne times when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued bre̱thren) to feede at the Lo̱rdes Supper, vnto the whiche in Goddes behalfe I bydde you all that be here p̱resente, and beseche you fo̱r the Lo̱rde Jesus Chri̱stes sake, that ye will not refuse to come thereto, being so louingly called and bydden of God him selfe. Ye knowe howe greeuous and

and vnkinde a thinge it is, when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacked nothing but the geastes to sitte downe, and yet they whiche be called, without any cause moste vnthankefully refuse to come. Whiche of you in suche a case woulde not be moued? Who would not thinke a great iniury and wrong done vnto him? Wherefore most deare beloued in Christe, take ye good heede, least ye withdrawing your selues from this holy Supper, prouoke Gods indignation agaynst you. It is an easy matter for a man to saye, I will not communicate, because I am otherwise letted with worldlye busynes. But suche excuses be not so easily accepted and allowed before God. If a man saye, I am a greeuous sinner, and therefore am afrayde to come. Wherfore then do you not repent & amende? When God calleth you, be you not ashamed to saye you will not come? When you shoulde returne to God, will you excuse your selfe, and saye that you be not redy? Consider earnestly with your selues howe little suche fayned excuses auayle before God. They that refused the feast in the Gospell, because they hadde bought a farme, or would trye their yokes of Oxen, or because they were maried, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according vnto mine office, I bid you in the name of GOD, I call you in Christes behalfe, I exhort you as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the sonne of God did vouchsafe to yeelde vp his soule by death vppon the Crosse for your health:

euen

euen so it is your duetie to receyue the communion together in the remembraunce of his death, as he him selfe commaunded. Howe yᵗ you will in no wise thus do, consider with your selues howe great iniurye you do vnto God, and howe sore punishement hangeth ouer your heades for the same. And where as you offende God so sore in refusing this holy banquet, I admonishe, exhort, and beseche you, that vnto this vnkindnesse ye will not adde any more. Which thing ye shall do, yᵗ ye stand by as gasers and lokers on them that do communicate, and be no partakers of the same your selues. For what thinge can this be accompted els, then a further contempt and vnkindnes vnto God? Truely it is a great vnthankfulnes to say nay when ye be called: but the fault is much greater when men stand by, and yet will neyther eate nor drinke this holy Communion with other. I pray you what can this be els, but euen to haue the misteries of Christ in derision? It is sayde vnto all: Take ye, and eate, take and drinke ye all of this, do this in remembraunce of me. With what face then, or with what countenaunce shall ye heare these wordes? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherfore, rather then you should so do, depart you hence, and geue place to them that be godlye disposed. But when you depart, I beseche you ponder with your selues from whom you depart. Ye depart from the Lordes Table, ye depart from your brethren, and from the banquet of most heauenly foode. These thinges yᵗ ye earnestly consider, ye shal by Gods grace returne to a better minde. For the obteyning whereof, we

shall make our humble petitions while we shall receyue the holy Communion.

¶ Then sometime shall be sayde this also, at the discretion of the Curate.

Earely beloued, forasmuche as our duetie is to render to almightie God our heauenly father most hartye thankes, for that he hath geuen his sonne our Sauioure Iesus Christ, not onely to dye for vs, but also to be our spirituall foode and sustenaunce, as it is declared vnto vs, aswell by Gods worde, as by the holy Sacramentes of his blessed bodye and blood, the which being so comfortable a thing to them whiche receyue it worthyly, and so daungerous to them that will presume to receyue it vnworthyly. My duetie is to exhorte you to consider the dignitie of the holy misterye, and the great perill of the vnworthy receyuing therof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a most godlye and heauenly feast. So that in no wise you come but in the mariage garment, required of God in holy Scripture, and so come and be receyued as worthy partakers of such a heauenly Table. The way and meanes therto is. First to examine your liues, and conuersation by the rule of Goddes commaundementes. And wherein soeuer ye shall perceyue your selues to haue offended, eyther by will, worde, or deede, there bewayle your owne sinfull liues, confesse your selues to almightie God, with full purpose of amendement of lyfe. And if ye shall perceyue your

your offences to be suche, as be not onely agaynst God, but also against your neighbours, then ye shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wronges done by you to any other, and likewise beyng redye to forgeue other that haue offended you, as you woulde haue forgeuenesse of your offences at Gods handes. For otherwise the receyuing of the holye Communion doth nothing els but encrease your damnation. And because it is requisite that no man should come to the holye Communion, but with a full trust in Gods mercye, and with a quiet conscience: Therefore yf there be any of you, which by the meanes aforesaide, can not quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discrete and learned Minister of Gods worde, and open his grefe, that he may receyue suche ghostly counsayle, aduise, and comfort, as his conscience may be relieued, and that by the ministerie of Gods word, he may receyue comfort, and the benefite of absolution, to the quieting of his conscience, and auoydyng of all scruple and doubtfulnes.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lorde, ye that minde to come to the holy Communion of the body and bloud of our Sauiour Christ, muste consider what S. Paule wryteth to the Corinthians, howe he exhorteth all persons diligentlye to trye and examine themselues before they presume

to eate of that bread, and drinke of that cuppe. For as the benefite is great, yf with a truely penitent heart and liuely fayth we receyue that holye Sacrament, for then we spiritually eate the flesshe of Christ, and drinke his bloud, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs: So is the daunger great, yf we receyue the same vnworthily, for then we be giltie of the bodye and bloude of Christ our Sauioure, we eate and drinke our owne damnation, not considering the Lordes bodye, we kindle Gods wrath agaynst vs, we prouoke him to plague vs with diuers diseases and sundry kindes of death. Therfore yf any of you be a blasphemer of God, an hinderer or slaunderer of his woorde, an adulterer, or be in malice or enuye, or in any other greeuous crime, bewayle your sinnes, and come not to this holy Table, least after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction bothe of bodye and soule. Judge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes paste. Haue a liuely and stedfast fayth in Christ our Sauiour. Amende your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy misteries. And aboue all thinges ye muste geue moste humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our Sauiour Christ both God and man, who did humble him selfe euen to the death vppon the crosse for vs miserable sinners, whiche

laye

lay in darknes and the dow of death, that he might make vs the children of God, and exalt vs to euerlastinge lyfe. And to thende that we should alway remember the exceding great loue of our maker and onely Sauiour Iesu Christ, thus dying for vs, and the innumerable benefites (whiche by his precious bloudshedding (he hath obteyned to vs, he hath instituted and ordeyned holye misteries, as pledges of his loue, and continuall remembraunce of his death, to our great and endlesse comfort. To him therfore with the father and the holy ghost, let vs geue (as we are moste bounden) continuall thankes, submitting our selues wholly to his holye will and pleasure, and studying to serue him in true holynes and righteousnes all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receyue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, and be in loue and charitie with your neyghbours, and intende to leade a newe lyfe, folowing the commaundementes of God, and walking from hence forth in his holy wayes: Drawe nere, and take this holy Sacrament to your comfort, make your humble confession to almightie God before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receyue the holy Communion, eyther by one of them, or els by one of the Mini-

seruice by the Priest him selfe, all kneeling humbly vpon their knees.

ALmightie God, father of our Lorde Iesus Christ, maker of all thinges, iudge of all men, we knowledge and bewayle our manyfolde sinnes and wickednesse, whiche we from time to time most grieuously haue committed by thought, worde, and deede, agaynst thy diuine Maiestie, prouoking most iustly thy wrath and indignation agaynst vs: We do earnestly repent, and be hartily sorry for these our misdoinges, the remembraunce of them is grieuous vnto vs, the burthen of them is intollerable: haue mercy vppon vs, haue mercy vppon vs most mercifull father, for thy sonne our Lorde Iesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter serue and please thee in newenes of lyfe, to the honour and glory of thy name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest, or the Bishop, being present, stand vp, and turning him selfe to the people, say thus.

ALmightie GOD our heauenly father who of his great mercy hath promised forgeuenesse of sinnes to all men, which with harty repentaunce and true faythe turne vnto him, haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthe you in all goodnes, and bring you to euerlasting life, through Iesus Christ our Lorde. Amen.

¶ Then

¶ Then shall the Priest say.

¶ Hearke what comfortable wordes our Sauiour Christ sayeth to all that truely turne to him. Come to me all that trauayle and be heauy laden, and I shall refreshe you. So God loued the world, that he gaue his onely begotten sonne, to thende that all that beleue in him, should not perishe, but haue life euerlasting.

¶ Heare what Saint Paule sayth. This is a true saying, and worthy of all men to be receyued, that Iesus Christ came into the world to saue sinners.

¶ Heare also what Saint John saith. If any man sinne, we haue an aduocate with the father, Iesus Christe the righteous, and he is the propiciation for our sinnes.

¶ After the whiche, the Priest shall proceede, saying.

Lift vp your hartes.

¶ Answere.

We lift them vp vnto the Lorde.

¶ Priest.

Let vs geue thankes vnto our Lorde God.

¶ Answere.

It is meete and right so to do.

¶ Priest.

It is very meete, right, and our bounden dutie, that we shoulde at all times and in all places geue thankes vnto thee, O Lorde, holy father, almightie euerlasting God.

¶ Here shall followe the proper Preface, according to the time, if there be any specially appointed, or els immediatlye shall followe: Therfore with Angels &c.

¶ Upon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou didſt geue Jeſus Chriſte thine onely ſonne, to be borne as this day for vs, who by the operation of the holy ghoſt, was made very man, of the ſubſtaunce of the virgin Marye his mother, and that without ſpotte of ſinne, to make vs cleane from all ſinne. Therfore with Angels. &c.

¶ Upon Eaſter day, and ſeuen dayes after.

BVt chiefely are we bounde to prayſe thee for the glorious reſurrection of thy ſonne Jeſus Chriſt our Lorde, for he is the verye Paſcall Lambe which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to lyfe agayne, hath reſtored to vs euerla-ſting life. Therfore with Angels. &c.

¶ Upon the Aſcention day, and ſeuen dayes after.

THrough thy moſte dearely beloued ſonne Jeſus Chriſt our Lorde, who after his moſte glorious reſurrecti-on, manyfeſtly appeared to all his Apoſtles, and in their ſight aſcen-ded vp into heauen, to prepare a place for vs, that where he is, thither might we alſo aſcende, and reygne with him in glorye. Ther-fore with Angels. &c.

¶ Upon

¶ Upon Whitsunday, and vi. dayes after.

Through Jesus Christ our Lorde, according to whose most true promise the holy ghost came downe this day from heauen, with a sodayne great sounde, as it had beene a mightie winde, in the likenes of fiery tongues, lighting vpon the Apostles, to teache them, and to leade them to all trueth, geuing them both the gift of diuers languages, and also boldenesse, with feruent zeale, constantly to preache the Gospell vnto all nations, whereby we are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy sonne Jesus Christ. Therfore with Angels. &c.

¶ Upon the feast of Trinitie onely.

T is verye meete, right, and our bounden duetie, that we shoulde at all times, and in all places, geue thankes to thee, O Lorde, almightie and euerlasting God, which art one God, one Lorde, not one onely person, but three persons, in one substaunce. For that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghost, without any difference or inequalitie. Therefore with Angels. &c.

¶ After which Prefaces, shall follow immediatly,

Therfore with Angels and Archangels, with all the company of heauen, we laude and magnifie thy glorious name, euermore praysing thee and saying:

saying: Holy, holy, holy, Lorde God of hostes, heauen and earth are full of thy glorie. Glorie be to thee, O Lorde most high.

¶ Then shal the Priest, kneling downe at Gods borde, say in the name of them that shall receyue the Communion, this prayer following.

WE do not presume to come to this thy Table (O mercifull Lorde) trusting in our owne righteousnes, but in thy manifolde and great mercies, we be not worthy so much as to gather vp the crumbes vnder thy table: But thou art the same Lorde, whose propertie is alwayes to haue mercie, graunt vs therefore (gracious Lord) so to eate the fleshe of thy deare sonne Jesus Christ, and to drinke his bloud, that our sinfull bodies may be made cleane by his body, and our soules washed through his moste precious bloud, and that we maye euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall say as followeth.

ALmightie God our heauenly father whiche of thy mercie diddest geue thine onely sonne Jesus Christ to suffer death vpon the crosse for our redemption, who made there by his one oblation of him selfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole worlde, and did institute, and in his holye Gospell commaunde vs, to continue a perpetuall memorie

of

of that his precious death vntill his comming a-gayne. Heare vs, O mercifull father, we beseche thee, and graunt, that we receyuing these thy creatures of bread and wine, according to thy sonne our Sauiour Iesu Christes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body and bloud: Who in the same night that he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and gaue it to his disciples, saying: Take, eate, this is my body which is geuen for you, do this in remembraunce of me. Likewise, after supper he toke the cuppe, and when he had geuen thankes, he gaue it to them, saying: Drinke ye all of this, for this is my bloud of the newe Testament, whiche is shed for you and for many, for remission of sinnes, do this as oft as ye shall drinke it, in remembraunce of me.

¶ Then shall the Minister first receyue the Communion in bothe kyndes him selfe, and next deliuer it to other Ministers, yf any be there present (that they may help the chiefe Minister) and after to the people in their handes kneeling. And when he deliuereth the bread, he shall say.

The bodye of our Lorde Iesus Christe whiche was geuen for thee, preserue thy bodye and soule into euerlasting life. And take and eate this in remembraunce that Christ died for thee, and feede on him in thy heart by faythe, with thankes geuing.

¶ And the Minister that deliuereth the cuppe, shall say.

The bloud of our Lord Jesus Christ which was shedde for thee, preserue thy body and soule into euerlasting life: And drinke this in remembraunce that Christes bloud was shedde for thee, and be thankefull.

¶ Then shall the Priest say the Lordes prayer, the people repeating after him euery petition.

¶ After shalbe sayde as followeth.

Lorde and heauenly father, we thy humble seruauntes entierly desyre thy fatherly goodnes, mercifully to accepte this our sacrifice of prayse and thankesgeuing, most humbly beseching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through fayth in his bloud, we and all thy whole Churche, maye obtayne remission of our sinnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodies, to be a reasonable, holy, and liuely Sacrifice vnto thee, humblye beseching thee, that all we whiche be partakers of this holy Communion, maye be fulfilled with thy grace and heauenly benediction. And although we be vnworthy through our manyfolde synnes, to offer vnto thee any sacrifice: yet we beseche thee to accept this our bounden duetie and seruice, not weyghing our merites, but pardoning our offences, through Jesus Christ our Lorde, by whom and with whom, in the vnitie of the holy ghost, all honour and glory be vnto thee, O father almightie, world without ende. Amen.

¶ Or

¶ Or this.

ALmightie and euerliuing God, we moste heartily thanke thee, for that thou doest vouchsafe to fede vs, whiche haue duelye receyued these holy misteries, with the spirituall foode of the moste precious body and bloud of thy sonne our Sauiour Jesus Christ, and doest assure vs thereby of thy fauour and goodnes towarde vs, and that we be very members incorporate in thy misticall body, which is the blessed company of all faythfull people, and be also heyres throughe hope of thy euerlasting kingdome, by the merites of the moste precious death and passion of thy deare sonne: We nowe moste humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holye felowship, and do all such good workes as thou hast prepared for vs to walke in, throughe Jesus Christ our Lorde, to whom with thee and the holy ghost, be all honour and glory, world without ende. Amen.

¶ Then shalbe sayde or songe.

GLorye be to God on high. And in earthy peace, good will towardes men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we geue thankes to thee for thy great glory, O Lord God heauenly father, God the father almightie, O Lord the onely begotten sonne of Jesu Christ, O Lorde God, lambe of God, sonne of the father, that

taketh

taketh away the sinnes of the worlde, haue mercye vpon vs: Thou that taketh away the sinnes of the worlde, haue mercy vpon vpon: Thou that taketh away the sinnes of the worlde, receyue our prayer: Thou that sittest at the right hande of God the father, haue mercy vpon vs, for thou onely art holye, thou only art the Lord, thou only (O Christ) with the holy ghost, art most high in the glorye of God the father. Amen.

¶ Then the Priest, or the Bishop yf he be present, shall let them depart with this blessing.

THe peace of God which passeth al vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his sonne Iesu Christ our Lorde, and the blessing of God almightie, the father, the sonne, and the holye ghost, be amongest you, and remayne with you alwayes. Amen.

¶ Collectes to be sayde after the Offertorie, when there is no Communion, euery such day one. And the same maye be saide as often as occasion shall serue, after the Collectes eyther of Morning and Euening prayer, Communion or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplications and prayers, and dispose the way of thy seruauntes towarde the attaynement of euerlastinge saluation, that among all the chaunges and chaunces of this mortall life, they may euer be defended by thy most gracious and readye helpe, through Christ our Lorde. Amen.

O al-

Almightie Lorde and euerliuing God, vouchsafe we beseeche thee, to direcie, sanctifie and gouerne, both our heartes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes, that through thy moste mightie protection both here and euer, we maye be preserued in body and soule, through our Lorde and Sauiour Jesus Christ. Amen.

Graunt we beseeche thee almightie God, that the wordes whiche we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they maye bring forth in vs the fruite of good liuing, to the honour and prayse of thy name, through Jesus Christ our Lord. Amen.

Preuent vs (O Lorde) in all our doynges, with thy moste gracious fauour, and further vs with thy continuall helpe, that in all our workes begonne, continued, and ended in thee, we maye glorifie thy holy name, and finally by thy mercye obteyne euerlasting life, through Jesus Christ our Lord. Amen.

Almightie God, the fountayne of all wisedome, which knowest our necessities before we aske, & our ignorance in asking. We beseech thee to haue compassion vpon our infirmities, & those thinges which for our vnworthines we dare not, and for our blindnes we cannot

vouchsafe to graunte vs, for the worthynesse of thy sonne Jesus Christ our Lorde. Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy sonnes name: we beseche thee mercifully to encline thine eares to vs that haue made nowe our prayers and supplications vnto thee, and graunt that those thinges whiche we haue faithfully asked according to thy will, may effectually be obteyned, to the releefe of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lorde. Amen.

¶ Vppon the holydayes, yf there be no Communion, shal be sayde all that is appoynted at the Communion, vntill the ende of the Homilye, concluding with the generall prayer for the whole state of Christes Churche militaunt here in earth, and one or moe of these Collectes before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lordes supper, except ther be a good number to communicate with the Priest, according to his discretion.

And if there be not aboue twentie persons in the Parysshe of discretion to receyue the Communion: yet there shall be no Communion, except foure or three at the least communicate with the Priest. And in Cathedrall and Collegiate Churches, where be many Priestes and Deacons, they shall all receyue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, whiche any person hath, or might haue in the bread and wine, it shall suffyse that the bread be suche, as is vsuall to be eaten at the Table with other meates, but the best and purest wheat bread that conueniently may be gotten. And yf any of the bread

Christ our Lorde, the Curate shall haue it to his vses.

The

The bread and wine for the Communion, shalbe prouided by the Curate and the Churchwardens, at the charges of the parishe, and the parishe shalbe discharged of suche summes of money, or other duties, which hitherto they haue payed for the same, by order of their houses euery Sunday.

And note that euery parishioner shall communicate at the least three times in the yere, of which Easter to be one, and shall also receiue the Sacramentes, and other rites, according to the order in this booke appointed. And yerely at Easter, euery parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him, all ecclesiasticall duties, accustomably due, then and at that time to be paide.

¶ The Mynistration of Baptisme, to be vsed in the Churche.

IT appeareth by auncient writers, that the Sacrament of Baptisme in the olde time was not commonlye ministred, but at two times in the yere: at Easter, & Whitsontide. At whiche times it was openly ministred, in the presence of all the congregation. Which custome (nowe being growen out of vse) although it can not for many considerations be well restored againe, yet it is thought good to folowe the same as nere as conueniently may be: wherfore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundayes, and other holye dayes, when the moste number of people may come together, aswell for that the congregation there present, may testify the receyuing of them that be newly baptised into the number of Christes Churche, as also because in the Baptisme of infantes, euery man present may be put in remembraunce of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the Englishe tongue. Neuertheles (if necessitie so require) children may at all times be baptised at home.

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¶ When there are children to be baptised vpon the Sunday or holyday, the parentes shall geue knowledge ouer night or in the morning afore the beginning of Morning prayer, to the Curate, and then the Godfathers and Godmothers and people with the children, must be ready at the Font, either immediatly after the last lesson at Morning prayer, or els immediatly after the last lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptised or no. If they answere no. Then shall the Priest say thus.

DEarely beloued, forasmuche as all men be conceyued and borne in sinne, and that our sauiour Christ sayeth, none can enter into the kingdome of God (except he be regenerate, and borne a newe of water and the holy ghost:) I beseche you to call vpon God the father, through our Lorde Iesus Christ, that of his bounteous mercy, he wil graunt to these children, that thing which by nature they can not haue, that they may be baptised with water and the holy ghost, and receyued into Christes holy Church, and be made liuely members of the same.

¶ Then the Priest shall say.

Let vs pray.

AAlmightie and euerlasting God, whiche of thy great mercy diddest saue Noe and his familie in the Arke, from perysching by water, and also diddest safely leade the children of Israel thy people through the red Sea:

figured therby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Jesus Christ, diddest sanctifie the floud Jordan and all other waters, to the mistical washing away of sinne: We beseche thee for thy infinite mercyes, that thou wilt mercifully loke vpon these children, sanctifie them and washe them with thy holy ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christes Churche, and being stedfast in fayth, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome worlde, that finally they may come to the lande of euerlasting life, there to raygne with thee, world without ende, through Jesus Christ our Lorde. Amen.

ALmightie and immortall God, the ayde of all that nede, the helpe of all that flee to thee for succour, the lyfe of them that beleue, and the resurrection of the dead: We cal vpon thee for these infantes, that they comming to thy holy baptisme, may receiue remission of their sinnes by spirituall regeneration. Receyue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying: Aske and you shall haue, seeke and you shall finde. knocke, and it shalbe opened vnto you. So geue nowe vnto vs that aske. Let vs that seeke, finde, Open the gate vnto vs that knocke, that these infantes may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lorde. Amen.

¶ Then shall the Priest say: Heare the wordes of the Gospell written by Saint Marke in the tenth Chapter.

At

AT a certayne time they brought children vnto Christe that he shoulde touche them, and his Disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and said vnto them: suffer little children to come vnto me and forbid them not, for to suche belongeth the kingdome of God. Verily I say vnto you, whosoeuer doth not receiue the kingdome of God as a litle childe, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

¶ After the Gospell is read, the Minister shall make this exhortation vpon the wordes of the Gospell.

Brethren, you heare in this Gospell the words of our Sauiour Christ, that he cõmaunded the children to be brought vnto him: Howe he blamed those that woulde haue kepte them from him: Howe he exhorted all men to folowe their innocencie. Ye perceiue howe by his outwarde gesture and deede, he declared his good will towarde them. For he embraced them in his armes, he layd his handes vpon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he hath likewise fauourably receiued these present infantes, that he hath embraced them with the armes of his mercy, that he will geue vnto them the blessing of eternal life, and make them partakers of his euerlasting kingdome. Wherfore we being thus perswaded of the good will of our heauenly father, towarde these infantes, declared by his sonne Jesus Christe, and nothing doubting, but that he fauourably allow-

eth this charitable worke of ours, in bringing these children to his holy baptisme, let vs faithfully and deuoutly geue thankes vnto him, and saye.

ALmightie and euerlasting God, heauenlye father, we geue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: encrease this knowledge, & confirme this faith in vs euermore: Geue thy holy spirite to these infantes, that they may be borne againe, and be made heires of euerlasting saluation, through our Lorde Iesus Christe, who liueth and reigneth with thee and the holy spirite, nowe and euer. Amen.

¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued frendes, ye haue brought these children here to be Baptised, ye haue prayed that our Lorde Iesus Christe woulde vouchesafe to receaue them, to laye his handes vppon them, to blesse them, to release them of their sinnes, to geue them the kingdome of heauen, and euerlasting life: ye haue heard also that our Lorde Iesus Christe hath promised in his Gospell, to graunt all these thinges that ye haue prayed for: whiche promise he for his parte will moste surelye keepe and performe. Wherefore after this promise made by Christe, these infantes must also faythfully for their part, promise by you that be their suerties, that they will forsake the deuill and all his workes, and constantly beleeue Goddes holye

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worde, and obediently keepe his commaundementes.

¶ Then ſhall the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions folowing.

Doeſt thou forſake the Deuill and all his woorkes, the vayne pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſhe, ſo that thou wilt not folowe nor be ledde by them?

¶ Aunſwere.

I forſake them all.

¶ Miniſter.

Doeſt thou beleue in God the father almightye, maker of heauen and earth. And in Jeſus Chriſte his onely begotten ſonne our Lorde: and that he was conceiued by the holy ghoſt, borne of the virgin Mary: that he ſuffered vnder Poncius Pilate, was crucified, dead & buryed: that he went downe into hell, and alſo did riſe agayne the thirde daye: that he aſcended into heauen, and ſitteth at the right hand of God the father almightie, and from thence he ſhall come agayne at the ende of the world, to iudge the quicke and the dead? And doeſt thou beleue in the holye Ghoſte, the holye Catholique Churche, the Communion of Saintes, the remiſſion of ſinnes, the reſurrection of the fleſhe, and euerlaſting life after death?

¶ Aunſwere.

All this I ſtedfaſtly beleue.

¶ Miniſter.

Wilt thou be baptiſed in this fayth?

¶ Aunſwere.

That is my deſire.

¶ Then the Prieſt ſhall ſay.

DMercyfull God, graunt that the olde Adam in these childzen may be so buried, that the newe man may be rayſed vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all thinges belonging to the ſpirite, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victozie, and to triumph againſt the deuill, the wozlde, and the fleſhe. Amen.

Graunt that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo be endued with heauenly vertues, and euerlaſtingly rewarded thozowe thy mercy, O bleſſed Lozd God, who doeſt lyue and gouerne all thinges, wozlde without ende. Amen.

ALmightie euerliuing God, whoſe moſt dearly beloued ſonne Jeſus Chriſt, for the forgeuenes of our ſinnes, did ſhed out of his moſt precious ſide both water and bloud, and gaue commaundement to his diſciples, that they ſhould go teache al nations, and baptiſe them in the name of the father, the ſonne, and of the holy ghoſt: Regarde we beſech thee, the ſupplications of thy congregation, and graunt that all thy ſeruauntes which ſhalbe baptiſed in this water, may receiue the fulneſſe of thy grace, and euer remayne in the number of thy faythfull and elect childzen, thzough Jeſus Chriſt our Lozde.

¶ Then the Prieſt ſhall take the childe in his handes, and aſke the name, and namyng the childe, ſhall dippe it in the water, ſo it be diſcretly and warely done, ſaying.

N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

And

¶ And yf the childe be weake, it ſhall ſuffice to poure water vpon it, ſaying the aforeſayde wordes.

M. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

¶ Then the Prieſt ſhall make a croſſe vpon the childes forehead, ſaying.

WE receiue this child into the cõgregation of Chriſtes flocke, & do ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the fayth of Chriſt crucified, and manfully to fight vnder his banner agaynſt ſinne, the world, and the deuill, and to continue Chriſtes faithfull ſouldiour and ſeruaunt vnto his liues ende. Amen.

¶ Then ſhall the Prieſt ſay.

SEyng nowe dearly beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes congregation, let vs geue thankes vnto God for theſe benifites, and with one accorde make our prayers vnto almightie God, that they maye leade the reſt of their lyfe according to this beginning.

¶ Then ſhalbe ſayde.

Our father which art in heauen. &c.

¶ Then ſhall the Prieſt ſay.

WE yelde thee hartie thankes moſt mercifull father, that it hath pleaſed thee to regenerate this infant with thy holye ſpirite, to receiue him for thyne owne childe by adoption, and to incorporate him into thy holy congregation. And humbly we beſeche thee to graunt that he being dead vnto ſinne, and liuing vnto righteouſnes, and

being

being buryed with Christ in his death, may crucifye the olde man, and vtterly abolishe the whole bodye of sinne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection. So that finally with the residue of thy holy congregation, he may be inheritoure of thine euerlasting kingdome, through Christe our Lorde. Amen.

¶ At the last ende, the Priest calling the Godfathers and Godmothers together, shall say this short exhortation following.

FOrasmuche as these children haue promised by you to forsake the deuill and all his woorkes, to beleue in God, and to serue him: you must remember that it is your partes and duetyes to see that these infantes be taught, so sone as they shalbe hable to learne, what a solemne bowe, promise, and profession, they haue made by you: and that they may knowe these thinges the better, ye shall call vpon them to heare Sermons: and chiefly ye shall prouide that they may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englishe tongue, and all other thinges whiche a Christian man ought to knowe and beleue, to his soule health: and that these children may be vertuously brought vp, to leade a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, whiche is to folowe the example of our Sauiour Christe, and to be made like vnto him: that as he dyed and rose agayne for vs, so shoulde we whiche are baptised, dye from sinne, and rise agayne vnto righteousnes, continually mortifying all our euill and

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corrupt affections, and dayly proceading in all vertue and godlynes of liuing.

¶ The Minister shall commaunde that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the fayth, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.

Of them that be baptised in priuate houses in time of necessitie.

¶ The Pastours and Curates shall ofte admonishe the people, that they differre not the Baptisme of infantes any longer then the Sunday, or other holyday nexte after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they Baptise not children at home in their houses. And when great nede shall compell them so to do, that then they minister it on this fashion.

First let them that be present, call vpon God for his grace, and say the Lordes prayer, if the time will suffer. And then one of them shall name the childe, and dip him in the water, or poure water vpon him, saying these wordes.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And let them not doubt, but that the childe so baptised, is lawfully and sufficiently baptised, and ought not to be baptised againe in the Churche. But yet neuertheless, if the childe whiche is after this sort baptised, do afterwarde liue, it is expedient that he be brought into the Churche, to the intent the Priest may examine and trye whether the child be lawfully baptised or no. And if those that bringe anye childe to the Church, do aunswere that he is already baptised: then shall the Priest examine them further.

By

By whom the childe was baptised?

Who was present when the childe was baptised?

Whether they called vppon God for grace and succour in that necessitie?

With what thing or what matter they did baptise the childe?

With what wordes the childe was baptised?

Whether ye thinke the childe to be lawfullye and perfectly baptised?

¶ And if the Minister shall proue by the aunsweres of suche as brought the childe, that all thinges were done as they ought to be: Then shall not he christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case ye haue done wel, and according vnto due order, concerning the baptising of this child, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in baptisme, receyued into the number of the children of God, and heyres of euerlasting life: for our Lord Iesus Christ doth not denie his grace and mercie vnto such infantes, but most louingly doth call them vnto him, as the holy Gospell doth witnesse to our comfort, on this wise.

Mark.x.

AT a certayne time they brought children vnto Christ that he shoulde touch them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased and said vnto them: Suffer litle children to come vnto me, and forbid

forbid them not, for to ſuche belongeth the kingdome of God. Verily I ſay vnto you whoſoeuer doth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his handes vpon them and bleſſed them.

¶ After the Goſpell is read, the Miniſter ſhall make this exhortation vpon the wordes of the Goſpell.

Rendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that he commaunded the children to be brought vnto him: Howe he blamed thoſe that woulde haue kepte them from him: Howe he exhorted all men to folowe their innocencie. Ye perceyue howe by his outward geſture and dede, he declared his good will towarde them. For he embraced them in his armes, he laide his hands vpon them, and bleſſed them: doubte ye not therefore, but earneſtly beleue, that he hath likewiſe fauourably receiued this preſent infant, that he hath embraced him with the armes of his mercy, that he hath geuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heauenly father, declared by his ſonne Jeſus Chriſt, towardes this infant, let vs faythfully and deuoutly geue thankes vnto him, and ſay the prayer which the lord him ſelfe taught, and in declaration of our fayth, let vs relite the articles contayned in our Crede.

¶ Here the Miniſter with the Godfathers and Godmothers ſhall ſay

Our

Our father whiche art in heauen. &c.

¶ Then shall the Priest demaunde the name of the childe, whiche being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe, forsake the Deuill and all his workes, the vaine pompe and glory of the worlde, with all the couetous desyres of the same, the carnall desyres of the flesh, and not to folowe and be led by them?

¶ Aunswere.

I forsake them all.

¶ Minister.

Doest thou in the name of this childe professe this fayth, to beleue in God the father almightie maker of heauen and earth. And in Jesus Christ his onely begotten sonne our Lorde: and that he was conceyued by the holy ghost, borne of the virgin Mary: that he suffered vnder Poncius Pilate, was crucified, dead & buried: that he went downe into hell, and also did ryse againe the third day: that he ascended into heauen, and sitteth at the right hande of God the father almightie, and from thence he shall come agayne at the ende of the worlde to iudge the quicke and the dead? And do you in his name beleue in the holy ghost. The holy Catholique Church. The Communion of Saintes. The remission of sinnes. Resurrection and euerlasting life after death.

¶ Aunswere.

All this I stedfastly beleue.

¶ Let

Let vs pray.

ALmightie and euerlasting God, heauenlye father, we geue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, and confirme this fayth in vs euermore: Geue thy holy spirite to this infante, that he being borne againe, and being made heyre of euerlasting saluation, through our Lorde Jesus Christ, maye continue thy seruaunt, and attayne thy promise, through the same our Lorde Jesus Christ, thy sonne: who liueth and reigneth with thee, in the vnitie of the same holy spirite euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the Deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and dutie to see that this infant be taught, so soone as he shalbe hable, to learne what a solemne vowe, promise, and profession he hath made by you, and that he may knowe these thinges the better, ye shall call vpon him to heare Sermons. And chiefly ye shall prouide that he may learne the Crede, the Lordes Prayer, & the ten Commaundementes in the Englishe tongue, and all other thinges whiche a Christian man ought to knowe and beleue, to his soule health: and that this childe maye be vertuously brought

vp

vp, to leade a godly and a Christian lyfe: Remembring alway that Baptisme doth represent vnto vs our profession, which is to folowe the example of our Sauiour Christe, and be made like vnto him: that as he dyed and rose againe for vs, so should we which are baptised, dye from sinne, and rise againe vnto righteousnes, continually mortifying all our euill corrupt affections, and dayly proceeding in all vertue and godlynes of liuing.

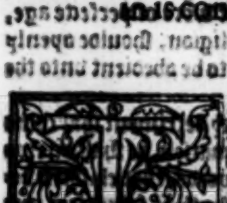
And so forth as in Publique Baptisme.

¶ But if they which bring the infantes to the Church, do make an vncertaine aunswere to the Priestes questions, and saye that they can not tell what they thought, did or saide, in that great feare and trouble of minde, as often times it chaunceth, then let the Priest baptise him in the fourme aboue written, concerning publique baptisme, sauing that at the dipping of the childe in the Font, he shall vse this fourme of wordes.

¶ If thou be not Baptised already. N. I Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

Confirmation wher=

is conteyned a Catechisme



O the ende that Confirmation maye be ministred, to the more edifying of suche as shall receiue it, according vnto S. Paules doctrine, who teacheth that all thinges ought to be done in the Churche to the edification of the same: it is thought good that none hereafter should be confirmed, but suche as can saye in their mother tongue, the Articles of the fayth, the Lordes prayer, and the ten Commaundementes, and can also aunswere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is moste conuenient to be obserued for diuers considerations.

First, because that when children come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselues with their owne mouth, and with their owne consente, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeuour themselues, faithfully to obserue and kepe such thinges, as they by their own mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that be baptised, that by imposition of handes and prayer, they may receiue strength and defence against all temptations to sinne, and the assaultes of the worlde and the deuill, it is moste méete to be ministred when children come to that age, that partlye by the frailtie of their owne flesh, partly by the assaultes of the worlde and the deuill, they begin to be in daunger to fall into sundry kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the

Churche in times past, whereby it was ordeyned, that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christes religion, should openly professe their owne fayth, and promise to be obedient unto the will of God.

And that no man shall thinke that any detriment shal come to children by deferring of their Confirmation, he shall instruct for truth, that it is certaine by Gods worde, that children being baptised, haue all thinges necessary for their saluation, and be undoubtedly saued.

That is to say, an instruction to be learned of euery Childe before he be brought to be confirmed of the Bisshoppe.

¶ Question.

What is your name?

¶ Answere.

N. or M.

¶ Question.

Who gaue you this name?

¶ Answere.

My Godfathers and Godmothers in my Baptisme, wherin I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

¶ Question.

What did your Godfathers and Godmothers then for you?

¶ Answere.

They did promise and bowe three thinges in my name. First, that I shoulde forsake the deuill and all his workes, and pompes the vanities of the wicked worlde, and all the sinfull lustes of the flesshe. Secondly, that I shoulde beleue all the articles of the Christian fayth. And thirdly, that I shoulde keepe Gods holy will and commaundementes, and walke in the same all the dayes of my life.

¶ Question.

Doest thou not thinke that thou art bounde to beleue, and to do all that they haue promised for thee?

¶ Aunswere.

Yes verily. And by Gods helpe so I will. And I hartily thanke our heauenly father, that he hath called me to this state of saluation, through Jesus Christ our Sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

¶ Aunswere.

I Beleue in God the father almightie, maker of heauen and of earth. And in Jesus Christ his only sonne our Lorde. Whiche was conceyued by the holye Ghost, borne of the virgin Mary. Suffered vnder Ponce Pylate, was crucified, dead, and buryed, he descended into hell. The thirde day he rose agayne from the dead. He ascended into heauen, and sitteth at the right hand of god the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Church. The communion of Saintes. The forgeuenes of sinnes. The resurrection of the body. And the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

Fyrst, I learne to beleue in GOD the father, who hath made me and all the worlde.

Secondly, in God the sonne who hath redemed me and all mankinde.

Thirdly, in God the holy ghost, who sanctifieth me and all the elect people of God.

Question

¶ Question.

You sayde that your Godfathers and Godmothers did promise for you that you shoulde keepe Gods commaundementes. Tell me howe manye there be?

¶ Aunswere.

Tenne.

¶ Question.

Which be they?

¶ Aunswere.

The same which God spake in the.xx. Chapter of Exodus, saying: I am the Lorde thy God whiche haue brought thee out of the lande of Egipt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe anye grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them, nor worship them: For I the Lord thy God am a gelous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercy vnto thoulandes in them that loue me, and keepe my commaundementes.

iii. Thou shalt not take the name of the Lord thy God in vayne: For the Lorde will not holde him giltlesse that taketh his name in vaine.

iiii. Remember thou kepe holy the Sabboth day. Sixe dayes shalt thou labour and do all that thou hast to do, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and the daughter,

thy man seruaunt and thy mayde seruaunte, thy cattell and the straunger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day and halewed it.

v. Honour thy father and thy mother, that thy dayes may be longe in the lande which the Lorde thy God geueth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultrie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruaunt, nor his mayde, nor his Ore, nor his Asse, nor any thing that is his.

¶ Question.

What doest thou chiefely learne by these Commaundementes?

¶ Aunswere.

I learne two thinges. My duetie towardes God, and my duetie towardes my neighbour.

¶ Question.

What is thy duetie towardes God?

¶ Aunswere.

My duetie towardes God is, to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him. To geue him thankes. To put my whole trust in him. To call vpon him. To honour his holy name and his worde, and to serue him truely all the dayes of my life.

Question.

¶ Question.

What is thy duetie towardes thy neyghboure?

¶ Aunswere.

My duetie towardes my neyghbour is, to loue him as my selfe, and to do to all men as I woulde they shoulde do vnto me. To loue, honour and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowely and reuetently to all my betters. To hurte no body by worde nor deede. To be true and iuste in all my dealyng. To beare no malice nor hatred in my hart To kepe my handes from picking and stealyng, and my tongue from euill speaking, lying, and slaundering. To kepe my body in temperaunce, sobernes and chastitie. Not to couit nor desyre other mens goodes: but learne and labour truely to get mine owne liuing, and to do my duetie in that state of life, vnto whiche it shall please God to call me.

¶ Question.

My good childe knowe this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundementes of GOD, and to serue him without his speciall grace, whiche thou must learne at all times to call for by diligent prayer. Let me heare therfore yf thou canst saye the Lordes prayer?

¶ Aunswere.

OUR father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen.

Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

¶ Question.

What desirest thou of God in this prayer?

¶ Answere.

I desyre my Lorde God our heauenly father, who is the geuer of all goodnes, to sende his grace vnto me and to all people, that we may worshippe him, serue him, and obey him as we ought to do. And I pray vnto God that he will sende vs all thinges that be nedefull both for our soules and bodyes, and that he will be mercyfull vnto vs, and forgeue vs our sinnes, and that it will please him to saue and defende vs in all daungers ghostly and bodyly, and that he will kepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will do of his mercy and goodnesse, through our Lorde Jesu Christe. And therfore I saye, Amen. So be it.

¶ So sone as the children can say in their mother tongue the Articles of the fayth, the Lordes prayer, and the ten Commandementes, and also can answere to suche questions of this short Cathechisme, as the Bishop (or suche as he shall appoynt) shall by his discretion appose them in, then shall they be brought to the Bishoppe by one that shall be their Godfather or Godmother, that euery childe maye haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

¶ Con-

¶ Our helpe is in the name of the Lorde.

¶ Aunswere.

Whiche hath made both heauen and earth.

¶ Minister.

Blessed is the name of the Lorde.

¶ Aunswere.

Henceforth worlde without ende.

¶ Minister.

Lorde heare our prayer.

¶ Aunswere.

And let our crye come to thee.

Let vs pray.

ALmightie and euerlyuing GOD, who hast vouchsafed to regenerate these thy seruauntes by water and the holy ghost, and hast geuen vnto them forgeuenesse of all theyr synnes: strengthen them we beseeche thee (O Lorde) with the holy ghost the comforter, and dayly encrease in them thy manyfolde gyftes of grace, the spirite of wisedome and vnderstanding, the spirite of counsayle and ghostly strength, the spirite of knowledge and true godlynes, and fulfill them (O Lorde) with the spirite of thy holy feare. Amen.

¶ Then the Bysshoppe shall lay his handes vppon euery childe seuerally, saying.

DEfende (O Lorde) this childe with thy heauenly grace, that he maye continue thine for euer, and dayly encrease in thy holy spirite more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then

¶ Then shall the Bishoppe say,

Let vs pray.

ALmightie euerliuing God, whiche makest vs both to will and to do thole thinges that be good and acceptable vnto thy Maiestie: We make our humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue layde our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward them: Let thy fatherly hande, we beseche thee, euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they maye obteyne the euerlasting lyfe, through our Lorde Jesus Christ, who with thee and the holy ghost, liueth and reigneth one God, worlde without ende. Amen.

¶ Then the Bishoppe shall blesse the children thus, saying.

THe blessing of God almightie, the father, the sonne, and the holy ghost, be vpon you, and remayne with you for euer. Amen.

¶ The Curate of euery parishe, or some other at his appoyntment, shall diligently vpon Sundayes and holy dayes, halfe an houre before Euensong, openly in the Churche instructe and examine so many children of his parysshe, sent vnto him, as the time will serue, and as he shall thinke conuenient in some parte of this Catechisme.

¶ And all Fathers, Mothers, Maisters, and Dames, shall cause their children, seruauntes and prentices, which haue not learned their Catechisme, to come vnto the

Churche

Churche at the time appointed, and obediently to heare and be ordred by the Curate, vntill suche time as they haue learned al that is here appointed for them to learne.

And whensoeuer the Bishoppe shall geue knowledge for children to be brought afore him to any conuenient place for their confirmation, then shall the Curate of euery parishe, either bring or sende in writing the names of all those children of the parishe, which can say the Articles of the faith, the Lords prayer, and the ten Commaundementes, and also howe many of them can answere to the other questions conteyned in this Catechisme.

And there shall none be admitted to the holy Communion, vntill suche time as he can say the Catechisme, and be confirmed.

The fourme of solemnization of Matrimonie.

First the banes must be asked three seuerall Sundayes or holydayes, in the time of seruice, the people being present, after the accustomed maner.

And if the persons that would be maryed, dwell in diuers parishes, the banes must be asked in both parishes. And the Curate of the one parishe shal not solemnize Matrimonie betwixt them, without a certificate of the banes being thrise asked, from the Curate of the other parishe.

At the day appointed for solemnization of Matrimonie, the persons to be maried shall come into the body of the Churche, with their frendes and neighbours, and there the Priest shall say thus,

Dearely

DEarely beloued frendes, we are gathered togethey here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holye Matrimonie, which is an honorable estate, instituted of God in Paradise in the time of mans innocencie, signifying vnto vs the mistical vnion that is betwixte Christ and his Churche. Whiche holy estate Christe adourned and beautified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of S. Paule to be honourable among all men, and therefore is not to be enterprised nor taken in hande vnaduisedly, lightly, or wantonlye, to satisfie mens carnall lustes and appetites, lyke brute beastes that haue no vnderstanding: but reuerently, discretely, aduisedly, soberly, and in the feare of God, duly considering the causes for which Matrimonie was ordeyned. One was, the procreation of children, to be brought vp in the feare and nourtour of the Lord, and prayse of God. Secondlye, it was ordeyned for a remedy against sinne, and to auoyde fornication, that suche persons as haue not the gift of continencie, might marry and kepe them selues vndefiled members of Christes bodye. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the whiche holye estate these two persons present come to be ioyned. Therfore if any man can shewe any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer hold his peace.

And

¶ And also speaking to the persons that shall be maryed, he shall say.

I Require and charge you (as you will answere at the dreadfull day of iudgement, when the secretes of all hartes shalbe disclosed) that if eyther of you do knowe any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods worde doth alowe, are not ioyned together by God, neyther is their matrimonie lawfull.

¶ At whiche day of maryage yf any man do alleage and declare any impediment why they may not be coupled together in Matrimonie, by Gods lawe, or the lawes of this Realme, and will be bounde, and sufficient suerties with him to the parties, or els put in a caution to the full value of suche charges as the persons to be maryed doth sustaine, to proue his alegation: then the Solemnization must be deferred vnto suche time as the trueth be tryed. If no impediment be aleaged, then shall the Curate saye vnto the man.

M. Wilt thou haue this woman to thy wedded wyfe, to liue together after Gods ordinaunce, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour and keepe her, in sickenes and in healthe? And forsaking all other, keepe thee only to her, so long as ye both shall liue?

¶ The man shall answere.

I will.

Then

¶ Then shall the Priest say to the woman.

N. Wilt thou haue this man to thy wedded husbande, to lyue together after Gods ordinaunce in the holy estate of matrimonie? Wilt thou obey him and serue him, loue, honour, and kepe him, in sickenes and in healthe, and forsaking all other, kepe thee only vnto him, so long as you both shall liue.

¶ The woman shall answere

I will.

¶ Then shall the Minister say.

Who geueth this woman to be maryed vnto this man?

¶ And the minister receyuing the woman at her father & frendes handes, shall cause the man to take the woman by the right hande, and so eyther to geue their trouth to other. The man first saying.

I N. take thee N. to my wedded wife, to haue and to holde, from this day forwarde, for better, for worse, for richer, for poorer, in sickines, and in healthe, to loue and to cherysshe, till death vs depart, according to Gods holy ordinaunce, and therto I plight thee my trouth.

¶ Then shall they louse their handes, and the woman taking againe the man by the right hande, shall say.

I N. take thee N. to my wedded husband, to haue and to holde, from this day forwarde, for better, for worse, for richer, for poorer, in sickines and in healthe, to loue cherisshe, and to obey, till death vs depart, according to Gods holy ordinaunce, and therto I geue thee my trouth.

¶ Then shall they againe louse their handes, and the man shall geue vnto the woman a ryng laying the same vpon the booke, with the accustomed dutie to the Priest, and Clarke. And the Priest taking the ringe, shall deliuer it

vnto the man, to put it vpon the fourth finger of the woomans left hande. And the man, taught by the Priest, shall saye.

With this ring I thee wedde, with my body I thee worship, and with al my worldly goodes I thee endowe. In the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ Then the man leaning the ringe vpon the fourth fingers of the womans lefte hande, the Minister shall saye.

Let vs pray

Eternall GOD, creatour and preseruer of all mankinde, geuer of all spirituall grace, the aucthour of euerlasting life, sende thy blessinge vpon these thy seruantes, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca liued faithfullye together, so these persons may surely perfourme and keepe the bowe and couenaunt betwixt them made, whereof this ringe geuen and receiued, is a token and pledge and may euer remayne in perfect loue and peace together, and liue accoyding vnto thy lawes, through Jesus Christ our Lorde.

¶ Then shall the Priest ioyne their right handes together and saye.

Those whom GOD hath ioyned together, let no man put a sunder.

¶ Then

¶ Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holye wedlocke, and haue witnessed the same before God and this company, and thereto haue geuen & pledged their troothe eyther to other, and haue declared the same by geuing and receiuing of a ring, and by ioyning of handes, I pronounce that they be man and wife together. In the name of the father, of the sonne and of the holy ghost. Amen.

¶ And the Minister shall adde this blessing.

GOD the father, God the sonne, God the holy ghost, blesse preserue, and kepe you. The Lord mercyfully with his fauour loke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this lyfe, that in the worlde to come, you may haue lyfe euerlasting. Amen.

¶ Then the Ministers or Clarkes, going to the Lordes Table, shall say or sing this Psalme following.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalte eate the labor of thy handes: O well is thee, and happie shalt thou be.

Thy wife shalbe as the fruitfull vine: vpon the walles of thy house.

Thy children like thy Olyue braunches: round about thy table.

Loe thus shall the man be blessed: that feareth the

the Lorde.

The Lorde from out of Sion shall bleſſe thee: that thou shalt see Hierusalem in prosperitie all thy life longe.

Yea, that thou shalt see thy childrens children: and peace vpon Israell.

Glory be to the father. &c. As it was in the. &c.

¶ Or els this Psalme following.

OD be mercifull vnto vs, and bleſſe vs: and shewe vs the light of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing healthy among all nations.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the flocke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee (O God:) let all the people prayse thee.

Then shall the earth bring foorth her encreaſe: and God, euen our God, shall geue vs his bleſſing.

God shall bleſſe vs: and all the endes of the world shall feare him.

Glory be to the father. &c. As it was in. &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lordes table, the Priest standing at the table, and turning his face towarde them, shall say.

Lorde haue mercy vpon vs.

¶ Aunswere.

Christ haue mercy vpon vs.

¶ Minister.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.
And leade vs not into temptation.

¶ Aunſwere.

But deliuer vs from euill. Amen.

¶ Miniſter.

O Lorde saue thy ſeruaunt, and thy handmaide.

¶ Aunſwere.

Which put their truſt in thee.

¶ Miniſter.

O Lorde ſende them helpe from thy holy place.

¶ Aunſwere.

And euermore defende them.

¶ Miniſter.

Be vnto them a towre of ſtrength.

¶ Aunſwere.

From the face of their enemie.

¶ Miniſter.

O Lorde heare our prayer.

¶ Aunſwere.

And let our crye come vnto thee.

¶ Miniſter.

God of Abraham, God of Iſaac, God of Jacob, bleſſe theſe thy ſeruauntes, and ſowe the ſeede of eternall life in their mindes, that whatſoeuer in thy holye worde, they ſhall profitably learne, they may in deede fulfill the ſame. Looke O Lorde mercifullye vpon them from heauen, and bleſſe them. And as thou diddeſt ſende thy bleſſing vpon Abraham and Sara to their great comfort: ſo vouchſafe to ſend thy bleſſing vpon theſe thy ſeruauntes, that they obeying thy will, and alway beyng in ſafetye vnder thy protection, may abyde in thy loue vnto their liues end: through Jeſu Chriſt our lord. Amē.

This

¶ This prayer next folowing shalbe omitted, where the woman is past childe byrth.

DMercifull Lord & heauenly father, by whose gracious gifte mankynd is encreased: we beseche thee assist with thy blessing these two persons, that they may both be fruitefull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy prayse and honour: through Iesus Christ our Lorde. Amen.

DGOD, whiche by thy mightie power hast made all thinges of nought, whiche also after other thinges set in order, diddest appoint that out of man (created after thine owne ymage and similitude) woman shoulde take her begynnyng: and knitting them together, diddest teach that it shoulde neuer be lawefull to put a sunder those, whom thou by matrimonie haddest made one. O God whiche hast consecrated the state of matrimonie to suche an excellent mistery, that in it is signified and represented the spirituall maryage and vnitie betwixte Christ and his Church: Looke mercyfullye vppon these thy seruauntes, that both this manne maye loue his wyfe, according to thy worde (as Christe did loue his spouse the Churche, who gaue him selfe for it, louing and cherishing it euen as his owne flesshe.) And also that this woman maye be louing and amiable to her husbande, as Rachell, wyse as Rebecca, faythfull and obedient as Sara, and in all quietnes, sobrietie and peace, be a folower of holy and godly matrones. O Lorde blesse them both,

and graunt them to inherite thy euerlasting kingdome: through Jesus Christ our Lorde. Amen.

¶ Then shall the Priest say.

ALmightie God, whiche at the beginning dyd create our fyrst parentes Adam and Eue, and did sanctifie and ioyne them together, in mariage: poure vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue, vnto your liues ende. Amen.

¶ Then shall begin the Communion, and after the Gospell, shalbe sayd a sermon, wherein ordinarily, so ofte as there is any mariage, the office of a man and wife shalbe declared, according to holy Scripture: or yf there be no Sermon, the Minister shall reade this that foloweth.

All ye whiche be maryed, or whiche entende to take the holy estate of matrimony vpon you, heare what holy Scripture doth say, as touching the duetie of husbandes toward their wiues, and wiues toward their husbandes. Saint Paule in his Epistle to the Ephesians the fifth Chapter, doth geue this commaundement to all maried men.

Ye husbandes loue your wiues, euen as Christ loued the Church, and hath geuen him selfe for it, to sanctifie it, purging it in the fountayne of water, through the worde, that he might make it vnto him selfe a glorious congregation, not hauing spot or wrinkle, or any suche thing, but that it shoulde be holy and blameles. So men are bounde to loue their owne wiues as their owne bodies.

He that loueth his owne wife, loueth him selfe. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lorde doth the

the congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shalbe one flesh. This misterie is great, but I speake of Christ and of the congregation. Neuertheles, let euery one of you so loue his owne wyfe, euen as him selfe.

Likewise the same S. Paule (wryting to the Colossians) speaketh thus to all men that be maried. Ye men loue your wiues, and be not bitter vnto them. Colo. iij.

Heare also what Saint Peter the Apostle of Christ (which was him selfe a maried man) sayeth vnto all men that are maried. Ye husbandes, dwell with your wiues according to knowledge, geuing honour vnto the wife, as vnto the weaker vessell, and as heyres together of the grace of life, so that your prayers be not hindered. i. Pet. iij.

¶ Hitherto ye haue heard the duetie of the husbande toward the wife.

¶ Now likewise ye wiues, beare and learne your duelies towardes your husbandes, euen as it is playnely set forth in holy scripture.

Saynt Paule in the forenamed Epistle to the Ephesians, teacheth you thus. Ye women submit your selues vnto your owne husbandes, as vnto the Lord: for the husbande is the wiues head, euen as Christe is the head of the Churche. And he is also the Sauiour of the whole body. Therfore as the Churche or congregation is subiect vnto Christ: so likewise Eph. v.

let the wiues also be in subiection vnto their owne husbandes in all thinges. And agayne he saythe: Let the wife reuerence her husbande. And (in his Epistle to the Collossians) S. Paule geueth you this worde. Lessons. Ye wiues, submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

Collos. iij.

1. Pet. iij.

SAynt Peter also doth instruct you very godly thus saying: Let wiues be subiecte to their owne husbandes, so that yf any obey not the worde, they maye be wonne without the worde, by the conuersation of the wyues, while they beholde your chaste conuersation coupled with feare, whose apparell let it not be outward, with wroyded herre and trimming about with golde, eyther in putting on of gorgeous apparell: but let the hid man whiche is in the heart, be without all corruption, so that the spirite be milde and quiet whiche is a precious thing in the sight of God.

For after this maner (in the olde time) dyd the holy women which trusted in God apparell themselues, beyng subiect to their owne husbandes: as Sara obeyed Abraham calling him Lorde, whose daughters ye are made, doyng well, and beyng not dismayde with any feare.

¶ The newe maried persons, the same day of their mariage, must receyue the holy Communion.

¶ The Prieſt entring into the ſicke mans houſe, ſhall ſay.

Peace be in this houſe, and to all that dwell in it.

¶ When he commeth into the ſicke mans preſence, he ſhall ſay, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare us good Lorde, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angrie with us for ever.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

¶ Aunſwere.

But deliuer vs from euill. Amen.

¶ Minister.

O Lorde ſaue thy ſeruaunt.

¶ Aunſwere.

Which putteth his truſt in thee.

¶ Minister.

Sende him helpe from thy holy place.

¶ Aunſwere.

And euermore mightily defende him.

¶ Minister.

Let the enemie haue no aduauntage of him.

¶ Aunſwere.

Nor the wicked approche to hurt him.

¶ Minister.

Be vnto him O Lorde a ſtronge towre.

from the fare of their enemies.

Lorde heare our prayers.

¶ Aunswere.

And let our crye come vnto thee.

¶ Minister.

LOrde loke downe from heauen, behold, visite, and refreshe this thy seruaunt. Loke vpon him with the eyes of thy mercy, geue him comfort and grace, and repentaunce in thee. Defende him from the daunger of the enemie, and keepe him in perpetuall peace and saftie, through Jesus Christ our Lorde. Amen.

HEare vs almightie and most merciful God and Sauiour. Extende thy accustomed goodnes to this thy seruaunt whiche is grieued with sickenes. Visite him, O Lorde, as thou diddest visite Peters wyues mother, and the Captaynes seruaunt. So visite and restore vnto this sicke person his former health (if it be thy will) or els geue him grace so to take thy visitation, that after this paynfull lyfe ended, he maye dwell with thee in lyfe euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this fourme, or other lyke.

DEarely beloued, knowe this, that almightie God is the Lorde of lyfe and death, and ouer all thinges to them pertayning, as youth, strength, health, age, weakenesse, and sickenes,

vnder-

Wherefore, whatsoeuer your sickenes be, assure your
certainly that it is Gods visitation. And for
what cause soeuer this sickenes is sent vnto
whether it be to trye your patience for the example
of other, and that your faith may be found vnto
prayse of the Lorde laudable, glorious and honorable,
to the increase of glory, and eternall felicitie: or
it be sent vnto you to correct and amende in you
whatsoeuer doth offende the eyes of our heauenly
father, knowe you certainly, that if you truely re-
pente you of your sinnes, and beare your sickenes pa-
tiently, trusting in Gods mercy for his deare sonne
Iesus Christes sake, and render vnto him humble
thankes for his fatherly visitation, submitting
your selfe wholly to his will, it shall turne to your
profite, and helpe you forwarde in the right waye
that leadeth vnto euerlasting lyfe.

If the person visited be very sicke, then the Curate may
omit the exhortation in this place.

Take therefore in good worth the chastisement of
the Lord. For whom the Lord loueth, he chastiseth,
(as saith S. Paule sayth) he scourgeth euery sonne
whiche he receyueth. If you endure chastisement,
he offereth him selfe vnto you, as vnto his owne
children. What sonne is he that the father chas-
teth not? If ye be not vnder correction, whereof all
true children are partakers, then are ye bastardes
and not children. Therefore, seeing that wee our
earthly fathers do correct vs, we reuerently obey
them: shall we not much rather be obedient
to our spirituall father, and liue? They for
a fewe dayes do chastise vs after their owne
pleasure,

pleasures: but he doeth chastise vs for our profite, that he might make vs partakers of his holynesse. These wordes good brother are Gods wordes, and written in holy Scripture for our comfort and instruction, that we should paciently and with thankesgeuing, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there shoulde be no greater comfort to Christian persons, then to be made like vnto Christ by suffering paciently aduersities, troubles, and sickenesse: for he him selfe went not vp to ioye, but first he suffered payne, he entred not into his glory, before he was crucified. So truely our way to eternall ioye, is to suffer here with Christ, and our doore to enter into eternall lyfe, is gladly to dye with Christ, that we maye ryse againe from death, and dwell with him in euerlasting lyfe. Nowe therfore taking your sickenes whiche is thus profitable for you, paciently: I exhort you in the name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuche as after this lyfe, there is accompte to be geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I require you to examine your selfe, and your state both toward God & man, so that accusing and condemning your selfe for your owne faultes, you maye finde mercy at your heauenly fathers hande for Christes sake, and not be accused and condemned in that fearefull iudgement. Wherfore I shall shortly rehearse the articles of our faith, that by them I may knowe whether you do beleeue as a Christian man should do, or no: and if you

here

¶ Here the minister shall rehearse the Articles of the fayth, saying thus.

Doest thou beleue in God the father almighty?

¶ And so forth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with all the world: exhorting him to forgeue from the bottome of his heart, all persons that haue offended him: and if he haue offended any other, to aske them forgeuenes. And where he hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power. And if he haue not already disposed his goodes, let him then make his will. And for asmuch as mens mindes are often times troubled, whan they lye in extremitie of sickenes, about the worldly matters of their temporall goodes and substance, willing them to be in health. And also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his executours.

¶ Which woordes before rehearsed, may be sayde before the Minister begynne his prayer, as he shall see cause.

¶ The Minister may not forget, nor omit to moue the sicke person, and that moste earnestly, to liberalitie, towardes the poore.

¶ Here shall the sicke person make a special confession, if he feele his conscience troubled with any waighty matter. After whiche confession, the Priest shall absolue him after this sorte.

OUr Lorde Jesus Christ, who hath left power to his Churche, to absolue all sinners, whiche truely repent and beleue in him, of his great mercy forgeue thee thine offences: and by his auctoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

Most mercifull GOD, whiche accordinge to the multitude of thy mercies, doest so put away the sins of those whiche truely repent, that thou remembrest them no more: open thine eye of mercy vpon this thy seruaunt, who most earnestly desireth pardon and forgeuenes. Renue in him most louing father, whatsoeuer hath been decayed by the fraude and malice of the deuill, or by his owne carnall will and frayletie: preserue and continue this sicke member in the vnitie of thy Churche: consider his contrition, accept his teares, asswage his payne, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former synnes, but take him into thy fauour: through the merites of thy moste deareley beloued sonne Iesus Christ. Amen.

¶ Then the Minister shall saye this Psalme.

In te domine sperauj. Psal. 71.

N thee O Lorde haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me into thy righteousnes, encline thine eare vnto me, and saue me.

Be thou my strouge holde whereunto I may alwaye resort: thou hast promised to helpe me, for thou art my house of defence and my castell.

Deliuer

Deliuer me (O my God) out of the hande of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou (O Lorde God) art the thinge that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer sence I was borne: thou art he that toke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory, & honour all the day long.

Cast me not away in the time of age: forsake me not when my strength fayleth me.

For mine enemyes speake agaynst me, and they that laye wayte for my soule, take their counsayle together, saying: GOD hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre fro me, O God: my God haste thee to helpe me.

Let them be confounded and perysshe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euill.

As for me, I will patiently abyde alway: and will prayse thee more and more.

My mouth shall daylye speake of thy righteousnes and saluation: for I knowe no ende therof.

I will go forth in the strength of the Lorde God: and will make mention of thy righteousnes onely.

Thou (O God) hast taught me from my youth vp vntill nowe: therefore I will tell of thy wonderous workes.

Forsake

Forsake me not (O God) in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, & thy power to all them that are yet for to come.

Thy righteousnes (O God) is very high, and great things are they that thou hast done: O God who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refreshe me, yea and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I prayse thee and thy faythfulnes (O God) playing vpon an instrument of musicke: vnto thee will I syng vpon the Harpe, O thou holy one of Israell.

My lippes will be fayne when I syng vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded & brought vnto shame, that seeke to do me euill.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe: world without ende. Amen.

¶ Adding this.

O Sauiour of the world saue vs, which by thy crosse and precious bloud, hast redeemed vs, helpe vs we beseche thee, O God.

¶ Then shall the minister saye,

The

He almightie Lorde, whiche is a moste strong towre to all them that put their trust in him, to whom all thynges in heaven, in earth, and under earth, do bowe and obey, be nowe and euermore thy defence, and make thee knowe and feele, that there is no other name vnder heauen geuen to men, in whom, and through whom, thou mayest receyue health and saluation, but onely the name of our Lorde Iesus Christ. Amen.

The Communion of the sicke.

Forasmuch as all mortall men be subiecte to many sodayne perilles, diseases, and sicknesses, and euer vncertayne what time they shall departe out of this life: Therefore, to thintent they may be alwayes in a readynes to dye, whensoeuer it shall please almightie God to call them, the Curates shal diligently from time to time, but specially in the plague time, exhorte their parishioners to the oft receyuing of the Churche of the holy Communion of the bodye and bloud of our Sauioure Christ. Which yf they do, they shall haue no cause in their sodayne visitation to be vnquieted for lacke of the same. But yf the sicke person be not able to come to the Churche, and yet is desirous to receyue the Communion in his house, then he must geue knowledge ouer night, or elles early in the morning to the Curate, signifying also howe many be appointed to communicate with him. And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all thinges necessarie for the same, he shal there minister the holye Communion.

¶ The Collect.

ALmightie euerliuing GOD, maker of mankinde, whiche doest correct those whom thou doest loue, and chastisest euery one whom thou doest receyue: we beseche thee to haue mercy vpon this thy seruaunt, visited with thy hande, and to graunt that he may take his sickenes patiently, and recouer his bodily health (if it be thy gracious wil) and whensoeuer his soule shall depart from the bodye, it maye be without spot presented vnto thee: through Jesus Christ our Lorde. Amen.

¶ The Epistle.

MY sonne, despise not the correction of the Lorde, neyther faynte when thou arte rebuked of him: For whom the Lorde loueth, him he correcteth, yea and he scourgeth euery sonne, whom he receyueth.

¶ The Gospell.

VEryly verylye I saye vnto you, he that heareth my word, and beleeueth on him that sent me, hath euerlasting life, and shall not come vnto damnation, but he passeth from death vnto life.

¶ After the ende of the distribution of the holy Sacrament, the Priest that hath receyued the Communion himselfe, and after ministred vnto them that be appointed to Communicate with the sicke.

¶ But if any man, eyther by reason of extremitie of sickenes, or for lacke of warning in due time to the Curate, or for lacke of company to receyue with him, or by any other iust impediment, do not receyue the Sacrament of Chri-

ers body and blood, then the Curate shall instruct him, that yf he do truely repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffred death vppon the crosse for him, and shedde his blood for his redemption, earnestly remembring the benefites he hath therby, and geuing him harty thankes therfore, he doth eate and drinke the body and blood of our Sauiour Christ profitably to his soules health, although he do not receyue the Sacrament with his mouth.

When the sicke person is visited, and receyueth the holye Communion all at one time, then the Priest for more expedition, shall cutte of the fourme of the visitation at the Psalme, (In thee O Lorde haue I put my trust) and go straight to the Communion.

In the time of plague, sweate, or suche other like contagious times of sickenesse, or diseases, when none of the parishe or neyghbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

The order for the buriall of the dead.

The Priest meeting the Corps at the Church stile, shall say, or els the Priestes and Clarkes shall singe, and so go eyther vnto the Church, or towardes the graue.

I Am the resurrection and the lyfe (sayeth the Lorde.) He that beleeueth in me, yea though he were dead, yet shall he lyue. And whosoeuer liueth and beleeueth in me, shall not dye for euer. John. xi.

I knowe

Iohn.xix. Knowe that my redeemer liueth, and that I shall rise out of the earth in the laste daye, and shalbe couered agayne with my skinne, and shall see God in my flesshe, yea and my selfe shall beholde him, not with other, but with the same eyes.

1.Tim.vi. E brought nothing into this worlde neyther may we carry any thing out of this worlde. The Lorde geueth, and
Iob.i. the Lord taketh away. Euen as it hath pleased the Lorde, so commeth thinges to passe, blessed be the name of the Lorde.

¶ When they come to the graue, whiles the Corpes is made ready to be layde into the earth, the Priest shall saye, or the Priest and Clarkes shall sing.

Iob.xiv. Man that is borne of a woman, hath but a short time to liue, and is full of misery, he commeth vp, and is cut downe like a flowre. He fleeth as it were a shadowe, and neuer continueth in one staye. In the middest of life we be in death. Of whom maye we seeke for succour but of thee, O Lorde, whiche for our sinnes iustlye art displeased. Yet O Lorde God most holy, O Lorde most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paynes of eternall death. Thou knowest Lorde the secretes of our heartes, shut not vp thy mercyfull eyes to our prayers, but spare vs Lorde most holye, O God most mighty, O holye and mercifull Sauiour, thou most worthy iudge eternall, suffer vs not at our laste houre for anye

paynes

paynes of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body, by some standing by, the Priest shall say.

Forasmuche as it hath pleased almightie God of his great mercy, to take vnto him selfe the soule of our deare brother here departed, we therefore commit his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurrection to eternall life, through our Lorde Jesus Christ, who shall chaunge our vyle body, that it may be like vnto his glorious body, according to the mightie working, whereby he is able to subdue all thinges to him selfe.

¶ Then shall be sayde or song.

Heard a voyce from heauen, saying vnto me: Write, from henceforth, blessed are the dead which dye in the Lord. Euen so sayeth the spirite, that they reste from their labours.

¶ Then shall folowe this lesson, taken out of the .xv. Chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christ shall all be

made alyue, but euery man in his owne order. The fyrſt is Chriſtes at his comming. Then commeth the ende, when he hath deliuered vp the kyngdome to God the father, when he hath put downe all rule, and all auctho̅itie and power. For he muſt reygne till he hath put all his enemies vnder his feete. The laſt enemie that ſhalbe deſtroyed is death: for he hath put all thinges vnder his feete. But when he ſaieth, all thinges are put vnder him, it is manyfeſt that he is excepted whiche did put all thinges vnder him. When all thinges are ſubdued vnto him, then ſhall the ſonne alſo him ſelfe be ſubiect vnto him that put all thinges vnder him, that God may be all in all. Els what do they which ar baptiſed ouer the dead, if the dead ryſe not at all? Why are they then baptiſed ouer them? yea, and why ſtande we alway then in ieopardie? By our reioyſing which I haue in Chriſt Jeſu our Lo̅rde, I dye dayly. That I haue fought with beaſtes at Epheſus after the maner of men, what auauntageth it me, yf the dead ryſe not agayne? Let vs eate and drinke, for to morowe we ſhall dye. Be not ye deceyued. Euill wordes corrupte good maners. Awake truely out of ſleepe, and ſinne not. For ſome haue not the knowledge of God. I ſpeake this to your ſhame. But ſome man will ſaye: howe aryſe the dead? With what body ſhall they come? Thou foole, that which thou ſoweſt, is not quickened except it dye. And what ſoweſt thou? Thou ſoweſt not that body that ſhall be, but bare corne, as of wheate, or ſome other, but God geueth it a body at his pleaſure, to euery ſeede his owne bodye. All fleſhe is not one maner of

fleſhe

flesh. But there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodyes, and there are bodyes terrestriall. But the glorie of the celestial is one, and the glory of the terrestriall is another. There is one maner glorye of the Sunne, and another glory of the Moone, and another glory of the starres: for one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour It is sowen in weakenes, it riseth againe in power. It is sowen a naturall bodie, it riseth againe a spirituall bodye. There is a naturall body, and there is a spirituall body, as it is also written: the first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howebeit, that is not firste whiche is spirituall, but that whiche is naturall, and then that which is spirituall. The first man is of the earth, earthie. The second man, is the lord from heauen heauenly. As is the earthie, suche are they that be earthy. And as is the heauenly, suche are they that be heauenly. And as we haue borne the ymage of the earthy, so shal we beare the image of the heauenly. This say I brethren, that flesh and bloud cannot inherite the kingdome of God, neyther doth corruption inherite vncorruption. Beholde, I shewe you a mistery. We shall not all slepe: but we shall all be chaunged, & that in a moment, in the twinkling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe chaunged. For this cor-

ruptible, muſt put on incorruption, and this mortall muſt put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then ſhalbe brought to paſſe the ſaying that is written. Death is ſwalowed vp in victorie: Death where is thy ſtinge? Hell where is thy victorie? The ſting of death is ſinne, and the ſtrength of ſinne is the lawe. But thankes be vnto God whiche hath geuen vs victorie through our Lorde Jeſus Chriſte. Therefore my deare brethren, be ye ſtedfaſt and vnmoueable, alwayes riche in the worke of the Lorde, forasmuche as ye knowe howe that your labour is not in vaine in the Lorde.

¶ The Lesson ended, the Prieſt ſhall ſay.

Lorde haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen. &c.
And leade vs not into temptation.

¶ Aunſwere.

But deliuer vs from euill. Amen.

¶ The Prieſt.

ALmightie God, with whom do liue the ſpirites of them that departe hence in the Lord, and in whom the ſoules of them that be elected, after they be deliuered from the burthen of the fleſhe, be in ioy and felicitie. We geue thee hartie thankes, for that it hath pleaſed thee to deliuer this N. our brother out of the miſeries of this ſinfull world: beſeeching thee that

it

it may pleaſe thee of thy gracious goodnes ſhortly to accompliſhe the number of thine elect, and to haſt thy kingdome, that we with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

¶ The Collect.

Mercyfull God, the father of our Lorde Jeſus Chriſte, who is the reſurrection and the life, in whom whoſoeuer beleueth ſhal liue though he dye. And whoſoeuer liueth and beleueth in him, ſhall not dye eternallye: who alſo taught vs (by his holy Apoſtle Paule) not to be ſory as men without hope for them that ſleepe in him: We meekelye beſeeche thee (O father) to rayſe vs from the death of ſinne, vnto the lyfe of righteouſnes: that when we ſhall depart this life, we may reſt in him, as our hope is, this our brother doth: and that at the generall reſurrection in the laſt day, we may be founde acceptable in thy ſight, and receiue that bleſſing whiche thy welbeloued ſonne ſhall then pronounce to all that loue and feare thee, ſaying: Come ye bleſſed children of my father, receyue the kingdome prepared for you from the beginning of the worlde. Graunt this we beſeche thee O mercifull father, through Jeſus Chriſt our mediatour and redeemer. Amen.

The thankes geuing

of vvomen after Childe byrth, com-
monly called the Churching
of women.

¶ The woman shall come into the Churche, and there shall kneele downe in some conuenient place, nygh vnto the place where the table standeth: and the Priest standing by her, shall saye these wordes or suche lyke, as the case shal require.

FOrasmuche as it hath pleased almightie God of his goodnes, to geue you safe deliueraunce, and hath preserued you in the great daunger of childe byrth, ye shall therefore geue hartie thankes vnto God, and pray.

¶ Then shall the Priest say this Psalme.

I Haue lyfted vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee will not sleepe.

Beholde he that kepeth Israell: shall neyther slumber nor sleepe.

The Lorde him selfe is thy keper: the Lorde is thy defence vpon thy right hande.

So

So that the Sunne shal not burne thee by day: neither the Moone by night.

The Lorde shall preserue thee from all euill: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

¶ Aunswere.

But deliuer vs from euill. Amen.

¶ Priest.

O Lorde saue this woman thy seruaunt.

¶ Aunswere.

Which putteth her trust in thee.

¶ Priest.

Be thou to her a stronge towre.

¶ Aunswere.

From the face of her enemie.

¶ Priest.

Lorde heare our prayer.

¶ Aunswere.

And let our crye come vnto thee.

¶ Priest.

Let vs pray.

O Almightie

Almightie God, which hast deliuered this woman thy seruaunt from the great paine and perill of childe birth: Graunt we beseeche thee (moste mercyfull father) that she through thy helpe, may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the lyfe to come, thorough Jesus Christ our Lorde. Amen.

¶ The woman that commeth to geue her thankes, must offer accustomed offringes. And if ther be a Communion, it is conuenient that she receiue the holy Communion.

A Commination against sinners,

With certaine prayers to be vsed
diuers times in
the yere.

¶ After Morning prayer, the people being called together by the ringing of a bell, and assembled in the Churche, the Englishe Letany shalbe saide after the accustomed maner. Which ended, the Priest shall go into the Pulpit, and say thus.

Brethren, in the primatiue Churche there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penaunce, and punished in this worlde, that their soules might be saued in the day of the Lorde, and that

that others admonished by their example, might be more afraide to offende. In the steede whereof, vntill the sayde discipline may be restored agayne (which thing is much to be wished) it is thought good, that at this time, in your presence shoulde be read the general sentences of Gods cursing against impenitent sinners, gathered out of the .xxviii. Chapter of Deuteronomie, and other places of Scripture. And that ye shoulde aunswere to euery sentence Amen, to the intent, that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentaunce, and may walke more warely in these daungerous dayes, fleing from suche vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten Image, an abhomination to the Lord, the worke of the handes of the craftes man, and puteth it in a secrete place to worship it.

And the people shall aunswere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

¶ Minister.

Cursed is he that maketh the blinde to go out of his way.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that letteth in iudgement the ryght of the Straunger, of them that be fatherlesse, and of widowes.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that smiteth his neighbour secretly.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that lyeth with his neighbours wife.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that taketh rewarde to slay the soule of innocent bloud.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lorde.

¶ Aunswere.

Amen.

¶ Minister.

Cursed are the vnmercyfull, the fornicatours and adulterers.

adulterers, and the couetous persones, the worshippers of Images, slaunderers, dronkardes, and extorcioners.

¶ Answere.

Amen.

¶ Minister.

NOwe, seing that all they be accursed (as the Prophet Dauid beareth witnesse) which do erre and go astraye from the commaundementes of God: let vs (remembring the dreadful iudgment hanging ouer our heades, and being alwayes at hand) retourne vnto our Lorde God, with all contrition and meekenes of heart, bewayling and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruites of penaunce. For nowe is the axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fyre. It is a fearfull thing to fall into the handes of the liuing GOD: he shall powre downe rayne vpon the sinners, snares, fyre and brimstone, storme and tempest, this shall be their portion to drinke. For loe the Lorde is comen out of his place to visite the wickednesse of suche as dwell vpon the earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? His fanne is in his hande, and he will pourge his floore, and gather hys wheate into the barne, but he wil burne the chaffe with vnquenchable fyre. The day of the Lord cometh as a theefe vpon the night, and when men shall say peace, and all thinges are safe, then shall sodaynly

Psal. 118.

Math. 3.

Hebr. 10.

Psal. 10.

Esay. 25.

Palla. 3.

Math. 3.

1. Thess. 5.

Rom.2. sodaynely destruction come vpon them, as sorowe commeth vpon a woman trauayling with childe, and they shall not escape: then shall appeare the wrath of God in the day of vengeaunce, which obstinate sinners, through the stubbernnes of their
Prou.1. heart, haue heaped vnto them selfe, which despised the goodnes, pacience, and long sufferaunce of God, when he called them continually to repentaunce. Then shall they call vpon me, sayeth the Lord, but I will not heare: they shall seeke me early, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsayle, and despised my correction: then shall it be to late to knocke, when the doore shalbe shut, and to late to cry for mercy, when it is the time of iustice. O terrible voyce of most iust iudgement, whiche shalbe pronounced vppon
Mat.25. them, when it shalbe sayde vnto them: Go ye cur-
2.Cor.5. sed into the fyre euerlasting, which is prepared for the deuill and his Angels. Therfore brethren take we hede betime, while the day of saluation lasteth, for the night commeth when none can worke: but
John.9. let vs while we haue light, beleue in the light, and walke as the children of the light, that we be not caste into vtter darknes, where is weeping and
Math.25. gnashing of teeth. Let vs not abuse the goodnes of God, whiche calleth vs mercyfully to amendement, and of his endlesse pitie promiseth vs forgeuenes of that which is paste, yf (with a whole
Esay.1. minde and true hart) we retourne vnto him. For
Eze.28. though our sinnes be red as scarlet, they shalbe as white as snowe: and though they by like purple, yet shall they be as white as woll. Tourne you

cleane

cleane (sayeth the Lorde) from all your wickednes, and your sinne shall not be your destruction. Take away from you all your vngodlynes, that ye haue done, make you newe heartes and a newe spirite. Wherfore will ye dye, O ye house of Israel? seeing that I haue no pleasure in the death of him that dieth, (sayth the Lord God.) Turne you then, and you shall liue. Although we haue sinned, yet haue we an aduocate with the father, Jesus Christe the righteous, and he it is that obteyneth grace for our sinnes, for he was wounded for our offences, and smitten for our wickednes. Let vs therfore re- Esay.53. turne vnto him, who is the mercyfull receiuer of all true penitent sinners, assuring our selfe, that he is redye to receiue vs, and moste willing to pardon vs, if we come to him with faithfull repentaunce, yf we will submit our selues vnto him, and from henceforth walke in his wayes, if we will take his Math.11. easie yoke and light burden vpon vs, to folowe him in lowlines, pacience, and charitie, and be ordred by the gouernaunce of his holy spirit, seking alwayes his glory, and seruing him duely in our vocation with thankes geuing. This if we do, Christe will Math.25. deliuer vs from the curse of the law, & from the extreme malediction which shall light on them that shalbe set on the left hand, and he will set vs on his right hand, & geue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercy. Amen

¶ Then shall they all kneele vpon their knees, and the Priestes and Clarkes kneeling (where they are accustomed to saye the Letany) shall say this Psalme.

Haue

Miserere mei deus. Psal. 51.

Haue mercy vppon me (O God) after thy great goodnes: according to the multitude of thy mercyes, do away mine offences.

Washe me throughly fro my wickednes: and clense me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee onely haue I sinned and done this euill in thy sight: that thou mightest be iustifyed in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wickednes: and in sinne hath my mother conceyued me.

But loe, thou requirest trueth in inwarde parties: and shalt make me to vnderstande wisdome secretely.

Thou shalt purge me with Isope, and I shalbe cleane: thou shalt washe me, and I shall be whiter then snowe.

Thou shalt make me heare of ioye and gladnes: that the bones whiche thou hast broken maye reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart (O God:) and renue a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe againe: and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer

Deliuer me from bloudgiltinesse (O God) thou that art the God of my health: and my tongue shall syng of thy righteousnes.

Thou shalte open my lippes (O Lorde:) my mouth shall shewe thy prayse.

For thou desirest no sacrifice, els would I geue it thee: but thou delightest not in burnt offringes.

The sacrifice of God is a troubled spirite: a broken and a contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: builde thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offeringes and oblations: then shall they offer yong bullockes vpon thine aulter.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

¶ Aunswere.

But deliuer vs from euill. Amen.

¶ Minister.

O Lorde saue thy seruauntes.

¶ Aunswere.

Which put their trust in thee.

¶ Minister.

Sende vnto them helpe from aboue.

¶ Aunswere.

And euermore mightely defende them.

¶ Minister.

¶ Minister.

Helpe vs, O God our Sauiour.

¶ Answere.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs sinners for thy names sake.

¶ Minister

O Lorde heare our prayers.

¶ Answere.

And let our crie come vnto thee.

¶ Let vs pray.

Lorde wee beseeche thee mercifullye heare our prayers, and spare all those whiche confesse their synnes vnto thee, that they (whose consciences by synne are accused) by thy mercifull pardon maye be absolued, through Christ our Lorde. Amen.

Wolde mightie God and mercifull father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: Mercifully forgeue vs our trespasses, receyue and comfort vs, whiche be greeued and wearyed with the burthen of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgeue sinnes, spare vs therfore good Lorde, spare thy people whom thou hast redeemed. Enter not into iudgement with thy seruauntes, whiche be vile earthy and miserable sinners, but so turne thine yre from

from vs whiche meekly knowledge our vilenesse, and truely repent vs of our faultes. So make haste to helpe vs in this worlde, that we may euer liue with thee in the worlde to come, through Iesus Christ our Lorde. Amen.

¶ Then shall the people saye this that foloweth, after the Minister.

TVrne thou vs, O good Lorde, and so shall we be turned. Be fauourable (O Lorde) be fauourable to thy people, which turne to thee in weeping, fasting, and prayeng, for thou art a mercyfull God, full of compassion, long suffering, & of a great pitie. Thou sparest when we deserue punishement, and in thy wrath thinkest vpon mercie. Spare thy people good Lorde, spare them, and let not thine heritage be brought to confusion, heare vs, O Lorde, for thy mercy is great, & after the multitude of thy mercies looke vpon vs.

(.·.)

FINIS.

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Cum priuilegio Regiæ Maiestatis.

The firste booke of Moses, called in the Hebrewe Berelschith, and in the Latin Genelis.

The fyrst Chapter.

IN the begynning God created heauen and earth. The erth was voyde and empty, & darkenes was vpon the face of the depe, and the spirite of God moued vpon the face of the waters. And God sayde: let there be made light, and there was light made. And God sawe the light, that it was good. And God made a deuision betweene the lighte and darkenesse. And God called the light, day: and the darkenesse called he night. And the euening and the morning was made one daye. And God sayd: let there be a firmament betweene the waters, & let it make a deuision betweene waters & waters. And God made the fyrmamente, and sette a deuision betweene the waters which were vnder the fyrmamente, and the waters that were aboue the fyrmament: And it was so. And God called the fyrmament, heauen. The euenynge also and the morninge was made the seconde daye. And God sayd: let the waters vnder heauen be gathered together into one place, that the dry land maye be sene. And so it came to passe. And God called the drye lande, Erth: and gathering together of waters called he the seas. And GOD sawe that it was good. And God said let the earth bringe forth grene herbe, which may engender seede, and fruitfull tree, yeldinge fruite after his kinde, whose sede may be in it selfe vpon the earth. And it came so to passe. And the earth brought forth grene herbe, makinge seede after his kinde: and tree yeldinge frute, whose sede was in it selfe, after his kinde. And GOD sawe that it was good. The euening also and the morninge was made the third day. And God said: let there be made lightes in the fyrmament of heauen, and let them make a difference betweene the day and the night, and let them be vnto signes, and vnto appointed seasons, and vnto dayes, and vnto yeares: And let them be vnto lightes in the fyrmament of heauen: that they may geue light vpon the earth. And so it came to passe. And God made two great lightes: a greater light to rule the daye, and a lesse light to rule the nighte. (And he made) starres also: And God set them in the fyrmamente of heauen, that they might geue light vpon the earth, and that they might rule the daye, and the nighte, and to make a difference betweene the lighte and the darknesse. And God sawe that it was good. The euening also and the morninge was made & fourth day. And God sayde: let the waters bring forth moouing creature that hath lyfe, and foule that may flye vpon the erth, in the face of the firmament of heauen. And God created great whales, and euery liuinge and moouinge creature, which the waters brought forth after their kinde: and euery fethered foule after their kinde. And God sawe that it was good. And God blessed them, saying: Growe & increase, and fill the waters of the sea, and let fetheredde foules be multiplied in the earth. The euenynge also and the morninge was made the fyfte daye. And God sayde: let the earth bringe forth liuing creature after his kind: cattel, worme and beast of the earth, after his kinde: & so it came to passe. And God made the beast of the earth after his kinde. And God sawe that it was good. And god sayde: let vs make man in our ymage,

Psa. 104. Iere. 19. Eccle. 18 4. Esa. 6. Heb. 11. 21. 8.

Psa. 8. 8. Ioel. 26. Psa. 32. D

Iere. 31.

C

4 Esd. 6

after our likenesse, and let them haue
D rule of the fyshe of the see, & foule of the
ayre, and cattell, and all the earth, and
of euery creeping thinge that creepeth
vpon the earth. And so God created
Hap. 2.b man in his owne image, in the • image
Eccl. 17. of God created he him: • male and fe-
Mar. 19. male created he them. And God bles-
mat. 19.a sed them, and God sayde vnto them:
Hap. 9.a Growe and increase, and replenyshe
Pla. 8.b. the earth, and subdue it: and haue • do-
minion of the fyshe of the see, and foule
of the ayre, and of euery liuing thinge
that moueth vpō the earth. And God
sayd: beholde, I haue geuen you eue-
ry herbe and sowing sede, whiche is
in the vpper face of all the earth: and
euery tree in the which is the fruite of
tree, & that soweth sede, that they may
be meate vnto you. & to euerye beast of
the earth also, and to euery birde of the
ayre, and to euery suche thing as crea-
peth vpon the earth (wherein is a liu-
ning soule,) I haue geuen all grene
nesse of herbe to be meate. And it came
so to passe. And God saw euery thing
Eccl. 32. that he had made: • and beholde it was
mar. 8.b. exceeding good. The euentinge also &
2 Tim. 4 the morninge was made the firste day.

¶ The .ij. Chapter.

3 THe heuens also and the earth
were finished, & all the hoste
of them. And in the seuenthe
day GOD ended his worke
Exo. 20. which he had made: • In the seuenth
Deu. 4.b day also he rested from all his worke
which he had made. And God bles-
sed the seuenth daye, and sanctified it,
because that in it he had rested from
all his worke which God ordeyned
to make. ¶ These are the generations of
the heauens, and of the earthe, when
they were created: in the day when the
Lorde God made the earth, & the hea-
uens: & euery plant of the field before
it was in the earth: and euery herbe of
the fielde, before it grewe. For the
Lorde God had not caused it to rayne
vpon the earthe, neyther was there a
B man to till the grounde. And there
Gen. 28. went vp a mist from of the earth, and
Hap. 10 watered the whole face of the ground.
Ecc. 8.b

The Lorde God also • shope man,
euen dust from of the grounde, and
• breathed into his nostrils the breath Eccle. 33
of life, and Adam was made a liuinge 1. Co. 15
soule. And the Lorde God planted a
garden eastward from Eden, and there
he put man whō he had made. And out
of the ground made the Lord
God to grow, euery tree that was plea-
saunte to the sighte, and commodious
for meate. The • tree of life also, and Apo. 3.a
the tree of knowledge of good and of Apo. 22.b
euill, was in the middes of the garde.

And out of Eden there went forth
a riuer to water the garden.
And from thence it was deuided, and
became into foure heades. The name
of one is • Pison: The same is it that Eccl. 24.
compasseth the whole lande of Hauī-
lah, where there is golde, and the gold
of the lande is good: There is also
Bdellium, and the Onix stone. The
name of the second riuer is Gihon: the
same is it that compasseth the whole
lande of Ethiopia. The name of the
thirde riuer is Hydekel, and it goeth
towarde the Eastside of Assiria. And
the fourth riuer is Euphrates.

The Lord God also tooke Adam, and C
put him into the garden of Eden, that
he might dresse and kepe it. And the
Lorde God commaunded Adam, say-
inge: Eating, thou shalt eate of euery
tree of the garden, but as touching the
tree of knowledge of good and euill,
thou shalt not eate of it: For in what
daye soeuer thou eatest therof, thou
shalt dye the death. And againe the
Lorde God sayde: It is not good that
Adam should be alone: I will make
him an helpe, whiche maye be present
with him. And he • tooke the grounde
thope, the Lord God euery beast of the
field, and euery foule of the ayre, and
brought it vnto man, that he might see
how he would call it. For likewise as
man himself named euery liuing thing
euen so was the name therof. Man D
him selfe therefore named the names
vnto al cattell, & to foule of the ayre, and
to euery beast of the field. And for man
found he not an helpe, that might be
present with him. ¶ The Lord God also
caused a slumber to fall vpon Adam,

and

and he slept. And he toke one of hys ribbes, & closed vp the flesh in steade thereof. And ✠ rib which the lord god, had take from man, made he a woma, and brought her vnto man. And man said: This is now bone of my bones, & flesh of my flesh. She shalbe called woman, because she was taken out of man. For this cause shall a man leave hys father, and his mother, and shalbe ioyned with his wife: and they shal become one flesh. And they were both naked, the man & his wife: and were not ashamed.

Eccle. 19
1. Co. 11

Mat. 19.
Mar. 10
Ephe. 5.
1. Co. 6.

¶ The iii. Chapter.

BVt the serpent was subtiller then euerye beast of the fielde, which the lord God made: And he said vnto the woman: yea, hath the Lord God said: ye shal not eate of euerye tree of the garde? And ✠ woman said vnto the serpent: we eate of the fruite of the tree of the garden, but as for the fruite of the tree which is in the midst of the garden, God hath said: ye shall not eate of it, neither shall ye touche it, lest haply ye dye. And the serpent said vnto the woman: ye shal not dye the death, but God doeth knowe that the same day that ye eate thereof, your eyes shalbe opened, & ye shalbe euen as gods, knowing good and euil. And so the woman (seyng that the same tree was good to eate, & lusty to the eyes, & that the same tree was pleasant to get wisedome) toke of the fruite thereof, and did eate, & gaue vnto her husband being with her which likewise also. And the eyes of them both were opened, and they knewe that they were naked. And they sowed fig leaues together, & made them leaues aprons. And they hard ✠ voyce of the Lorde God, walkinge in the garden in the coole of the day. And Adam & his wife hid them selues from the presence of the Lord God, among the trees of the garden. And the Lord God called Adam & said vnto hym: where art thou, which said: I heard thy voyce in the garden, & was afrayd, because I was naked: & hid my selfe. And he said: who told thee ✠ thou wast naked, hast thou not eaten of the tree, concerning the which I commaunded thee that thou shouldest not eate of it? And Adam sayde: The woman whom thou gauest to be with me, she gaue me of the tree, & I did eate. And the Lord God saide vnto the woman: why hast thou done this? And ✠ woman saide: ponder serpent begiled me, and I did eate. And the Lorde God sayde vnto the serpente, because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the fielde. Upon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life: I will also put enmitie betweene thee and the woman, betweene thy seede and her seede: the same shall treade downe thy head, and thou shalt treade vpon his heele. But vnto the woman he saide: In multiplying will I multiplye thy sorowe and thy conceauing: In sorowe shalt thou bring forth children: and thy lust shall pertayne to thy husbande, and he shall haue the rule of thee. And vnto Adam he saide: Because thou hast hearkened vnto the voyce of thy wife, and hast eaten of the tree (concerning ✠ which I commaunded thee, saying: Thou shalt not eate of it) cursed is ✠ ground for thy sake. In sorowe shalte thou eate of it, all the dayes of thy life. Thorne also & thistle shal it cause to grow vnto thee, & thou shalte eate the herbe of the fielde: In the sweate of thy face shalt thou eate bread, till thou be turned againe into the ground, for out of it wast thou taken, in as muche as thou art dust, and into dust shalte thou be turned again. And Adam called his wines name Heua, because she was mother of all liuinge. Unto the same Adam also and to his wife did ✠ Lord God make leather garmentes, & clothed them. And the Lord God said: Behold ponder man hath ben euen as one of vs, that he might knowe good and euil. And nowe lest haply he put forth his hand, and take also of the tre of life, and eate, and liue for euer. And the Lorde God sent them forth from the Garden of Eden, to dresse the grounde that he was taken out of.

Ecclesiasti. 25.

Colloss. 2

Iob. 34.

And so he drove out man, and at the
east syde of the garden of Eden, he set
Cherubines, and the glistering flame
of a shaking sworde, to kepe the way
of the tree of life.

¶ The. iiii. Chapter.

Adam knewe Eua his wife.
Who conceauinge, bid beare
Cain, sayinge: I haue gotten
a man of the Lorde. And there procee-
dinge forth, brought forth his bro-
ther Habell: and Habell was a keeper
of sheepe, but Cain was a tiller of the
grounde. And in procesle of dayes it
came to passe that Cain brought of the
fruit of the grounde an oblation vnto
the Lorde. Habell also brought of the
firstlinges of his shepe, and of the fat
therof. And the Lord had respect vnto
Iob. 35. Habel, and to his oblation. But vn-
to Cain and to his offering he had no
respect. For the whiche cause Cain
was exceding wroth, and his counte-
naunce abated. And the Lorde sayde
vnto Cain: Why art thou wroth, and
why is thy countenaunce abated? If
thou do well shalt there not be a pro-
motion? And if thou doest not well,
lieth not thy sinne in the dores? Unto
thee also pertaineth the lust therof, &
thou shalt haue dominion ouer it. And
Cain spake vnto Habell his brother,
B (let vs goe forth.) And it fortuned
Ge. 10. a when they were in the fielde, Cain
1 Ioh. 2. a rose vp against Habel his brother, and
Heb. 12. f slewe him. And the Lorde sayde vnto
mat. 23. d Cain: Where is Habell thy brother?
Iude. 11 d Whiche sayde: I wot not: Am I my
brothers keper? And he sayde: What
hast thou done? The voyce of thy bro-
thers bloud cryeth vnto me out of the
ground: and now art thou cursed from
the earthe, whiche hath opened her
mouth, to receaue thy brothers bloude
frō thy hand. If thou till the ground,
she shall not procede to yelde vnto thee
her strength. Fugitiue, and a vaca-
bound shalt thou be in the earth. And
Iud. 15 e Cain sayde vnto the Lord: My iniq-
uitie is more then that it may be for-
geuen. Beholde, thou hast cast me out
this daye from the vpper face of the
earth, and from thy face shall I be hyde
Fugitiue also and a vacabound shall
I be in the earth. And it shall come to
passe: euery one that findeth me, shall
slaye me. And the Lord sayd vnto him:
(it shall not be so) yea, but whosoeuer
slayeth Cain, it shalbe auenged seuen
folde. And the Lord set a marke vppon C
Cain, lest anye man findinge him,
should kill him. And Cain went out
from the presence of the Lorde, and
dwelt in the lande of Nod east warde
from Eden. Cain also knew his wife
whiche conceaued and bare Henoch
and buildinge a Citie, he called the
name of the same citie after the name
of his sonne Henoch. Unto the same
Henoch was borne Irad, Irad begat
Mehuiael, and Mehuiael begate
Methuschael. Methuschael begat La-
mech. And Lamech tooke vnto him
2. wiues: The name of the one was
Ada, and the name of the other was
Zilla. And Ada begate Jabell, whiche
was the Father of suche as dwell in
the tentes, and of suche as haue cattel.
His brothers name was Thubail,
which was the father of such as han-
dle harpe and orgon. And Zilla also
begat Thubalcain, whiche wrought
commonlye euerye craft of brasse and
yron. The sister of Thubalcain, was
Naema. And Lamech sayde vnto his
wiues, Ada & Zilla. Heare my voyce D
ye wiues of Lamech, harken vnto my
speche: I haue slayne a man to my wou-
dinge of my selfe, and a yong man to
mine own punishment. If Cain shal
be auenged seuen fold, truely Lamech
seuenty times and seuen times. Adam
knewe his wife agayne, and she bare
a son and called his name Seth: For
God (sayde she) hath appoynted me
another sede in stead of Habell, whom
Cain slewe. And vnto the same Seth
also, there was borne a sonne: and he
called his name Enos. Then began
they to make inuocation in the name
of the Lorde.

¶ The. v. Chapter.

This is the booke of the genera- A
tions of Adam. In the day that
god created man: in the liknes

of God made he him. Male & female, created he them, and blessed them: and called their name Adam, in the day of their creation. And Adam lyued an hundreth and thirtie yeares, and begat a son in his owne likenes, after his image, and called his name Seth. All the dayes of Adam (after he had begotten Seth) were eyghte hundred yeares: and he begat sons and daughters. And all the dayes that Adam lived, were nyne hundreth and thyrtye yeares, and he dyed, Seth lyued an hundred and fyue yeares, & begat Enos: And Seth lyued (after he begat Enos) eight hundreth and seuē yeres, and begat sonnes and daughters. And all the dayes of Seth, were nine hundreth and twelue yeares: And he dyed. Enos lived ninety yeres, and begat Kenam: and Enos lived (after he begat Kenam) eight hundreth and fifteene yeres, and begat sonnes & daughters. And all the dayes of Enos were nine hundreth and fyue yeares: And he dyed. Kenam lyued seuenty yeres, and begat Mahelael: And Kenam lyued (after he begat Mahelael) eyghte hundreth and sixty yeares, and begat sonnes and daughters. And all the dayes of Kenam were nine hundreth yeares and ten yeares, and he dyed. Mahelael lyued sixty yeares, and fyue yeares, and begat Jared: And againe Mahelael lyued (after he begat Jared) eyght hundreth and thirty yeres, and begat sonnes and daughters. And all the dayes of Mahelael were eyght hundreth, ninetie and fyue yeares: and he dyed. Jared lyued an hundreth and sixty and two yeares, and he begatte Henoch: And Jared lyued (after he begat Henoch) eight hundreth yeares, & begat sonnes and daughters. And all the dayes of Jared were nine hundreth and sixtye, and two yeares: And he died. Henoch lived sixtie and fiue yeres, and begat Methuselah. And Henoch walked with God after he begatte Methuselah, three hundreth yeares, & begat sonnes and daughters. And all the dayes of Henoch were three hundreth sixty and fyue yeares. And Henoch walked with God: and he was nomoze seene, for God toke him away. And Methuselah also lyued an hundreth yeares, eyghty and seuen yeares, and begat Lamech: And againe Methuselah lyued (after he begat Lamech,) seuen hundreth yeares, and eyghty, & two yeares, and begat sonnes & daughters. And all the dayes of Methuselah were nine hundreth yeares, and sixty, and nine yeres: And he dyed. Lamech lyued an hundreth yeares, and eyghte and two yeares and begat a sonne, and called his name Noah, saying: This same shall comfort vs as concerninge our worke and sorowe of oure handes: from of the earth, which God cursed. And Lamech lyued after he begat Noah (fiue hundreth yeares and ninetye & fyue yeres, and begat sonnes and daughters. And all the dayes of Lamech were seuen hundreth yeares, and seuenty, and seuen yeres: And he dyed. Noah was fiue hundreth yeare olde. And Noah begat Sem, Ham, and Japheth.

Gen. 5.1. 1. Par. 1. Ecci. 44. Hebr. 11. Gen. 17.a Dap. 4.a 4. Reg. 2

The .vi. Chapter.

AND it came to passe, that man began to be multiplyed in the vpper face of the earthe, and there were daughters borne vnto the. The sonnes of GOD also sawe the daughters of men that they were faire, and they toke the fayrest from among all that they had chosen. And the Lord sayd: my spirite shall not alway striue in man, because he is flesshe: And hys dayes shalbe an hundreth and twenty yeares. But there were gyauntes in the earth in those dayes: and after that the sonnes of God came vnto the daughters of men, and they had gendred vnto them, the same became mighty men of the worlde, and men of renowne. But God sawe that the malice of man was great in the earth, and all the ymagination of the thoughtes of hys heart was onely euil and that contynually. And it repented the Lorde that he hadde made man in the earth: and he was touched with sorowe in his hearte. And the Lorde sayd: I will (from the vpper face of

1. Pet. 3.b Gen. 8.b 1. Mac. 1.g

the erth) destroy man, whom I have
created, both man, cattell, worme, and
fowle of the ayre: for it repenteth me
I have made them. But Noah found
grace in the eyes of the Lorde. These
are the generations of Noah. Noah
was iust and perfect in his generati-
Eccl. 44. ons, and walked with God. Noah
Gene. 5c. begat three sonnes: Sem, Ham, and
Japheth. The earth also was corrupt
before God, and the same earth was
fylled with cruelitie. And God loked
vpon the earth, and behold it was cor-
rupt: For all flesshe had corrupte his
way vpon earth. And God sayd vnto
Noah. The end of all flesh is come be-
fore me: for the erth is fylled with cru-
eltie, from before the face of them. And
behold I will destroy them with the
erth. Make thee an Arke of pine trees:
habitations shalte thou make in the
Arke, and shalte pitche it within and
C without with pitche. And of this fa-
shion shalt thou make it. The length
of the Arke shalbe three hundreth cu-
bites: the breth of it fifty cubites, and
the heigth of it, thirty cubites. A win-
dowe shalte thou make in the Arke, &
in a cubite shalt thou finisshe it above:
but the doore of the Arke shalt thou set
in the syde therof: With three loftes
one above another, shalt thou make it.
And behold, I, even I do bring a flud
of waters vpon the earth, that I may
destroy all flesshe (wherin is the breth
of life) vnder heauen. And every thing
that is in the earth, shal dye. With thee
Gen. 9.b also will I make my covenant: and
and. 17.a thou shalt come into the arke, thou and
thy sonnes, and thy wife, and thy son-
nes wives with thee. And every ly-
uing thinge, and of all flesshe, a payre
of every one, shalt thou bring into the
Arke, to kepe them alive with thee.
They shalbe male and female.
Of fethered fowles also after their
kinde, and of all cattell after their
kinde, of every worme of the earth af-
ter his kinde: two of every one shall
come vnto thee, that thou mayest kepe
them alyue. And take thou with thee
of all meate that is eaten, & thou shalt
lay it by with thee, that it may be meat
for thee and them. Noah therefore did
according to all that God commaun-
ded him, euen so did he.

The .vii. Chapter.

AND the Lord sayd vnto Noah: B
come thou and all thy house in
to the Arke: for thee have I seen
righteous before me in this generation. Of every cleane beast thou shalt 7. Gen. 2 b
take with thee seuen & seuen: the male, Leuit. 11
and his female: But of vncleane cattell
two, the male and his female. Of
fowles also of the ayre, seuen and se-
uen, the male and female: to kepe seed
alyue vpon the face of all the whole
earth. For after seuē daies yet to come
I will rayne vppon the earth fortye
dayes and fortye nightes. And all sub- B
staunce that I have made, will I de-
stroy from the vpper face of the earth.
Noah therefore did according vnto all
that God cōmaunded him. And No-
ah was fyue hundred yeres olde, when
the flood of waters was vppon the Mat. 24.
earth. And Noah came (and his sons, Luke. 17.
and his wife, and his sonnes wives
with him) vnto the Arke, because of B
the waters of the flud. Of cleane cat-
tell, and of vncleane cattell, & of flying
fowles, and of every suche as crepeth vpō
on the earth, there came two and two
vnto Noah into the arke: the male and
the female, as God had commaunded
Noah. It fortuned also after seuen
dayes, and the waters of the flud were
vpon the earth. In the fyue hundreth
yere of Noes life, in the seconde mo- C
neth, the seuētenth day of the moneth:
In the same day were all the fountains
of the great depe broken vppe, and the
windowes of heauen were opened.
And the rayne was vppon the earth
fortye dayes, and fortye nightes.
In the selfe same daye, entred No-
ah, Sem, Ham, and Japheth, the son-
nes of Noah, and Noahs wife, & the
three wives of his sonnes, with them
into the Arke. They and every beast
after his kinde, and all cattell after
their kinde, yea and every worme that
creepeth vpon the earth after his kind,
and every birde after his kinde: and
every flying and fetherd fowle. And

they

they came vnto Noah into the Arke, two and two, of all flesche wherein is the breth of life. And they entring in came male and female of all flesche, as God had commaunded him. And god shut him in rounde about. And the
Hap. 10. flood came fortye dayes vppon the earth, and the waters were encreased, and bare vp the Arke, which was lift about the earth. The waters also preuayled, and were increased exceedingly vpon the earth, and so the Arke went
D on the vpper face of the waters. And the waters preuayled exceedingly vpon the earth: and all the hye hils that are vnder the whole heauen were couered. Fiftene cubits vpward did the waters preuayle, so that the mountaines were couered. And all flesche dyed that moued vpō the earth, in fowle, in cattell, in beast, and in euery wourme that creepeth vppon the earth: yea, and euery e man also whatsoeuer was (in whose nostreis the breath of life did breathe) all these in the dry lande dide:
Hap. 10. And euery thing was destroyed that remayned, and that was in the vpper part of the ground (both man and cattell, and wourme, and fowle of the aire) they were euen destroyed from off the earth. And Noah onelye remayned alyue, and they that were with him in the Arke. But the waters preuayled vpon the earth, an hundreth and fiftie dayes.

¶ The.viij. Chapter.

3 AND God remembred Noah, and euery beast, & all the cattel that was with him in the arke. And God made a wind to passe vpon the erth, and the waters ceassed. The fountaynes also of the deepe, and the windowes of heauen were stopped: and the rayne from heauen was restrained. And the waters (frō the earth were returned, going and commynge againe. And after the ende of the hundreth and fifty dayes, the waters were abated. And in the seuenth moneth in the seuenteenth day of the moneth, the arke rested vppon the mountaynes of Armenia. And the waters truly were going and decreasing vntill the tenth moneth: For in the tenth moneth, and in the firste daye of the same moneth, were the toppes of the mountaynes sene. And after the ende of the fortieth daye, it hapned that Noah opened the windowe of the Arke which he had made. And he sent forth a rauē, whiche went out going forth and returninge agayne, vntill the waters were dried vp vpon the earth. And agayn he sent
E forth a doue from him, that he might see if the waters were abated from the vpper face of the ground. And the doue founde no rest for the sole of her foote: and she returned vnto him agayne into the Arke: For the waters were in the vpper face of the whole earth. And he when he had put forth his hande, tooke her & pulled her to him into the Arke. And he abode yet other seuen dayes, and proceeding further, he sent forth the doue out of the Arke. And the doue came to him in the euentyde: and lo, in her mouth was an Olive leafe that she had pluct: wherby Noah did knowe, that the waters were abated vpon the earth. And he abode yet other seuen dayes, and sent forth the doue which proceded not to return vnto him anye more. And it came to
C passe in the sixe hundreth and one yere in the first month, and in the first day of the moneth, the waters were dryed vppe from the earth. And Noah remoued the coueringe of the Arke, and looked: and beholde, the vpper face of the grounde was dryed vppe.
And in the second month, in the seuen and twenty daye of the moneth, was the earth dryed. And God spake vnto Noah, saying: Go forth of the Arke: thou and thy wife, thy sons, and thy sonnes wiues with thee. And bringe forth with thee, euery beast that is with thee: of all flesh (both fowle and cattell, and euery wourme that creepeth vpon the earth) that they may gendre in the earth, and bringe forth fruite, and encrease vpon earth. And so Noah came forth and his sonnes, his wife, and his sonnes wiues, with him. Gen. 1.c. and. 2.a

Euery beaste also and euery fowle, euery foule, & whatsoeuer creepeth vpon the erth (after their kinden) went out of the Arke. And Noah builded an altar vnto the Lorde, and toke of euery cleane beast, and of euery cleane foule, and offred sacrifices vpon the altare. And the Lorde smelled a swete (or quiet) sauoure. And the Lord saide in his heart: I will not procede to curse the grounde anye more for mans sake: for the imagination of mannes heart is euill, euen from his youth. Neyther will I adde to smite anye more euery thinge liuing, as I haue done: yet therfore shall sowing time, and harueste, cold and heate, Summer and winter, daye and nighte ceasse, all the dayes of the earth.

Leu. 11.a

Gene. 6.a

The .ix. Chapter.

AND God blessed Noah and his sonnes, and sayde vnto the: Bringe ye foorth fruite, and multiplye, and replenisshe the earthe. The feare of you and the dreade of you shalbe vpon euery beast of the earthe, and vpon euery foule of the ayre, in all such as the earth bringeth foorth, and in all the fishes of the sea. Into your hand are they deliuered. Euery thing that moueth it selfe, and that liueth, shalbe meat for you: Euē as the grene herbe, haue I geuen you all thinges.

Gen. 1.c. and. 8.d.

But flesshe in the life thereof, and in the bloud therof, shall ye not eate. Eis your bloude of your liues will I require. From the hande of euery beast will I require it, and from the hande of man: From the hande of mans brother will I require the life of man. Who so sheddeth mans bloud, by man shall his bloud be shed: For in the image of God did God make man.

Leui. 7.e. and. 17.d

mat. 29.c Apo. 13.c

But bringe you forth fruite, and multiplye: Gender ye in the earth, and increase therein. God spake also vnto Noah and to his sonnes with him, sayinge: Beholde, I set vp my couenaunt with you, and with your seede after you, and with euery liuing creature that is with you: both in foule and in cattell, and in euery beast of the earthe which is with you, of all that go oute of the Arke, accordinge vnto euery liuing thing of the earth. But my couenaunt will I make with you, that from hence foorth euery flesh be not rooted out with the water of the flood, neyther shall there be a flood to destroy the earth any more. And God sayde: This is the token of the couenaunt which I geue betwene me and you, and euery liuing creature that is with you into perpetuall generations. I haue set my bowe in the cloude, and it shalbe for a token betwene me and the earth. And it shall come to passe that when I bring a cloude vpon the earth, the bowe also shalbe sene in the same cloude. And I will thinke vpon my couenaunt which is betwene me and you, and euery liuing creature in all flesshe: and it shall no more come to passe, that waters make a flud to destroye all flesshe. But the bowe shalbe in the same cloude, and I will loke vpon it, that I may thinke vpo the euerlasting couenaunt betwene God and euery liuing creature in all flesshe that is vppon earth. And God sayde vnto Noah: This is the token of the couenaunte which I haue made betwene me and all flesshe that is vppon earth. The sonnes of Noah going foorth of the Arke, were Sem, Ham, and Japheth. And Ham truly is the father of Chanaan. These are the three sons of Noah, & of them was the whole earth ouerspread. Noah also began to be an husbande man, and planted a vyneyarde. And he drinking of the wyne was dronken, and uncouered within his tent. And Ham the father of Canaan seeinge the nakednesse of his father, tolde his two brethren without. And Sem and Japheth, they two, taking a garmente, layde it vpon their shoulders: and comming backewarde, couered the naked priuities of their father: namely, their faces being turned away, least they shoulde see their fathers priuities. And Noah awooke from his wine, and knewe what his youngerssonne had done vnto him. And he sayde: Cursed be Canaan, a seruaunt

Eccl. 44.b

of ſeruauntes ſhal he be vnto his bre-
thren. He ſayd moreouer: Bleſſed be
the Lorde God of Sem, and Canaan
ſhalbe his ſeruaunt. God ſhall enlarge
Japheth, and he ſhall dwel in the ten-
tes of Sem, and Canaan ſhal be their
ſeruaunt. Noah lyued after the floude
three hundreth and fiftie yeres. And al
the dayes of Noah were nyne hun-
dreth and fiftie yeares, and he dyed.

¶ The x. Chapter.

3 THeſe are the generations of the
ſonnes of Noah, Sem, Ham,
and Japheth: And vnto theym
were children borne after the floude.
1 Par. 1 a The children of • Japheth: Gomer,
and Magog, and Madia, and Iauan,
and Thubali, Meſech, and Theras.
The children of Gomer: Aſchenath, ℣
Riphath, and Thogorma. The childꝛē
of Iauan, Eliſa ℣ Tharſis, Kittheim,
and Dodanim. Of theſe were ꝑ Iles
of the Gentiles deuided in their lan-
des, euery man after his tongue, and
after his kinred in their nations. The
children of Ham, Cuſch and Mizraim
and Phut and Canaan. And the chil-
dren of Cuſch: Seba and Heuilah and
Sabtha, and Rahma, ℣ Sapthecha.
13 The children of Rahma: Scheba and
1 Par. 1 a Dedan. Cuſch alſo begat • Nimrod.
The ſame beganne to be mightye in
the earth. For he was a mighty hun-
ter before the Lorde. Wherefore it is
ſayde: Euen as Nimrod the mightye
hunter before the Lorde. The begin-
Gen. 11 a ning of his kingdome was • Babell,
and Erech, and Accad, and Calne, in
the land of Sinhar. Out of that land
Iona. 1 b came Aſſur, and builded • Ninive, and
the ſtretes of the Citie, and Chalah:
Reſſe alſo betweene Ninive and Ca-
lah, and it is a great Citie. Mizraim
begat Ludim, and Enamim, and Le-
habim, and Nephtuhim, Pathruſim,
C alſo and Caſluhim, out of whom came
Philiſtiim and Caphorim. Chanaan
begat Zidon his firſt borne ſonne, and
Heth, and Iebuſi, ℣ Emori, and Gir-
gaſi, Hahiui alſo, and Haarki, ℣ Haſſi-
ni, and Haarnadi, and Hezmari, and
Hahemathi. And afterward were the
kinreds of ꝑ Canaanites ſpred abrode.
The border of the Canaanites was
from Zidon, as thou cõmeſt to Gerer
vntil Gazan, and as thou goeſt vnto
Sodoma and Gomorre, and Adama
and Zeboim, euen vnto Laſa. Theſe
are the children of Ham in their kin-
reds, in their tongues, countreys and
their nations. Vnto Sem alſo the fa-
ther of all the children of Eber (and
elder brother of Japheth) there were D
children borne. The children of Sem: 1 Par. 1 a
Elam and Aſſur, Arphachſad ℣ Lud,
and Aram. The children of Aram: Uz
and Hul, Gether ℣ Mas. • Arphach-
ſad begat Selah, and Selah begat E-
ber. Vnto Eber alſo were borne two ſons: The name of the one was Pe-
leg, for in his dayes was the earth de-
uided. And his brothers name was
Jaketan. Jaketan begate Almodad,
and Saleph, Hazermaueth and Je-
tah, and Hodoran and Uzal ℣ Dikla,
Obal alſo and Abimaeli, and Sche-
ba, and Ophir, ℣ Hauila, and Jobab.
All theſe were the children of Jaketan.
And their dwelling was from Meſa,
as thou goeſt vnto Sephar a mounte
of the eaſte. Theſe are the children of
Sem after their kinreds and tonges
in their landes and nations. And ſo
theſe are the kinreds of the children
of Noah, after their generations in
their peoples, and of theſe were the na-
tions deuided in the earth, after the
flud.

¶ The xi. Chapter.

AL the whole earth was of one 1
language and like ſpech. And
it happened when they went
forth frõ the eaſt, they found a playne
in the lande of Sinhar, and there they
abode. And they ſayd euery one to his
neybour: Come, let vs prepare bricke,
and burne them in the fyre. And they
had brick for ſtone, and ſlime had they
in ſtede of morter: And they ſayde:
Go to, let vs builde vs a Citie and a
tower, whoſe toppe may reache vnto
heauen: and let vs make vs a name,
leſt happely we be ſcatred abrode into
the vtter face of the whole earthe.

Vnder

But the Lorde came downe, to see the
citie and tower which the children of
men builded. And the Lord saide: Be-
holde, the people is one, and they haue
all one language, and this they begin
to do, neyther will it be restrayned frō
them, what soeuer they haue ymagi-
ned to do. Come on, let vs go downe,
and confounde their language, that
euery one perceaue not his neyghbors
speeche. And so the Lorde scatered thē
from that place into the vpper face of
all the earth. And they left off to build
the citie. And therefore is the name of
Gen. 10 b • Confu-sion. it called, • Babell, because the Lorde
did there confounde the language of
all the earth. And from thence did the
Lord scater them abrode vpon the face
of all the earth. These are the genera-
tions of Sem: Sem was an hundred
yere olde, and begat Arphachsad two
yeare after the floud. And Sem lined
(after he begat Arphachsad) fiue hun-
dred yeres, and begat sonnes & daugh-
ters. Arphachsad lined .xxxv. yeares,
and begat Selah. And Arphachsad
lined (after he begat Selah) foure
hundreth and three yeares, and begate
sonnes and daughters. Selah lined
thirtie yeares, and begate Eber. And
Selah lined (after he begate Eber)
foure hundreth and three yeares, and
C begat sonnes and daughters. Eber li-
ued foure and thirtie yeres, and begat
Peleg: And Eber lined) after hee be-
gat Peleg) foure hundred and thirtie
yeres, and begat sons and daughters.
Peleg lined thirtie yeres and begate
Reu. And Peleg lined (after he begat
Reu) two hundred & nine yeres, and
begat sonnes and daughters. Reu li-
ued two and thirtye yeares, and begat
Serug: And Reu lined (after he be-
gate Serug) two hundred and seuen
yeres, and begate sons and daughters.
Serug liued thirtye yeres, and begat
Nahoz: And Serug lined (after he
D begat Nahoz) two hundred yere, and
begat sons and daughters. And Na-
hoz liued nine and twentie yeres, and
begat Terah: And Nahoz lined (after
he begat Terah) an hundred and nin-
tene yeres, and begat sons and daugh-
ters. Terah liued seuentye yeres, and
begate Abram, Nahoz, and Haran.
These are the generations of • Terah: 1 Par. 1 b
Terah begat Abram, Nahoz, and Ha- Ios. 24. a
ran. Haran begat Lot. And Haran
dyed in the presence of Terah his fa-
ther, in the lande of his nativitie, euen
in Ur of the Caldees. Abrā and Na-
hoz tooke them wiues: The name of
Abrams wife was Sarai, & the name
of Nahoz wife was Milca, y daugh-
ter of Haran the father of Milca, and
the father of Iisca. But • Sarai was Heb. 11. c
baren, and had no childe. And Terah
tooke Abram • his sonne, and Lot the Ios. 24. a
sonne of Haran, his sonnes sonne, and 2 Esd. 9 b
Sarai his daughter in law, his sonne
Abrams wife: and they departed to-
gether from Ur of the Caldees, that
they might go into the lande of Cha-
naan and they came vnto Haran, and
dwelt there: And the dayes of Terah
were two hundred and fiue yeres, and
Terah dyed in Haran.

E

The .xij. Chapter. Actes. 7. a
And the Lorde sayde vnto A- Heb. 11. c
brā: • Get thee out of thy coun-
trey, and out of thy natiō, and
from thy fathers house vnto a lande
that I will shewe thee. And I will
make of thee a greate people, and will
• blesse thee, and make thy name great, Gen. 18. a
that thou mayest be euen a blessinge. and. 21. c.
I will also blesse them that blesse thee, Actes. 3. b
and curse them that curse thee: and in
thee shall all kinreds of the earth be
blessed. And so Abram departed euen
as the Lorde spake vnto him, and Lot B
went with him. And Abram was se-
uenty and fiue yeres old, when he de-
parted out of Harā. And Abram tooke
Sarai his wife, and Lot his brothers
sonne, and all their • substaunce that Gen. 13. a
they had in possession, and the soules and. 14. c.
that they had begotten in Haran: And
they departed, that they might come
into the lande of Chanaan: And into
the land of Chanaan they came. Abrā
passed through the land vnto the place
of Sichem, and vnto the playne of
Mozeth: And the Cananite was then
in the lande. And the Lorde appering

vnto

Gen. 13. b unto Abram, saide: Unto thy • sede will
15. d. 17. g I geue this lande. And there buylded
De. 34. b he an aulter vnto the Lorde, euen vnto
C he had appeared vnto him. And remo-
uinge thence vnto a mountayne that
was eastward frō Bethel, he pitched
his tent: hauing Bethell on the weste
side, and Hay on the east. And he buil-
ding an aulter vnto the Lorde, had call
on the name of the Lorde. And Abram
went forth going and departinge to-
warde the southe. But there was a
derth in that lande, and therfore went
Abram downe into Egipte, that he
might soiourne there, for there was a
sore dearth in the lande. And it happe-
ned when he was come neere to enter
into Egypte, he sayde vnto Sarai his
wife: Beholde, I knowe that thou art
a fayre woman to loke vpon: therefore
shall it come to passe, that when the
Egiptians se ther, they shall say: She
is his wyfe. And they shall kill me,
but they shal saue thee alyue. Say (I
pray the) that • thou art my sister, that
Gen. 20. I may fare well for thy sake: and that
my soule may liue thorowe thy occa-
sion. And so it happened, when Abram
D was come into Egypte, the Egyptti-
ans behelde the woman, for she was
very fayre. The princes also of Pha-
rao sawe her and commended her be-
fore Pharao, and the woman was ta-
ken into Pharaos house. And he trul-
ye entreated Abram well for her sake,
and he had sheepe and oxen, and he asses
men seruauntes, and mayd seruantes,
she asses, and camels. And the Lorde
smote Pharao and his house with
great plagues, because of Sarai Abrās
wyfe. And Pharao callyng Abram,
sayde: Why hast thou done this vnto
me? Why diddest thou not tel me, that
she was thy wyfe? Now therfore be-
holde, there is thy wife, take her, and
go thy waye: And Pharao gaue the
men commaundements concer-
ninge him: and they con-
uayed hym forth,
and his wife,
& all that
he had.

ANd so Abram gat him vp out Gen. 12. D
of Egipt, he and his wife, and
• all that he had, and Lot with
him, toward the south: And Abram
was very ryche, in cattell, in siluer and
gold. And he went fourth on his iour-
ney frō the south toward Bethel, vnto
the place wher his tent had bene at the
beginning, betweene Bethel and Hay:
Euen vnto ỹ place of the • aulter which Gen. 13. B
he had made there at the first: and ther
Abram called on the name of ỹ Lorde.
Lot also which went with Abrā, had
shepe, cattell & tentes, & the land was
not able to receiue the, that they might
dwell together: for the substaunce of
their riches was great, and they could
not dwell together. And there fell
a strife betwen the herdmen of Abrās
cattell, and the herdmen of Lots cattell.
Moreouer the • Cananites and the Gen. 12. b
Pherezites dwelled at that time in ỹ
land. Then sayd Abram vnto Lot: Let
ther be no strife (I pray ther) betwen
thee & me, and • betwen my herdmen &
thine, for we be brethrē. Is not all the Ecc. 25. a
• whole lande before thee? Departe I Iere. 4. b
pray thee fro me. Yf thou wilt take ỹ
left hande, I will go to the right: or
yf thou depart to the right hand, I
will go to the left. And so Lot lif-
ting vp his eyes, beheld all the coun-
trey of Iordan, which was a plente-
ous countrey of water euery where,
before the Lorde destroyed Sodome & C.
Gomorra: euen as the garde of ỹ lorde,
like the land of Egipt as thou cōmest
vnto Zoar. Then Lot chose all ỹ plain
countrye of Iordan, and toke his iour-
ney from the east: And so departed the
one brother from the other. Abram
dwelled in the land of Canaan: & Lot
abode in the Cities of the playne, and
tented vntill Sodome. But • the men Ezec. 16. f
of Sodom were wicked and exceding
synners before the Lorde. And the
Lorde sayde vnto Abram, after that
Lot was departed from him: Lift vp
thine eyes nowe, and loke from the
place wher thou art northward, south-
ward, eastward, and westward, for al Gen. 12. b
• the lande which thou seest will I
geue vnto thee and to thy sede for euer.

And

And I will make thy sede as the dust of the earth: so that yf a man can number the dust of the earth, then shall thy sede also be numbred. Aryse and walke about in the lande, after the length of it, and after the bredth therof: for I will geue it vnto the. And Abram takyng downe his tent, came and dwelled in the okegrone of Mamre, named by in Ebron, and builded there an aulter vnto the Lord.

The .xiiii. Chapter.

AND it chaunced in the dayes of Amraphaell king of Sinhar, Arioch king of Ellazar, Kedorlaomor king of Elam, & Thydeal king of the nations, & they made warre with Bera, king of Sodome, & with Birsa king of Gomorra, and with Sineab king of Adama, & with Semeabar king of Zobaim, and with the king of Bela: The same is Zoar. All these were ioyned together in the vale of Siddym, where the salt sea is. For twelue yeare were they subiecte to Kedorlaomor, and in the thirtene yere rebelled: But in the fourtene yere came Kedorlaomor, and the kinges that were with him, & smote the Gyauntes of Asteroth Karnaim, and the Husims in Ham, and the Emims in the plaine of Kiriathim, & the Horims in mount Seir, vnto the playne of Pharan, whiche bordreth vpon the wildernesse. And they returninge, came to En Mispar, which is Cades and smote all the country of the Amalethites, and also the Amorites that dwelt in Hazezon Thamar. And there wente out the kinge of Sodome, and the king of Gomorra, and the kinge of Adama, and the kinge of Zeboim, and the king of Bela which is Zoar. And they stroke battell with them in the vale of Siddym, that is to saye: with Kedorlaomor the king of Elam, and with Thydeal king of Nations, and & Amraphaell king of Sinhar, and with Arioch kinge of Ellazar: foure kinges agaynst fyue. And the vale of Siddym was ful of slyme pittes. And the kinge of Sodome & Gomorra fled, and fell there: And they that remayned, fled to the mountayne. And they takyng al the goods of Sodome and Gomorra, and all their vitayles, went their way. And they caried away Lot also, Abrams brothers sonne, and his goodes, (for he dwelled at Sodome) and departed. And there came one that had escaped, and tolde Abram the Hebrewe whiche dwelled in the okegrone of Mamre the Amorite, brother of Escholl, and brother of Aner, whiche were confederate with Abram. When Abram heard that his brother was taken, he harnessed his freshe yonge men, borne in his owne house, three hundred and eightene, and folowed on them vntil Dan: And he was set in araye vpon them by night, he and his seruaunts, and smote them and pursued them vnto Hoba (which lyeth on the left hande of Damascus) and recouered all the goodes, and also brought agayne his brother Lot, and his goodes, the wemen also, and the people. After that he returned agayne from the manslaughter of Kedorlaomor, and of the kings that were with him, came the king of Sodome forth to mete him in the playne valey, whiche is the kinges dale. And Melchisedech king of Salem brought forth bread and wine: For he was the priest of the most highest God, and blessed him, saying: Blessed be Abram vnto the high God, possessor of heauen and earth. And blessed be the hye GOD whiche hath deliuered thine enemies into thy hande. And Abram gaue him tithes of all. And the kinge of Sodome sayde vnto Abram: Geue me the soules, and take the goodes to thy selfe. And Abram answered the king of Sodome: I haue lift vp my hande vnto the Lorde the hye God, possessor of heauen and earth, that I will not take of all that is thine, so muche as a thiede or shoulachet, lest thou shouldest saye: I haue made Abram ryche: Saue onelye that whiche the younge men haue eaten, and the partes of the men whiche wente with me, Aner, Escoll, and Mamre whiche shall take their partes.

Gene. 13 C

D

Heb. 7.8.

The

The.xv. Chapter.

A Fter these thynges wer done, the wozd of the Lozd came vn to Abram in a vision, sayng: Feare not Abram, I am thy defence, & thy reward shalbe exceeding great. And Abram sayde: Lozde God what wilt thou geue me when I go childelesse, and the childe of the stewardship of my houle, is this Eleazar of Damascus? And Abram sayd: See, to me thou hast geuē no sede: lo, a lad bozne in my houle is my heyre. And beholde, the wozd of the Lozd came vnto him saying: he that not be thine heire, but one that shall come out of thyne owne body shalbe thine heyre. And he brought him out and sayde: looke vp vnto heauen, and tell the starres, if thou be able to number them. And he sayd vnto him: Euen so shall thy seede be. And Abram beleued the Lozde, and that counted he to him for righteousnesse. And agayne he sayde vnto him: I am the Lozd that brought thee out of Ur of the Caldees, to geue thee this land, and that thou mightest possesse it. And he sayde: Lozde God, wherby shall I knowe that I shal possesse it? He answered vnto him: Take an heifer of three yere olde, and a she goat of three yeare olde, and a three yeare olde ram, a turtle done also and a yonge pigeon. He tobe therefore all these vnto him, and deuided them in the middes, and layde euery pece, one against another. But the fowles deuided he not. And when the birdes fell on the carkases, Abram dzoue them awaye. And when the sunne was downe, there fell a slumber vpō Abram. And lo, a darke and great feare fell vpon him. And he sayde vnto Abram: knowe this of a surety, that thy sede shalbe a straunger in a lande that pertayneth not vnto them. And shal serue them, and they shall entreate theym euill. iiii. hundred yeres. But the nation whom they shall serue, will I iudge. And after warde shall they come out with greate substaunce. And thou shalte go vnto thy fathers in peace, and shalt be buried in a good olde age. But in the fourth generation they shall come hither agayne, for the wickednes of the Amozites is not yet full. And it came to passe that when the Sunne went downe, there was a darke cloude: beholde there was a smokinge fornace, and a fyrebrande goinge betwene the sayde peces. In that same daye the Lozd made a couenaunt with Abram saying: vnto thy sede haue I geuen this lande, from the riuer of Egipte, euen vnto the great riuer the riuer of Euphrates, the Kenites, the Kenizites and the Cadmonites, the Hethits, and the Pherezites, and the Giaunts, the Amozits also, and the Canaanites, the Gergesites, and the Iebusites.

Gen. 24.

The.xvi. Chapter.

SArai Abrams wife bare him no childzen. But shee had an handemayde an Egiptian, Hagar by name. And Sarai saide vnto Abram: Beholde, the Lozde hath restrayned me, that I can not beare. I praye thee go in vnto my mayde, peraduenture I maye be edified by her. And Abram obeyed the voyce of Sarai. And Sarai Abrams wife tooke Hagar her mayde the Egiptian (after Abram hadde dwelled x. yeare in the lande of Canaan) and gaue her to her husband Abram to be his wife. Whiche when he went in vnto Agar, she conceaued. And when she sawe that she had conceaued, her maistresse was despised in her eyes. And Sarai sayde vnto Abram: Thou dooste me wrong: I haue geuen my mayde into thy bosome. Whiche seeinge that shee hath conceaued, I am despised in her eyes, the Lozde iudge betwene thee & me. But Abram sayde to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth thee. And when Sarai fared roughe with her, shee fled from the face of her. And the Aungell of the Lozde founde her beside a fountayne of water in the wildernesse: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde,

sahyng:

whence commest thou, and whither wilt thou go? She sayde: I flee from the face of my maistresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy maistresse agayne, and submit thy selfe vnder her handes.

¶ And agayne, the Angell of the Lord sayd vnto her: In encreasinge I will encrease thy seede, and it shall not be nombred for multitude. And the Lordes Angell said vnto her: lee, thou art with childe and shalte beare a sonne, and shalte call his name Ismaell: because the Lord hath heard thy tribulation. He also will be a wilde man, and his hande will be agaynst euerye man, & euery mans hand agaynst him And he shall dwel in the presence of al his brethren. And she called the name of the Lorde that spake vnto her: thou God lokest on me, for she sayde: Haue I not seene here the backe partes of him that seeth me? Wherfore the well was called the well of him that liueth, and seeth me. And it is betweene Cades and Bared. And Hagar bare Abram a sonne, and Abram called his sonnes name whiche Hagar bare vnto him, Ismael. And Abram was .lxxx. and .vi. yeare olde, when Hagar bare him Ismaell.

¶ The .xvij. Chapter.

A Abram was nynetye yere olde and nine. The Lorde appeared to Abram and sayde vnto him: I am the almighty God, walke
Gen.5.c. • before me and be thou perfecte. And
• Gen.6.c I will • make my bonde betweene me and thee, and will multiplye thee exceedingly. And Abram fell on his face. And God talked with him sayinge: Beholde, I am, and my testament is with thee, and thou shalt be a father of
Ecc.44.e manye • nations. Neyther shall thy name anye more be called Abram, but
Rom.4.c thy name shalbe Abraham: • for a father of many nations haue I made thee. I will make thee to growe exceedingly, and will make nations of thee: yea and kings shal spring out of thee.
Acts.7.b Moreouer I will make my bond • be-

tweene me and thee, and thy sede after thee, in their generations, by an euerlasting testament: that I may be God vnto thee, and to thy sede after thee. And I will geue vnto thee and to thy
Gen.12b sede after thee, • the land wherin thou arte a straunger: Euen all the lande of Canaan, for an euerlastinge possession, and will be their GOD.

And GOD sayde agayne vnto Abraham: See thou also kepe my testament therefore, both thou and thy sede after thee in their generations. This is my testamente which ye shall keepe betweene me and you, and thy sede after thee. Euery manchild among you
Rom.4.b shalbe circumcised. Ye shall circumcise the flesshe of your foreskin, and it shall be a • token of the bonde betweene me and you. And euery manchilde of .viij.
Gen.25b dayes • olde shalbe circumcised among
Luke.2.b you, and suche as be in your generati-
Len.12.8 ons, and borne at home, and he that is bought with money of any straunger ¶ whiche is not of thy sede. He that is borne in thy house, and he also that is boughte with money, must nedes be circumcised. And my testament shalbe in your flesshe for an euerlasting bond. And the vncircumcised manchilde, in whose flesshe the foreskinne is not circumcised, that soule shall perishe from his people: because he hath broken my testament. And God said vnto Abraham: Sarai thy wife shalt thou not call Sarai, but Sara shall her name be. And I will blesse her and haue geuen thee a sonne of her, & will blesse her people also, yea and kings of people shall spring of her. But Abraham fell vppon his face and laughed, and sayde in his heart: shall a child be borne vnto him that is an hundred yeare olde? And shall Sara that is ninetye yeare olde beare? And Abraham sayde vnto God. O that Ismael might liue in thy sight. Vnto whom God sayd: Sara thy wife shall • beare
Gen.18b thee a sonne in dede, and thou shalt call his name Isahac. And I will make my bonde with him, for an • euer-
Esa.24b lastinge bonde, and with his seede after him. And as concerninge Ismaell also,

also, I have heard thee, for I have blessed him, and will make him to encrease, and will multiplie him exceGen. 25b dingly. Twelue princes shall he beget, and I will make a greate nation of him. But my bonde will I make with Isahac which Sara shall beare vnto thee euen this time twelue moneth. And he lefte of talkinge with D him, and departed vp from Abraham. Abraham toke Ismaell his sonne and all suche as were borne in his house, and all that was bought with money, as many as were men children, which were amonge the men of Abrahams house, and circumcised ✝ flesh of their foreskinne, euen in that same daye as God had saide vnto him. Abraham also him selfe was ninetye yere olde and nine when the flesche of his foreskinne was circumcised. Ismael his sonne was .xiii. yeare olde when he was circumcised in the flesche of his foreskinne. The selfe same daye was Abraham circumcised and Ismael his sonne. And all the men of his house, borne in his house, or boughte with money (of straungers) were circumcised with him.

¶ The .xviii. Chapter.

1 AND the Lorde appeared vnto him in the playne of Mamre, as he sate in his tente doore in the heate of the daye. And he lifte vp his eyes and loked: and lo, three men stode by him. And when he sawe them he ran to mete them from the tent doore, and fell to the grounde, and saide: Lord (I beseche thee) yf I haue founde fauour in thy sighte, go not (I maye thee) from thy seruaunte. Let a litle water be fet, to washe your fete, and refreshe your selues vnder the tree. And I will Iud. 19b fet a morsel of bread, to comfort your heartes withall. And then shall ye go your wayes, for euen therefore are ye come to your seruaunt. And they saide: Do euen as thou haste saide. And Abraham went apace into his tent vnto Sara, and saide: make redy attonce three pecks of fyne meale, knede it, and make cakes. And Abraham running vnto his beastes, fette a calfe tender and good, and gaue it vnto a ponge man, and he hasted to make it redy at once. And he toke butter & milke, and the calf which he had prepared, and set it before them: and stode him selfe by thē vnder the tree, when they did eate. Co. 12. b And they sayde vnto him: where is Iud. 13. a Sara thy wife? he answered: behold, B she is in the tent. And he saide: In returning, I will come againe vnto thee according to the time of lyfe. And lo, Rom. 9 b Sara thy wife shall haue a sonne. That herd Sara, in the tent doore which was behind him. Abraham & Sara were both olde & well stricken in age, & it ceased to be with Sara, after the maneras it is with wemen. Therfore Sara laughed within her selfe, saying Nowe am I wared olde, shal I gene my selfe to lust, and my Lord olde also? And god said vnto Abraham: wherfore did Sara laugh, saying: shall I of a suretie beare a child which am olde? Is anye thinge wonderfull to God? Accordinge to the tyme appoynted 4. Re. 4. a I will returne vnto thee, euen accor- Rom. 9 b ding to the time of life, and Sara shal haue a sonne. Then Sara denyed it, saying: I laughed not, for she was afrayde. And he saide: It is not so but thou laughedst. And the men standing vp from thence, loked towarde Sodome. And Abraham went with them to bringe them on the waye. And the 3 Lord sayd: Shall I hide from Abraham the thing which I do, seyng that Abraham shal be a great and a mighEccl. 44. a tie people, and all the nations of the Gen. 17. a earth shalbe blessed in him? I knowe this also, that he will commaund his children and his houshold after him, that they kepe the way of ✝ Lord, and do after right and conscience, that the Lord may bring vpon Abraham that he hath spoken vnto him. And the Lorde saide: The cry of Sodom & Gomorra Eccl. 16. a is great, and their sinne is exceadinge grieuous. I will go downe nowe, and se whether they haue done altogether according to that crye which is come vnto me or not, that I maye knowe.

And

And the men departed thence, & went to Sodome warde. But Abraham stode yet before the Lorde, and Abrahā drewe nere and saide: Wilt thou also
D destroye the righteous with the wicked? Peraduenture there be .l. righteous within the citie, wilte thou destroye and not spare the place for the sake of fifty righteous, that ar therin? That be farre from thee, that thou shouldest do after this sayings, and slay the righteous with the wicked, and that the righteous shoulde be as the wicked, that be farre from thee. Shall not the iudge of all the worlde deo according to righte? And the Lorde said: Yf I fynde in Sodome, fifty righteous within the citie, I will spare all the place for their sakes. And Abrahā answering, sayd: Behold, I haue taken vpon me to speake vnto the Lord,
Gene. 2c. which am but dulte and ashes, peraduenture there shall lacke fyue of fiftye righteous: wilte thou destroy all the citie, for lacke of fyue? And he sayd: yf I fynde there forty and fyue, I will not destroye them. And he proceded to speake vnto him agayne, and said: peraduenture there shalbe forty founde there. He answered, I will not do it for forties sake. He saide vnto him againe: O let not my Lorde be angrie that I speake: peraduenture ther shal thirtie be founde there. And he sayde: I will do nothing yf I fynde thirtye there. He saide agayne: O see I haue taken vpon me to speake now also vn to my Lord: peraduenture there shalbe twentie found there. He answered: I will not destroy them for twenties sake. And he said: O let not my Lord be angrie, and I will speake yet but this one: Peraduenture there shal ten be founde there. He answered: I will not destroy them for tens sake. And ✠ Lord went his way as sone as he had left communing with Abraham. And Abraham also turned vnto his place.

¶ The .xix. Chapter.

A And there came two angels to Sodome at euen. And Lot sat at the gate of Sodome. And Lot seing them, rose vp to mete them: and he bowed himselfe to the ground Gen. 12.
with his face. And he said: my Lords, turne in I pray you into your seruantes house, and tarye all night, & washe your fete, and ye shall rise vp earelye to go on your wayes. Which saide nay, but we will byde in the streetes all night. And he in maner did enen compell them violentlye. And they returninge in vnto him, entred into his house, and he made them a feast, & dyd bake sweete breed, and they did eate. Tob. 12.
And before they went to rest, the men of the citie (euen the men of Sodom) compassed the house rounde about, both old and yong, all the people from all quarters. And they callinge vnto Lot, sayd vnto him: where are the men which cam into thee this night? bring them vnto vs, and we will know me them. And Lot went out at the doore B
vnto them, and shut the doore after him and saide: nay for Gods sake brethren do not so wickedly. Beholde I haue two daughters which haue known no man, them will I bring out nowe vnto you: and do with them as it semeth good in your eyes. Onely vnto these men doo nothinge: for therefore came they in vnder the shadowe of my rofe. And they sayd: stande backe. And they saye: He came in as one to soiorne and will be nowe a iudge: we will Exo. 2. b.
surely deale worse with thee, the with actes. 7. d
them. And they preased sore vpon the C
man, euen Lot: and came to breake vp the doore, but the men put forth their hand, and pulled Lot into the house to them, and shut to ✠ doore. And the men that were at the doore of the house, wer smote with blindnesse, both small and great: so that they fainted and could not finde the doore. And the men saide vnto Lot: Yf thou haue yet here any son in lawe, or sonnes, or daughters, or what soeuer thou haste in the citie, bring it out of this place: for we must destroy this place, because the crye of them is great before the face of God, Gen. 18.
for the Lorde hath sente vs to destroy it. And Lot went out and spake vnto his sonnes in lawe whiche maried his daughters, saying: stand vp,

git

get you out of this place, for the Lord will ouerthrow this citie. But he semed as though he had mocked, vnto his
D sonnes in lawe. And when the morninge arose, the angels caused Lot to spede him, saying: Stand vp, take thy wife and thy two daughters at hand, lest thou perishe in the sin of the citie. And as he prolonged the time the men caught both him, his wife, & his two daughters by the hands, the Lord beinge mercyefull vnto him: and they brought him forth, and set him without the citie. It fortuned when they had brought them out, he saide: Saue thy life, and loke not behind thee, neyther tary thou in this plaine countrey. Saue thy selfe in the mountayne, least thou perishe. And Lot sayde vnto them: Oh nay Lorde, beholde thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou haste shewed vnto me, in saueing my lyfe. Beholde, I can not be saued
E in the mountaine, lest some misfortune fall vpon me, and I dye: Behold, here is a citie by to flee vnto, euen ponder little one: Oh let me be saued there: is it not a little one, and my soule shall liue? And he said to him: See I haue receyued thy requeste as concerning this thing, that I wil not ouerthrow this citie for thee, whiche thou haste spoken. Haste thee, and be saued there for I can do nothing till thou be come thither. And therefore the name of the citie is called Zoar. And the Sunne was now risen vpon the earth, when Lot was entred into Zoar. Then the
Esa.13.b Lorde rayned vpon Sodome & Go-
Iere.50.f morra, brimstone & fire from the Lord
Eze.16.g out of heauen, and ouerthrewe those cities, and all the region, and all that dwelled in the cities, and that grewe vpon the earth. But Lots wife looked behinde her, and was turned into a piller of salte. Abraham rising vp earely, gotte him to the place where he stoode before the presence of God, and lookinge towarde Sodome and Gomorra, and toward all the lande of that countrey, he loked: and beholde, the smoke of the countrye arose as the smoke of a fornace. And it hapned that
F when God destroied the cities of that region, he thoght vpon Abraham, and sent Lot out from the middest of the Ge. 10.g
ouerthrowing, when he ouerthrewe Amo.4.d
the cities wher Lot dwelled. And Lot Luke.17.f
departed out of Zoar, and dwelled in the mountaines with his two daughters, for he feared to tarye in Zoar, but dwelled in a caue, he & his.ii. daughters. And the elder said vnto ỹ ponger Our father is olde, and there is not a man in the earth to come in vnto vs, after the maner of the worlde. Come, we will make our father dronke with wyne, and lye with him, that wee maye saue seede of our father. And so they made their father dronken with wine that nighe. And ỹ elder daughter went & lay with her father: and he perceiued it not, neither when she laye
G downe, neither when she rose vp. And on the morow it hapned that the elder said vnto the ponger: Behold, yesternight laye I with my father. Let vs make him drink with wine this night also, and go thou & lye with him, that we maye rayse vp seede of our father. And they made their father dronke with wine that night also. And the ponger arose & lay with him. And he perceiued it not: neither when she laye down, neither whē she rose vp. Thus wer both the daughters of Lot with childe by their father. And the elder bare a sonne, & called his name Moab. The same is the father of the Moabites vnto this day. And the yonger bare a sonne also, & called his name Ben Ammi. The same is the father of the childzen of Ammon vnto this day.

¶ The.xx. Chapter.

AND Abraham departed thence I
toward the southe countrey, & dwelled betwene Cades and Sur, and sojourned in Gerar. And Abraham said of Sara his wife: she is my sister. And Abimeleth kinge of Gen.12.g
Gerar sent and fet Sara away. But god came to Abimelech in a dreame in the night, & said to him: See, thou shalt dye for the womans sake which thou hast taken away, for she is a mās wife.

B.i. Be

But Abimelech had not yet come nye
her, & he sayd: Lord wilt thou slea right-
teous people? sayde not he vnto me:
she is my sister? yea, & she sayd not her
selfe: he is my brother? with a pure
heart & innocent handes haue I done
this. And God sayde vnto him by a
dreame: I wot it well that thou didst
it in the pureness of thy heart. I kept
thee also that thou shouldest not sinne
against me: and therefore suffred I thee
not to touche her. Now therefore deli-
uer the man his wife againe, for he is
a prophete: and he shall praye for thee,
that thou mayst liue: But & if thou de-
liuer her not againe, be sure that thou
shalt dye the death: both thou, & all that
thou hast. Therefore Abimelech ri-
sing vp betimes in the morning, cal-
led all his seruantes, and told all theis
sayings in their eares, & the men were
sore afraide. And Abimelech called
Abraham, and sayde vnto him: What
hast thou done vnto vs, & what haue
I offended thee, that thou hast brought
on me and on my kingdome so great a
sin? Thou hast done dedes vnto me
that ought not to be done. And Abi-
melech sayd vnto Abraham: What sa-
west thou that thou haste doone this
thing? Abraham answered. For I
said: surely the feare of God is not in
this place, and they shall slea me for
my wiues sake: yet in verye dede she
is my sister, for she is the daughter of
my father, though shee be not the
daughter of my mother: & she became
my wife. And after God caused me
to wander out of my fathers house,
I said vnto her: This kindnes shalte
thou shew vnto me in al places where
we come, that thou say of me: he is my
brother. Then toke Abimelech sheepe
and oxen, men seruantes and women
seruauntes, and gaue them vnto Abra-
ham, & deliuered him Sara his wife
againe. And Abimelech said: beholde
my land lieth before thee, dwell where
it pleaseth thee best. But vnto Sara
he said: Se, I haue geuen thy brother
a thousand peces of siluer: beholde, it
shalbe a couering of thyne eyes, vnto
all that are with thee, and thus withal
was she reproued. And so Abraham
prayed vnto God, & God healed Abi-
melech and his wife, and his maydens
& they bare children. For the Lord had
closed to all the matrices of the house of
Abimelech, because of Abrahams wife.

¶ The xxi. Chapter.

THe Lorde visited Sara, as he
had sayd, and did vnto her, ac-
cordinge as he had promised.
For Sara was with childe, and bare
Abraham a sonne in his olde age, euen
the same season whiche the Lorde had
appoynted him. And Abraham called
his sonnes name that was borne vn-
to him, whiche Sara bare him, Isa-
ac: and Abraham circumcised Isaac
his son when he was viii. dayes olde:
as God comaunded him. And Abra-
ham was an hundred yere olde, when
his son Isaac was borne vnto him.
But Sara said: God hath made me a
laughing stocke: so that all that heare,
will laugh at me. She said also: Who
would haue saide vnto Abraham, that
Sara should haue geuen children
sucke? for I haue borne him a sonne in
his old age. The childe grew, & was
weaned, and Abraham made a great
feast, the same day? Isaac was wea-
ned. Sara sawe also the son of Hagar,
the Egiptian (whiche she had borne
vnto Abraham) to be a mocker, wher-
fore she saide vnto Abraham: Put a-
way this bondemaide and her sonne:
for the sonne of this bondwoman shal
not be heyre with my sonne Isaac:
and this saying was very grieuous in
Abrahams syghte, because of his son.
And God saide vnto Abraham: let it
not be greuous in thy sighte, because
of the lad, and of thy bondmayde: al
that Sara hath saide vnto thee, hearc
her voyce, for in Isaac shall thy seede
be called. Moreouer, of the sonne of
the bondewoman will I make a na-
tion: because he is thy seede. And so
Abraham rose vp early in the morning
and toke bread, and a bottell of water,
and gaue it vnto Hagar, putting it ey-
ther shoulders with the lad also, & sent
her away: who departing, wandered
vp and downe in the wildernesse of

Beer-

Beer Sheba. And the water was spēt in the bottell, and she caste the lad vnder a bushe, and went and sate on the other side a greate wape, as it were a bowshote of: for she saide: I will not se the death of the child. And she sitting downe on the other side, lifte vp her voyce, and wept. And God hearde the voyce of the childe, and the angell of God called Hagar out of heauen, & said vnto her: what ayleth thee Hagar? Feare not, for God hath heard the voyce of the child where he lyeth. Arise, and take vp the lad, & take him in thy hande, for I will make of him a greate people. And God opened her eyen: and she sawe a well of water, and she went & filled the bottell with water, and gaue the boy drinke. And God was with the lad, & he grewe, & dwelt in the wildernes, and became an archearad he dwelt in the wildernes of Pharan. And his mother gat him a wife out of the land of Egipt. And it chanced the same season that Abimelech and Phicol his chiefe captaine Gen.26 f spake vnto Abraham, sayinge: God is with thee in al that thou doest: and now therfore swere vnto me euē here by God, that thou wilt not hurte me nor my children, nor my children's children: But that thou shalt deale with me and the countrey where thou haste bene a straunger, according vnto the kindenesse that I haue shewed thee. And Abraham sayde: I will sweare. And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruauntes had violently taken away. And Abimelech saide: I wote not who hath doone this thing: also thou tolldest me not: neyther hearde I of it, but this day. And Abraham toke sheepe and oxen, and gaue them vnto Abimelech. And they made bothe of them a bonde together. And Abraham set vij. ewe lambes by themselues. And Abimelech sayde vnto Abraham: What meane these vij. ewe lambes which thou haste set by themselues? He answered: For these vij. lambes shalt thou take of my hande, that they may be a witnesse vnto me, that I haue digged this well. Wherfore the place is called Beer Sheba, because there they sware both of them. Thus made they a bonde together at Beer Sheba. And Abimelech and Phicol his chiefe captaine rose vp, and turned again vnto the land of the Philistims And Abraham planted a woodde in Beer Sheba, and called there on the name of the Lord, the euerlasting god, and so gouerned in the Philistimes land a long season.

The xxi. Chapter.

After these sayinges it hapned that God did a proue Abraham, & sayde vnto him: Abraham: Whiche answered: here am I. And he sayde: Take thy onely sonne Isahac, whom thou louest, and gette thee vnto the lande Moria, and sacrifice him there for a sacrifice vpon one of the mountaines which I will shewe thee. Then Abraham rose vp early in the morninge, and sadled his asse, and toke two of his yonge men with him, and Isahac his sonne: and clouē wood for the sacrifice, and rose vp, and got him to the place whiche God had appointed him. The thirde day Abraham lift vp his eyes, and sawe the place a farre of, and said vnto his yong men: Bide here with the asse, I and the lad will goo yonder, and worshippe, and come againe vnto you. And Abraham toke the wood of the sacrifice, & layd it vpon Isahac his sonne: but he him self toke fire in his hande, and a knyfe And they went both of them together. Then spake Isahac vnto Abraham his father, & said: My father. And he answered: Here am I my son. He sayde: Se here is fire and wood, but where is the sheepe for sacrifice? Abraham answered: My sonne, god will prouide him a sheepe for sacrifice. And so they went both together. And when they came vnto the place whiche God had shewed him, Abraham made an eultare there, and dyssed the wood, and bound Isahac his son, and layde him on the eultar, aboue vpō the wood, and Abraham stretching forth his hande, toke the knife to haue killed his son,

Jud.8.b. Ecc.44.a Hyb.11.b

Jac.2.d 1.m.16.f

And the angell of the Lorde called vnto him from heauen, saying: Abraham, Abraham: And he said: Here am I, and he said: Lay not thy hand vpon the childe, neither do any thinge at all vnto him: for now I knowe that thou feareste God, and hast not spared thine onely son. And Abraham lifting vp his eyes, looked about, and behold, there was a ram caught by the hornes in a thicket. And he went and tooke the ram and offered him vp for a sacrifice in the stede of his son. And Abraham called the name of the place, the Lord wil see. As it is said this day: In the mount wil the Lord be seene. And the angel of the Lorde cried vnto Abraham from heuen the second time, and said: By my selfe haue I sworn (saith the Lorde) because thou hast done this thing, and hast not spared thy onely son: that in blessing I will multiply thy sede as the starres of heuen, and as the sande which is vpon the sea side. And thy sede shall possesse the gate of his enemies. And in thy seede shall all the nations of the earth be blessed, because thou hast heard my voyce. So turned Abraham again vnto his yong men, and they rose vp and went together to Beer Sheba. And Abraham dwelt at Beer Sheba. And it chaunced after these thinges, that one told Abraham, saying: Behold, Milcha, she hath also borne children vnto thy brother Nachor: Hus his eldest son, and Bus his brother, and Kemuell, the father of the Sirians, & Chesed, and Hazo, and Pithas, and Jedlaph, and Bethuel. And Bethuel begat Rebecca. These viii. did Milcha beare to Nachor Abrahams brother. And his concubine called Rhuma, she bare also Tebath, and Gaham, Thaas and Maheca.

Heb. 11.f

Gen. 12.a
22.c
26.d
28.d
Gal. 3.b.

The xxiij. Chapter.

Sara was an hundred .xxvij. yere old (so long liued she) & Sara dyed in Kyriat Arba: The same is Hebron in the lande of Canaan. And Abraham came to mourne Sara, and to wepe for her. And Abraham rose vp from the sight of his corse, and talked with the sonnes of Heth, saying: I am a straunger and a forayner among you: Geue me a possession to bury in with you, that I may burye my corse out of my sight. And the children of Heth answered Abraham, saying vnto him. Heare vs Lorde, thou art a Prince of God among vs. In the chiefest of our sepulchres burie thy dead. None of vs also shal forbid thee his sepulchre, but thou mayst bury thy dead therin: Abraham rose vp, & bowed him selfe before the people of the lande, of the children of Heth. And he communed with them, saying: If it be your minde that I shall bury my deade out of my sighte, heare me, & speake for me to Ephron the son of Zoar, that he may geue me the double cane whiche he hath, and that is in the ende of his fielde, but for as muche money as it is worth, shall he geue it me in the presence of you for a possession to bury in. For Ephron dwelled among the children of Heth. And Ephron the Hethite answered Abraham in the audience of the childre of Heth, & of all that went in at the gates of his citie, saying: Not so my Lord, heare me: The field geue I thee, & the cane that therin is, geue I thee also: and euen in the presence of the sonnes of my people geue I it thee: bury thy dead. And Abraham bowed him selfe before the people of the land, and spake vnto Ephron in the audience of the people of the countrey, saying: I pray thee heare me, if it please thee: I will geue thee siluer for the field, take it, and I will bury my dead ther. Ephron answered Abraham, saying vnto him: My Lord, hearken vnto me: This land is worth viii. hundred sicles of siluer: what is that betwixt thee and me? bury therefore the dead. And Abraham herkened vnto Ephron, and weyed him the siluer which he had named, in the audience of the sonnes of Heth. Euen .viij. hundred siluer sicles of current money among marchauntes. And the fielde of Ephron with the double cane which was before Mamre: euen the fielde and the cane that was therein, and all the

the trees that were in the fielde, and that wer in all the borders rounde about, was made sure vnto Abraham for a possession, in the sight of the children of Heth, before al that went in at the gates of the citie. After this dyd Abraham bury Sara his wife in the double cave of the fielde, that lyeth before Mamre: The same is Hebron in the land of Chanaan. And so both the field and the cave that is therein, was made vnto Abraham a sure possession to bury in, of the sonnes of Heth.

¶ The .xxiiij. Chapter.

A Braham was olde and stricken in dayes, and the Lord had blessed hym in all thynges. And Abraham saide vnto his eldest seruaunt of his house, whiche had the rule ouer all that he had: Put thy hand vnder my thigh, and I will make thee sweare by the Lorde God of heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of Canaan, amõg which I dwel. But thou shalt go vnto my cuntrey & to my native land, & take a wife vnto my sonne Isahac. But the seruaunt said vnto him: Peraduenture the woman will not agree to come wyth me vnto this lande: shall I bring thy sonne agayne vnto the lande whyche thou camest out of? To whom Abraham answered: Beware that thou bryngest not my sonne thither againe. The Lorde god of heauen which toke me from my fathers house, and from the lande where I was borne, and which spake vnto me, and that sware vnto me, saying: Vnto thy seede will I geue this lande, he shall sende hys angell before thee: and thou shalt take a wyfe vnto my sonne from thence. Ge. 15. d. Neuerthelesse yf the woman will not agree to folowe thee, then shalte thou be without daunger of this my othe. Only bryng not my sonne thyther again. And the seruaunt put his hande vnder the thigh of Abraham his master, and sware to him as concerninge that matter. And the seruaunte tooke tenne Camels of the Camelles of his master, and departed: and had of all maner of gooddes of his master with him, and went to Mesopotamia, vnto the citie of Nahor. And made hys B camels to lye downe without the citie by a welles side of water, at euen: about the tyme that women come oute to drawe water: And he sayde: Lord god of my master Abraham, sende me good spede this day, and shewe mercy vnto my master Abraham. Lo I stand here by the well of water, & the daughters of the men of this citie come out to drawe water: Nowe the damsel to whom I shall saye, Stoupe downe thy pitcher I praye thee, that I may drinke. If she say Drinke, and I will geue thy camels drinke also: the same is she that thou hast ordayned for thy seruant Isahac: yea and therby shal I know that thou haste shewed mercye on my master. And it came to passe yer he had left speaking. Behold, Rebecca came oute, the daughter of Bethuell, son to Milca, the wife of Nahor Abrahams brother, & her pitcher vpon her shoulder. The damsell was very fayre to loke vpon, & yet a mayde and vnknowen of man. And she went downe to the well, and fylled her pitcher, and came vp. And the seruaunt ronnyng vnto her, said: Let me suppe a lyttle water of thy pitcher, and she said: Drink my Lord. And she hasted and let downe her pitcher vpon her C arme, and gaue him drink. And when she had geuen him drinke, she sayd: I will drawe water for thy camels also, vntill they haue dronke inough. And she powred oute her pytcher into the trough hastily, and ran againe vnto the well to fet water, and drew for all his camels. And the man wondred at her: But held his peace, to wete whether the Lorde had made his iourneye prosperous or not. And it fortuned as the Camelles had lefte drinking, the man toke a golden earynge of halfe a sicle weyght, and two bracelettes for her handes, of .x. sicles weyghte of golde, and sayd: whose daughter arte thou? tell mee I praye thee, is there

rowme in thy fathers house for vs to lodge in? She answered him: I am the daughter of Bethuel the sonne of Milca, whiche she bare vnto Nahor, and said moreouer vnto him: We haue litter and prouander ynough, and also rowme to lodge in. And the man bowed hym selfe, and worshipped the Lorde God and sayde: blessed be the Lorde God of my master Abraham, which ceaseth not to deale mercifully and truly with my master, and hathe brought me the waye to my masters brothers house. And the damsell ran and tolde them of her mothers house these thinges. And Rebecca had a brother called Laban. And he ran out vnto the man, euen to the well: for as sone as he had seue the earinges and the bracelettes in his sisters handes (and heard the wordes of Rebecca his sister, saying: thus sayeth the man vnto me) he went oute vnto the man. And lo, he stode with the camels by the well syde. And hee sayde: come in thou blessed of the Lorde: wherefore standest thou without? I haue dressed the house. And made rowme for the cameles. And then the man came into the house, and he vnbridled the camels and (Laban) brought litter and prouander for the camels, and water to washe his fete, and the mennes fete that were with hym, and sette meate before him to eate. But he sayde, I will not eate vntill I haue said mine erande. And he sayd, saye on. And hee sayde: I am Abrahams seruaunt, and God hath blessed my master oute of measure, that he is become great, and hath geuen him shepe, and Oxen, siluer and golde, menne seruauntes, and mayde seruauntes, cammelles, and asses. And Sara my masters wyfe bease hym a sonne, when shee was olde, and vnto him hath hee geuen all that hee hath. And my master made me sweare, sayinge, thou shalte not take a wife to my sonne amonge the doughters of the Canaanites, in whose lande I dwel. But thou shalte goe vnto my fathers house, and to my kinred, and take a wyfe vnto my sonne. And I sayde vnto my master: peradventure the wyfe will not followe me? And he answered me: The Lorde before whom I walke, will sende his angell with thee, and prosper thy iourney, and thou shalte take a wife for my sonne, of my kinred, and of my fathers house. Then shalte thou be gyltelesse of my curse, when thou commeste vnto my kynred. And if they geue the not one, thou shalte be gyltelesse of my curse. And so I came this daye vnto the well, and sayde: O Lorde, the God of my master Abraham, yf it be so nowe that thou makest my iourney whiche I go, prosperous: beholde, I stande by thys well of water, and when a virgin commeth forth to drawe water, I saye to her: geue me (I praye thee) a little water of thy pitcher to drynke, and she say to me, drinke thou, & I will also draw for thy Cammels: that same is the wife whom the Lorde hath prepared for my masters sonne. And before I hadde made an ende of speaking in mine heart: beholde, Rebecca came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drewe water. And I sayd vnto her: geue me drinke I praye thee. And she made haste, and tooke downe her pitcher from of her, and sayde: drinke and I will geue thy camels drinke also. And I dronke, and she gaue the Cammelles drynke also. And I asked her, saying, whose dogh ter art? She answered: the daughter of Bethuel Nahors sonne, whō Milca bare vnto him. And I putte the earinge vppon her face, and the bracelettes vppon her handes. And I bowed my selfe, and worshipped the Lorde, and blessed the Lorde GOD of my master Abraham, which hadde brought me the right waye, to take my masters brothers daughter vnto his sonne. Nowe if ye will deale mercyfullye and truelye with my Master, tell me: and if not, tell me also, that I maye turne me to the right hande, or to the left. Then answered Laban and Bethuel sayenge:

G

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Gen. 21.

E

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Ge. 22.b and. 24.c

This

¶ This saying is proceeded even out of the Lorde, we cannot therefore saye vnto thee, either good or bad, beholde, Rebecca is before thee, take her and go, that she maye be thy masters sonnes wife, even as GOD hath sayde: And when Abrahams seruaunt herd their wordes, he woorshipped the Lorde flat vppon the earth. And the seruaunt toke foorth iewelles of syluer, and iewelles of golde, and rayments, and gaue them to Rebecca. And vnto her brother, and to her mother, he gaue giftes: and they did eate and drinke, both hee and the menne that were with him, and taried all nyghte. And when they rose vppe in the morninge, he sayde: lette me depart vnto my master. Her brother and her mother answered: lette the damsell abide with vs a while, and it dre vnto x. dayes, and then shal she go. He sayde vnto them: hinder me not, beholde, the Lorde hath prospered my iourney. Sende me away therefore that I maye go vnto my master. And they sayde: wee will call the damsell, and enquire at her mouthe: And they called foorth Rebecca, and sayde vnto her: wilt thou go with this manne? And she answered: I will go. So they lette Rebecca their sister goe, and her norse, and Abrahams seruaunt, and his menne. And they blessed Rebecca, and sayde vnto her: thou arte our sister, growe into thousande thousandes, and thy seede possesse the gate of theyr enemyes. And Rebecca arose, and her damsels, and set them vp vppon the camels, and went their waye after the manne. And the seruaunt toke Rebecca, and went his waye. And Isahac was comminge from the syde of the well of the liuinge and seeinge me: for he dwelte in the South countrey. And Isahac was gone out to praye in the feld at the euentyde. And he lifte vppe his eyes and sawe the camels comminge. And Rebecca lifte vppe her eyes: and when she sawe Isahac, she lighted of the camell, and sayde vnto the seruaunte: what manne is this that commeth walkinge agaynste vs in the fielde? And the seruaunt sayde: It is my master. Therefore she toke her cloake and hyd it about her: and the seruaunt told Isahac all thinges that he hadde done. And Isahac broughte her into his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her, and so Isahac reuiued comfort after his mother.

¶ The xxv. Chapter.

Abraham proceeded further, and toke him a wife called Ketura: which bare him Simram, and Iekshan, and Medan, and Midian, and Iesbak, and Suah. Iekshan begate Saba, and Deden. And the sonnes of Deden were Asshurim, Letushim, and Leummim. And the sonnes of Midian: Epha, and Epher, Hanoch, and Abida, and Elda. All these were the children of Ketura. And Abraham gaue all his goodes vnto Isahac. But vnto the sonnes of the concubines which Abraham had, he gaue giftes, and sent them away from Isahac his sonne, (while he yet liued) eastward vnto the land of Kedem. And these are the dayes of the yeres of Abrahams life which he liued, an hundred and. lxxv. yeare: and then fell sicke and dyed, in a luslye age, (when he had liued ynough) and was put vnto his people. And his sonnes Isaac and Ismaell buried him in the double cone in the fielde of Ephron, sonne of Zoar the Hethite, beside the plaine of Mamre. Which field Abraham bought of the sons of Heth, wher Abraham was buried, and Sara his wife. It happened after the death of Abraham, that God blessed Isahac his sonne, and Isahac dwelled by the well of the liuing and seeing me.

¶ These are the generations of Ismaell Abrahams sonne, whiche Hagar, the Egyptian, Saras handemayde, bare vnto Abraham. And these are the names of the sonnes of Ismaell in their names, according to their kinredes. The eldest sonne of Ismaell: Nebaioth, and Cedar, and

Abdeel, and Mibsam, and Misma, & Duma, and Masa, and Hadar, Thema, Jetur, Naphis, & Kedma: These are the sonnes of Jsmael, and these are their names: by their townes and castels, xii. princes of their housholdes.

Gen.17c 1 par.1.b And these are the yeares of the life of Jsmaell, an hundreth & xxxvii. yeare, and he fell sicke, and dyed, and was laid vnto his people. And they dwelled from Heuilah vnto Sur, that is by the border of Egipt, as thou goest toward the Assirians. And he dyed in the presence of all his brethren. And these are the generations of Jsahac Abrahams sonne: Abraham begate Jsahac. And Jsahac was xl. yere olde when he tooke Rebecca to wife, the daughter of Bethuell, the Syrian of Mesopotamia, and sister to Laban the Syrian. And Jsahac made intercession vnto the Lord for his wife because she was barayne: and the Lorde was intreated of him, and Rebecca his wife conceyued, and the children stroue together within her. Therfore she sayd: if it should go so to passe what helpeth it that I am with childe? wherfore she went to aske the Lorde. And the Lord said vnto her: There are two maner of people in thy wombe, and two nations shalbe deuided out of thy bowels, and the one nation shal be mightier then the other, and the elder shalbe seruant vnto the yonger.

Rom.9.c Therfore when her time was com to be deliuered: Behold, there were two twinnes in her wombe. And he that came out first was red, and he was all ouer as it were a rough garment: and they called his name Esau. And after him, came his brother out, and his

D Ose.12.a hand holding Esau by the hoele, and his name was called Jacob. And Jsahac was foure score yeare olde when they wer borne. And the boyes grew, and Esau became a cunninge hunter, and a tiller of the earthe. But Jacob was a perfect man, and dwelled in the tentes. Jsahac loued Esau, because he did eate of his venison, but Rebecca loued Jacob. Jacob sod potage, and Esau came from the fielde, and was faynt: and Esau sayd to Jacob: Feede me I pray thee with that red potage, for I am fayntie. And therefore was his name called Edom. And Jacob said: Sell me this day thy birthright

Abdi.1.a Heb.47.i Esau sayd: Lo, I am at the poynte to dye, and what profite shall this birthright do me? Jacob answered: Sweare

Gen.47k to me then this day. And he sware to him, and solde his birthright vnto Jacob. Then Jacob gaue Esau bread and pottage of rise. And he did eate & drunk, and rose vp, and went his way, and Esau regarded not his birthright.

¶ The .xxvi. Chapter.

A Nd there came a dearth in the lande, passing the firste dearth that was in the dayes of Abraham. And Jsahac went vnto Abimelech king of the Philistins, vnto Gerar. And the Lorde appered vnto him, and sayd: Go not downe into Egipt, but abide in the lande whiche I shall shew vnto thee: soiorne in this lande, and I will be with thee, and will bielle thee, for vnto thee, and vnto thy

Gen.12b and.13.d Gen.15b and.22.c. Ecc.44.b seede, I will geue all these countreys. And I will performe the othe which I swore vnto Abraham thy father: and will multiplye thy seede as the starres of heauen: and will geue vnto thy seede all these countreys. And in thy seede shall all the nations of the earth be blessed, because that Abraham harkened vnto my voyce, and kepte mine ordinaunces, my commaundementes, my statutes and my lawes.

B And Jsahac dwelled in Gerar. And the men of the place asked him of his wife, and he sayde: She is my sister! Gen.12c and.12.b for he feared to saye: She is thy wife, lest the men of the place should haue killed him because of Rebecca which was beautifull to the eye. And it happened, after he had ben ther long time, Abimelech king of the Philistians, loked out at a windowe, and sawe Jsahac sportinge with Rebecca, his wife. And Abimelech called Jsahac, and sayd: She is of a suertie thy wife and why saydest thou: She is my sis-

ter,

ther: To whom Isahac answered: I thought that I might paraduenture haue died for her sake. Abimelech said why hast thou done this vnto vs? one of the people myght lightly haue lien by thy wife, and so shouldest thou haue brought sinne vpon vs. And so Abimelech charged all his people, saying: he that toucheth this man or his wife shall dye the deathe. Isahac sowed in that land and founde in that same yere an hundreth buschels: and the Lord blessed him, and the man waxed mightye, and went forth and grew, till he was exceding great, for he had possession of sheepe, of oxen, and a mycht ye housholde, and therefore the Philystians had enuy at him, for the Philystyans stopped and filled vppe with earth al the welles which his fathers seruaun tes digged in hys father Abrahams time. And Abimelech sayd vnto Isaac: get thee from vs, for thou art migh tier then we a great deale. Therefore Isahac departed thence, and abode in the valley of Gerar, and dwelt there. And Isaac returning, digged againe the welles of water whiche they dig ged in the dayes of Abraham hys fa ther, which the Philistians had stop ped after the deathe of Abraham, and gaue them the same names which his father gaue them. Isahacs seruantes digged in the valley, and found a well of liuing water. And the herdmen of Gerar did striue with Isahacs herd menne, sayinge: the water is oures. Then called he the well • Esech, be cause they stroue with hym. And they digged another well, and stroue for that also. And he called the name of it • Sitena. And then he departed thence, and digged an other welle, for the whiche they stroue not: therefore called he it • Rehoboth, saying: The Lord hath nowe made vs roome, that we may encrease vpon the earth. And he wente vp thence, to Beer Sheba. And the Lord appeared vnto hym the same night, and sayd: I am the god of Abraham thy father: Feare not, for I am with thee, & wil bielle thee, & mul tiplye thy seed for my seruaunte Abra hams sake. And he builded an aultare there, and called vpon the name of the Lord, and pitched his tent. And there Isahacs seruauntes digged a well. Then came Abimelech to him from Gerar: and Ahusath his frende, and Phicol his chief captain. And Isahac sayd vnto them: Wherefore come ye to me, seing ye hate me, and haue put me away from you? Whiche answered: In seeinge, we sawe that the • Lorde was with thee, and we said: Let there be nowe an othe betwixt vs, euen be twixt vs and thee, and lette vs make a bande with thee, that thou shouldest doo vs no hurte, as we haue not touched thee, and as we haue doone vnto thee nothing but good, and sent thee a way in peace: for thou art nowe the blessed of the Lord. And he made them a feast, and they did eate and drinke. And they rose vp betimes in the morning, and sware one to another: and Isahac sent them away. And they de parted from him in peace. And that same daye it hapned, that Isahacs seruauntes came and tolde him of a well, which they had digged: and sayd vnto him: we haue founde water. And he called it • Sheba. And the name of the citie is called • Beer Sheba vnto this day. Esau was .xl. yeare olde, and he toke a wife called Judith, the daughter of Beeri an Hethite, and Basmath the daughter of Elon an Hethite also, which were disobedient vnto Isahac and Rebecca.

Gen. 21

In othe. • the wel of the oth.

Contention.

Enmity.

Largenes.

The .xxvij. Chapter.

And it came to passe, that whē Isahac waxed olde, and his eyes were dimme (so that he coulde not see) he called Esau his eldest sonne, and sayde vnto him: My sonne, and he sayde vnto him: Here am I. And he sayde: Beholde I am nowe olde, and knowe not the daye of my death: and nowe therefore take thy weapons, thy quiuer and thy bowe, and gette thee to the fieldes, that thou mayst take me some venison, and make me meate suche as I loue, and bring it me, that I maye eate, and that my sonle maye blesse thee, before that I

dye. But Rebecca heardе when Isaac spake to Esau his son. And Esau went into the fielde, to catche venison and to bringe it. ✠ And Rebecca sayde vnto Jacob her son, saying: Beholde, I haue herd thy father talking with Esau thy brother, and saying: Bring me venison, and make me meate, that I maye eate and blesse thee before the Lorde, afore my death. Nowe therfore
B my son, heare my voyce in that which I cōmaund thee: get thee to the flocke and bring me thence two good kiddes that I may make meate of them for thy father, such as he loueth. And thou shalt bringe it to thy father, that he may eate, and that he blesse thee before his death. Then sayde Jacob to Rebecca his mother: Beholde, Esau my brother is a rough he maune, and I am smothe. My father shal peraduenture fele me, and I shall seeme vnto him as though I went about to begile him, and so shall he bring a curse vpon me, and not a blessing: and his mother said vnto him: Vppon me be thy curse my sonne, onely heare my voyce, & go and fetch me them. And Jacob went and fet them, and brought them to his mother. And his mother made meat such as shee knewe that his father loued. And Rebecca set goodlye rayment of
C her eldest sonne Esau, whiche was in the house with her, and put them vpon Jacob her yongest sonne, and she put skinnes of goates vpon his handes, and vpon the smoothe of his necke. And she put the meate & bread which she had prepared, in the hande of her sonne Jacob. When he came to his father, he sayd: My father? And he answered: here am I, who arte thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue doone accordyng as thou badest me: Vp and sit, and eate of my venison, that thy soule may blesse me. And Isahac sayd vnto his sonne: Howe commeth it, that thou hast founde it so quickely my sonne? Hee answered: The Lorde thy God brought it to my hand. Then said Isahac vnto Jacob: Come nere, and lette me fele thee my sonne, whether thou be my sonne Esau or not. Then went Jacob to Isahac his father, and he felte and sayde:
D The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe him not, because his handes were rough as his brother Esaus handes, and so he blessed him. And he asked him: Art thou my sonne Esau? and he said: That I am. Then sayde he: Bring me, and lette me eate of my sonnes venison, that my soule maye blesse thee. And he brought him and he eate: and he brought him wine also, and he dranke. And his father Isahac sayde vnto him: Come nere, and kisse me my sonne. And he went vnto him, and kissed him. And he smelled the sauour of his rayment, and blessed him Eccl. 2.b
and sayde: See, the smell of my sonne, H.b.11.b
is as the smell of a fielde, whiche the Lorde hath blessed. GOD gyue thee of the dewe of heauen, and of the fatnesse of the earth, and plentie of corne and wine. People be thy seruauntes, and nations bow vnto thee. Be Lord ouer thy brethren, and thy mothers
E children bowe vnto thee. Cursed be hee that curseth thee, and blessed be he that blesseth thee. It hepned, that as soone as Isahac had made an ende of blessinge, and Jacob was scarce gone out of the presence of Isahac his father, then cam Esau his brother from his hunting, and had made also meate, and brought it vnto his father, & sayde vnto his father. Lette my father arise, and eate of his sonnes venison, that thy soule may blesse me. Then his father Isahac sayde vnto him: Who art thou? he answered: I am thy eldest sonne Esau. And Isahac was greatly astonied out of measure, and sayde: Whiche is he, and where is he then, that hath hunted beneyson, and hath brought it me? I haue eaten of al before thou camest, and haue blessed him and he shall bee blessed. When Esau hearde the wordes of his father, he cryed out greatly and bitterlye, aboue measure, and sayde vnto his father: Blesse me also my father. Who answered: Thy brother came with subtilte,

tittle, and hath taken awaye thy blessynge. And he sayde agayne: He maye well be called Jacob, for he hath supplanted me nowe two times: fyrste he toke awaye my birthrighte, and lo nowe hath he taken awaye my blessing also. And he sayde: Haste thou kepte never a blessing for me? Jsaac answered, and sayde vnto Esau: behold, I haue made him thy Lorde, and all his brethren seruauntis, Moreouer with corne and wyne haue I stablished him, what can I doo vnto thee nowe my sonne? And Esau sayde vnto his father: haste thou but that one blessing my father? Blesse me also my father: so lifted vp Esau his voyce, and wepte. Then Jsaac his father answered, and sayde vnto him: Beholde, thy dwellinge place shalbe the fatnesse of the earth, and of the deawe of heauen frome aboue. And with thy sweard shalte thou lyue, and shalte be thy brothers seruaunt. And it will come to passe, that when thou shalt get the mastery, thou shalt loose his yoke from of thy necke. And Esau hated Jacob, because of the blessinge that his father blessed him withall. And Esau sayde in his heart: The dayes of my fathers sorowe are at hande, and I will slea my brother Jacob. And these wordes of Esau her eldest sonne was tolde to Rebecca. And she sente and called Jacob her yongest sonne, and said vnto him: Beholde thy brother Esau threatneth to kill thee: Nowe therefore my son, heare my voyce: make thee readye, and flee to Laban my brother at Haran, and tary with him a while, vntil thy brothers fearsnesse be swaged, and vntill thy brothers wrathe turne awaye from thee, and he forget the thinges whiche thou haste doone to him, then will I sende and fet thee awaye from thence. Why shoulde I be desolate of you both in one daye? And Rebecca spake to Jsaac, I am wery of my life, for feare of the daughters of Heth: If Jacob take a wife of the daughters of Heth, suche one as these are, of the daughters of the lande, what good shall my life doo me?

The .xxviij. Chapter.

AND so Jsaac called Jacob, and blessed him, and charged him, and sayde vnto him: See thou take not a wife of the daughters of Canaan, but arise, and gette thee to Mesopotamis, to the house of Bethuell thy mothers father: & there take ther a wife of the daughters of Laban thy mothers brother. And god almighty blesse thee, and make thee to encrease, and multiplye thee, that thou mayst be a number of people, and giue thee the blessing of Abraham: to thee and to thy seede with thee, that thou mayst possesse the land (wherin thou art a straunger) whiche God gaue vnto Abraham. Thus Jsaac sent forth Jacob. And he wente to Mesopotamia vnto Laban, sonne of Bethuell, the Syrian, and brother to Rebecca, Jacob and Esaus mother.

When Esau sawe that Jsaac had blessed Jacob, and sente him to Mesopotamia, to fet him a wife thence: and that as he blessed him, he gaue him a charge saying: Thou shalt not take a wife of the daughters of Chanaan, and that Jacob had obeyed his father and mother, and was gone to Mesopotamia: and Esau seyng also that the daughters of Chanaan plaesed not his father Jsaac: then went he vnto Jsmaell, and tooke vnto the wyues whiche he hadde Mahala the daughter of Jsmaell Abrahams son, the sister of Nabaioth to be his wife. Jacob departed from Beer Sheba, to come vnto Haran, and came vnto a place by chaunce, and taried there all night, because the sunne was downe. And tooke a stone of the place, and put it vnder his heade, and layde him downe in the same place to sleepe. And he dreamed: and beholde, there stoode a ladder vppon the earthe, and the toppe of it reached vp to heauen. And lee, the angelles of God wente vppe:

vp and downe vppon it, yea and God stode vpon it, and saide: I am the God of Abraham thy father, and the God of Isahac: the land which thou slepest vpon, will I geue thee and thy seede. And thy sede shalbe as the dust of the earth, and thou shalt spreade abrode to the west, and to the east, to the northe, and to the South. And through ther, and in thy seede shall all the kinredes of the earth be blessed. And see I am with ther, and will be thy keper in all places whither thou goest, and will bringe thee agayne into this lande, neither will I leaue ther vntill I haue made good all that I haue promised
D ther. When Jacob was awaked out of his slepe, he saide: surely the Lorde is in this place, and I was not aware. And hee was afrayde, and sayde: how fearefull is this place? it is none other but euen the house of GOD and the gate of heauen. And Jacob stode vp early in the morning, and tooke the stone that he had laide vnder his
Gen. 32b head, and pitched it vppe an ende, and poured oyle in the top of it, and he cal-
the house of God. led the name of the place Bethell, but the name of the citie was called Luz before time. And Jacob vowed a vowe, saying: if God will be with me, and will kepe me in this iourney whiche I go, and will geue me bread to eate, and clothes to putte on, so that I come agayne vnto my fathers house in safetie, then shall the Lorde be my God: and this stone which I haue set vp an ende, shalbe Goddes house, and of all that thou shalt geue me, will I geue the tenth vnto thee.

¶ The. xxix. Chapter.

A THen Jacob lift vp his fete, and came into the east countrey.

And as he loked about, beholde, there was a well in the field, and three flockes of sheepe laye there by (for at that well were the flockes watered) and there was a greate stone vppon the welles mouthe, and thither were all the flockes brought, and they roulled the stone from the welles mouthe and watered the sheepe, and put the stone againe vpon the welles mouthe vnto his place. And Jacob said vnto them: brethren whence be ye? and they saide: of Haran are we. And he saide vnto theym: knowe ye Laban the sonne of Nahor? They sayde, we knowe him. And he saide vnto them: is he in good healthe, and they sayde: he is in good healthe, and beholde, his daughter
B Rahell commeth with the sheepe. And he sayde lo, it is yet but hye noone, neyther is it time that the cattell shoulde bee gathered together: water ye the sheepe, and go and fede them. And they sayde, we maye not vntill all the flockes be brought together, and till they rolle the stone from the welles mouth, and so we water our sheepe. Whyle he yet talked with theym, Rahell came with her fathers sheepe, for she keyte theym. And as soone as Jacob sawe Rahell the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, he went and rowled the stone from the welles mouth, and watered the flocke
C of Laban his mothers brother. And Jacob kyssed Rahell, and lifte vp his voyce, and wepte: and Jacob tolde Rahell, that he was her fathers brother and Rebeccas sonne. Therefore ranne she, and tolde her father. And it happened when Laban hearde tell of Jacob his systers sonne, he ranne to mete him, and embraced him, and kissed him: and broughte him to his house. And he tolde Laban al the matter. To whom Laban saide: wel, thou arte my bone and my flesshe. And he
abode with him the space of a month And Laban saide vnto Jacob, though thou be my brother, shouldest thou therfore serue me for nought? tell me what shall thy wages be? Laban hadde two daughters, the eldest called Lea, and the yongest Rahell. Lea
was tender eyed, but Rahell was beautifull, and well fauoured. And
D Jacob loued Rahel, and sayd: I will serue thee. vii. yeares for Rahell thy yongest daughter. Laban answered: it is better that I geue her vnto thee,

then

then to another man: bide with me,
Ge. 16.d And Jacob serued .vij. yeres for Rahell, and they seemed vnto him but a fewe daies for the loue he had to her.
And Jacob sayde vnto Laban, geue me my wife that I may lye with her. For my dayes are fulfilled. Then Laban gathered together all the men of
E that place, and made a feast. And when euen was come, he toke Lea his daughter, and brought her vnto him, and he
Gen. 16.c went in vnto her. And Laban gaue vnto his daughter Lea, Zilpha his mayde to be her seruaunt. (To whom when Jacob came in according to the custome.) And when the morning was come, beholde it was Lea. Then sayde he vnto Laban. Wherefore hast thou played thus with me? Did not I serue thee for Rahell? wherefore hast thou beguiled me? Laban answered: it is not the maner of this place, to marye the youngest before the eldest. Bide out this weeke, and then shal this also be geuen thee for the seruice which thou shalt serue me yet .vij. yeares more. And Jacob did euen so,
F and fulfilled out that weke, and then he gaue him Rahell his daughter to wife also. And Laban gaue to Rahell his daughter Bilham his handmayd, to be her seruaunt. So lay he by Rahell also, and loued Rahell more then
Gen. 31 f Lea, and serued him yet seuen yeares more. When the Lorde sawe that Lea was despised, he made her fruitefull. And Rahell remayned barreyn. And Lea conceaued and bare a sonne, and called his name Ruben, for she sayde: the Lorde hath looked on my tribulation. Nowe therefore my husbande
G will loue me. And shee conceaued agayne and bare a sonne, and sayde: the Lorde hath hearde that I am despised, and hath therefore geuen me this sonne also, and shee called his name
1 Par. 2 a * Simeon. And shee conceaued yet, and bare a sonne, and sayde: nowe this once will my husbande kepe me company, because I haue borne him three sonnes: and therefore was his name called Leui. And shee conceaued yet agayne, and bare a sonne, saying: nowe will I prayse the Lorde, therefore she called his name Juda, and left bearing.

¶ The .xxx. Chapter.

RAhell when shee sawe that I
she bare Jacob noo children, shee enuyed her sister, and sayde vnto Jacob: Geue me children, or els I am but deade. And Jacob was wroth with Rahell, saying: Am I in Gods stede, which keepeth from thee the fruite of thy wombe? Then she sayde: here is my mayde Bilha, go in vnto her, and shee shall beare vpon my lap, that I may be encreased by her. And she gaue him Bilha her handmayde to wife. And Jacob went in vnto her: and Bilha conceaued and bare Jacob a sonne. Then sayde Rahell. God hath geuen sentence on my syde, and hath also hearde my voyce and hath geuen me a sonne. Therefore called she him Dā. And Bilha Rahels mayde conceaued agayne, and bare Jacob an other sonne. And Rahell sayde: with godly wrestlinges haue I wrestled with my sister, and haue gotten the vpper hand. And she called his name Nep- I
thali. When Lea sawe that she hadde left bearing, shee toke Zilpha her mayde, and gaue her Jacob to wife. And Zilpha Leas mayde bare Jacob a sonne. Then sayde Lea: Goodluck: and called his name Gad. And Zilpha Leas mayde bare Jacob an other sonne. Then sayde Lea: happye am I, for the daughters will call me blessed: and called his name Asser. And Ruben went out in the dayes of the wheat harueste, and found mandragoras in the fieldes, and brought the vnto his mother Lea. Then sayde Rahel to Lea: geue me thy sons mandragoras. To whom Lea answered: Is it not enough that thou hast taken away my husband, but wouldest take away my sonnes mandragoras also? Then said Rahel: well, let him sleepe T
with thee this night, for thy sonnes mandragoras. And Jacob came from the fieldes at euen, and Lea went out

to

to mete him, and sayd: come into me, for I have bought thee with my sonnes mandrogoras. And he slept with her that nighte. And God heard Lea, that shee conceaued and bare vnto Jacob the fifth sonne. Then sayd Lea: God hath geuen me a reward, because I gaue my maiden to my husband, & she called him Issachar. And Lea conceaued yet again, & bare Jacob the sixt son. And Lea sayde: God hath endued me with a good dowry. Nowe will my husbande dwell with me, because I have borne him vi. sons: & called his name Zabuld. After that she bare a daughter & called her name Dina. And god remembred Rahel, he heard her, & made her fruitful: so that she conceaued and bare a son, and sayd: God hath taken away my rebuke. And she called his name Joseph, saying: The Lord geue mee yet another sonne. And alsoone as Rahel hadde borne Joseph, Jacob said to Laban: send me away, I may go vnto mine owne place and country. Geue me my wiues and my children, for whō I have serued thee, & let me go: for thou knowest what seruice I have done thee. To whō Laban answered: yf I have found fauour in thy sight (for I suppose that the Lorde hath blessed me for thy sake) appoint what thy reward shall be, and I will geue it thee. But he sayde vnto him, thou knowest what seruice I have doone thee, & in what taking thy cattel have bene vnder me: for it was but little that thou haddest before I came, and now it is increased into a multitude: & the lord hath blessed thee for my sake. But nowe when shall I make prouision for mine owne house also? And he sayde: what shal I then geue thee? And Jacob answered: thou shalt geue me nothinge at all, yf thou wilte doo this one thinge for me, and then will I turne againe and feede thy sheepe, and keepe them. I will go about all the sheepe this day & separate frō them all the sheepe that are spotted and of diuers colours, and all blacke sheepe among the lambes: and the parti, and the spotted among the rodes: and the same shalbe my reward. So shall my righteousnes answere for me vnto me rowe, and shall come for my reward before thy face: and euerye one that is not spotted and parti amonge the goates, and blacke amonge the sheepe, the same shall be theirs with me. And Laban sayde: Se to, would God it might be accordinge to thy sayinge. Therfore he toke out the same day the he goates that were parti and spotted, and all the shee goates that were white and of diuers colours, and all the sheepe that were spotted and parti colloured, and all that had white in them, and all the blacke amonge the sheepe, and put them in the keping of his sons, & set three dayes iourney betwixt himselfe and Jacob. And so Jacob kepte the rest of Labans sheepe. Jacob toke rodes of greene popular, of hasell, and of the chestnut trees, and pilled white strakes in them, and made the white appeare in the rodes. But they that were whole remayned greene: and thus was it made a variable colloure. And put the rodes which he had pilled, euen before the sheepe, in the gutters and watering troughes, when the sheepe came to drinke: that they should conceaue when they came to drinke. And the sheepe conceaued before the rodes, and broughte forth lambes straked, spotted, and parti. And Jacob parted the lambes, and turned the face of the sheepe towarde spotted things, and toward all maner blacke, that was among the sheepe of Laban: namelye puttinge his owne flocked by the selfe, and not with putting them with Labans sheepe. And it fortuned that in euerye commynge time of the stronger sheepe, Jacob layed the rodes before the eyes of the sheepe in the gutters: that they might conceaue before the rodes. But when the sheepe were feble, he put them not in. And so the feebler were Labans, and the stronger Jacobs. And the man encreased exceedinglye, and had a great substance, mayde seruantes, and manie seruantes, camels, and asses.

¶ The xxxi. Chapter.

1 AND he herde the wordes of Laban sonnes, sayinge: Jacob hath taken awaye all that was our fathers, and of our fathers goodes hath he gotten all this honour. 2 And Jacob beheilde the countenaunce of Laban, and beholde it was not as yesterdaye, and ese yesterday. 3 And the Lord saide vnto Jacob: Turne agayne into the lande of thy fathers, and to thy kinred and I will be with thee. 4 Therefore Jacob sente and called Rahel and Lea to the fielde vnto his flocke, and saide vnto them. 5 I see your fathers countenaunce that it is not towarde me as yesterdaye, and yere yesterdaye. But the God of my father hath bene with me. 6 And ye knowe howe that I have serued youre father with al my might: 7 But youre father hath deceaued me, and chaunged my wages tenne times: but God suffered him not to hurt me. 8 When he saide, the spotted shalbe thy wages, then all the shepe bare spotted. 9 And when he saide: the straked shall be thy reward, then bare all the shepe straked. Thus hath God taken awaye youre fathers shepe, and geuē them me. 10 But in rammynge time it happened, that I lyfted vpe myne eyes, and sawe in a dreame: and beholde the rammes leaped vpon the shepe that were straked, spotted and partie. 11 And the angell spake vnto me in a dreame, saying: Jacob: And I answered: here am I. 12 And he said: Lift vp now thine eyes, and see all the rams leaping vpon the shepe that are straked, spotted, and party. For I have sene al that Laban doeth vnto thee. 13 I am the God of Gen. 21 d Bethel, where thou annaynted the stone, and where thou vowedst a vowe vnto me. Now therefore arise, and get thee out of this countrey and returne Gen. 32 c vnto the lande where thou wast borne.

14 Then answered Rahel and Lea, and said vnto him: have we a portion and inheritāce in our fathers house? 15 Doth not he count vs euen as strangers, for he hath solde vs, and euen eaten vp our money. 16 But all the riches which god hath taken from our father, that is ours and our childrens. And nowe what soeuer God hath said vnto thee, that doo. 17 Then Jacob rose vp, and set his sonnes and wiues vpon camels, 18 caried awaye all his flockes, and all his substance which he had procured, his riches and possessions whiche he had gotten in Mesopotamia, for to go to Isahac his father vnto the lande of Canaan. 19 But Laban was gone to shere his shepe, and Rahel had stolen Ge. 38. c. her fathers images. 20 And Jacob stale 2. re. 13. g away the heart of Laban the Syrian, in that he tolde him not that he fled. 21 So fled he and all that he had, made him selfe ready, and passed ouer the riuer, and set his face streight toward the mount Gilead. 22 Upon the third day after was D it tolde Laban that Jacob fled. 23 Then he toke his brethren with him, and followed after him .vii. dayes iourney, and ouertoke him at the mounte Gilead. 24 And God came to Laban the Syrian in a dreame by nighte, and sayde vnto him: Take hede that thou speake not to Jacob oughte saue good. 25 And Laban ouertoke Jacob: and Jacob had pitched his tent in the mounte. And Laban with his brethren pitched their tent also vpon the mount Gilead. 26 And Laban sayde to Jacob: Why hast thou this done to steale awaye my hart, and cary awaye my daughters, as though they had bene taken captiue with the swearde? 27 Wherefore wentest thou awaye secretly vnknowen to me, and diddest not tell me, that I might have brought thee on the waye with mirth, singing, timbrell and harpe, and hast not suffred me to kisse my children, and my daughters? Thou wastest 2. re. 13. c now to doo it, for I am able to 2. pa. 16. c doo vpon euill. 28 But the God of your father spake vnto me yesterdaye, saying: Take heede that thou speake not to Jacob oughte saue good. 29 And now though thou wentest thy way, because thou longest after thy fathers house, yet wherefore hast thou stolne my goddes? 30 Jacob answered, and sayde to Laban: Because I was afrayde, and thought thou wouldest haue taken awaye thy daughters from me.

But (whereas thou layest thefte to my charge) with whom soeuer thou fyndest thy Goddes, let him dye here before our brethren. Serche that thyne is by me, and take it to thee. But Jacob wist not that Rahel had stolen them. Then went Laban into Jacobs tent, and into Leas tente, and into the two maydens tentes, but founde them not. Then went he out of Leas tente, and entred into Rahels tent. And Rahel had taken the ymages, and put them in the Camels strawe, and sat downe vpon them. And Laban searched al the tent, but found them not. Then saide she to her father: My Lord, be not angry that I can not rise vp before thee, for the custome of women is come vpon me. So searched he, but founde not those Idolles. And Jacob was
F wrothe, and chyd with Laban. Jacob also answered and saide to him: What haue I trespalled, or what haue I offended, that thou folowedst so after me? And thou haste searched all my stuffe, and what haste thou founde of all thy houshold stuffe? put it here before thy brethren and mine, that they may iudge betwixt vs both. Beholde, this .xx. yeare haue I bene with thee, thy shepe and thy goates haue not ben barreyn, and the rammes of thy flocke haue I not eaten. What soeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: Of my hand diddest thou require it, euen as it that was stolne by day or night. By daye the heate consumed me, and the froste by nighte, and my sleepe departed from mine eyes. Thus haue I bene .xx. yeare in thy house, and ser-
Gen. 17 f ued thee .xiiii. yeres for thy ii. daughters, and .vi. yeres for thy shepe, and thou hast chaunged my rewarde .x. tymes. And excepte the God of my father, the God of Abraham, and the feare of Isahac had ben with me: surely thou haddest sent me away nowe all emptye. But God beholde my tribulation, and the labour of my handes and rebuked thee yesterday. Laban answered and saide vnto Jacob: These daughters are my daughters, and these children are my children, and these shepe are my shepe, & all that thou seest is mine. And what can I doo this daye vnto these my daughters, or vnto their childeren whiche they haue borne? Nowe therefore come on, and let vs make a bonde, I & thou, whiche maye be a witnesse betweene ther and me. Then toke Jacob a stone, and set it vp an ende, and Jacob saide vnto his brethren: Gather stones. And they tooke stones, and made an heape, and they did eate there vppon the heape. And Laban called it • Jegar Sahe- The heape
dutha: but Jacob called it Gilead (ei- of wit-
ther of them according to the proper- nes.
tie of his owne language.) Then said Cumu-
Laban: • This heape is witnesse be- lus testi-
twene thee and me this day: therfore licans.
it is called Gilead, (that is a heape
of witnesse) and • Mizpah. For he A tote-
sayde: The Lorde loke betwene me hill.
and thee, when wee are departed G
one from an other: If thou shalt vexe my daughters, or shall take other wiues beside my daughters. Here is no man with vs: behold God be witnes betwixt thee & me. And Laban said moreouer to Jacob: behold this heape and this marke whiche I haue sette here betwixt me and thee: This heape be witnesse, and also this marke, that I will not comme ouer this heape to thee, and thou shalte not come ouer this heape, and this marke vnto me, to do any harme. The God of Abraham, the God of Nahor, and the God of their fathers be iudge betwixt vs. And Jacob sware by the feare of his father Isahac. Then Jacob did sacrifice vpon the mount, and called his brethren to eate breade. And they did eate bread, and taried all nighte in the hill. And earely in the morninge Laban rose vp, and kyssed his children, and his daughters, and blessed them: and Laban departing, went vnto his place agayne.

¶ The .xxxii. Chapter.

B At Jacob went forth on his A
iourneye. And the angelles of God came, and met him. And when Jacob sawe theym, he
sayde

this is gods host, and called the name
of the same place Mahanaim (That
is an armie.) And Jacob sent messen-
gers before him to Esau his brother,
Gen. 33.a unto the lande of Seir, and the fielde
of Edom. And he commanded them,
saying: Thus shall ye speake to my
Lord Esau: thy seruaunt Jacob saith
thus: I haue sogeourned and beene a
straunger with Laban vnto this time
and haue oxen, asses, and sheepe, men
D seruauntes, and women seruauntes,
and haue sente to shewe it my Lorde,
that I maye finde grace in thy sight.
And the messengers came agayne to
Jacob, saying: we came vnto thy bro-
ther Esau, & he cōmeth agaynst thee, &
hath foure hundreth men with him.
But Jacob was greatly afrayde, and
wiste not whiche waye to turne him
selfe, and deuided the people that was
with him, and the shepe, and oxen, and
camels, into .ii. companies, and sayde:
If Esau come to the one parte and
smite it, the other shall saue it selfe.
And Jacob sayde agayne: O God of
my father Abraham, and God of my
father Isahac: Lorde whiche saydest
Ge. 31.b vnto me • returne vnto thy countrey
E and to thy kinred, and I will doo all
wel with thee, I am not worthy of ✠
least of all the mercies & truth which
thou haste shewed vnto thy seruaunt.
For with my staffe came I ouer this
Iordan, and now haue I gotten two
droues. Deliuer me from the handes
of my brother Esau: for I feare him,
least he will come and smite the mo-
ther with the children. Thou sayedst:
I will surely do thee good, and make
thy seede as the sand of the sea, which
can not be numbred for multitude.
And he taried there that same night,
D and tooke of that which came to hand,
a present for Esau his brother: two
hundred she goates, and .xx. he goates,
two hundred sheepe, and .xx. rammes:
thirty milch camels, with their coltes
.xl. kyne, and .x. bulles .xx. she asses, and
tenne soles, and deliuered them into
the handes of his seruauntes, euerye
droue by them selues, and sayde vnto
his seruauntes: go foorth before me,
and putte a space betwixte droue and
droue. And he commaunded the fore-
most, saying: If Esau my brother mete
E thee, & aske ther saying: whose art thou
and whither goest thou: and whose
ar these that go before thee? thou shalt
say, they be thy seruaunt Jacobs, and
it is a present sent vnto my lord Esau:
and behold he him selfe commeth after
vs: And so cōmaunded he the seconde,
and the third, and all that followed the
droues, saying of this maner: see that
you speake vnto Esau when ye meete
him, and saye moreouer: thy seruaunt
Jacob also commeth after vs: for he
sayde: I will pease his wrath with
the present that goeth before me, and
afterwarde I will see him my selfe,
yt peraduenture he will receiue me
to grace. So went the present before
him, and he tarped all that nighte in
the companye, and rose vp the same
night, and tooke his two wiues, and
his two maidens, and his eleuen
sonnes, and went ouer the foord Ja-
bok. And he toke them and sent them
ouer the riuer, and sente ouer that he
had, and taried behinde him selfe a-
lone. And ther • wrastled a man with Ose. 12b
him vnto the breakinge of the daye. F
And when he sawe that he coulde not
preuayle agaynste him, he smote him
vnder the thie, and the lenowe of Ja-
cobs thie shrank, as he wrastled with
him. And he saide: lette me go, for the
daye breaketh. Whiche answered: I
will not let thee go, except thou bielse
me. And he sayde vnto him: what is
thy name? And he answered: Jacob.
He sayde: thou shalt be called Jacob
nomore, but • Israell. For as a prince
haste thou wrastled with God, and Ge. 35.b
with man, and haste preuayled. And
Jacob asked him saying: tell me thy
name. And he sayde: wherefore doest
thou so aske after my • name? and he
blessed him there. And Jacob called Judi. 13
the name of the place • Phenuell, for
I haue sene God face to face, and my The face of God.
lyfe is preserued.
And as he went ouer Phenuell, the
sunne rose vpon him, and he halted
vppon his thye. And therefore is it

that the childzen of Israell este not of the lenowe that shranke in that place of the thze vnto this day: because that he touched the place of Jacobs thigh in the lenowe that shranke.

¶ The .xxxiij. Chapter.

A JAcob lifting vp his eyes, loo-
ked: and beholde Esau came,
hauing with him fowre hun-
dzeth men. And he deuided the
childzen vnto Lea and vnto Rahell,
and vnto the two maydens. And he
put the maidens and their childzen
formost: and Lea and her childzen af-
ter, and Rahell, and Joseph hinder-
moste. And he wente before them, and
Ge. 19.8 • fell on the grounde .vii. times vntill
• Ge. 27. he came vnto his bzother. Esau came
to mete him and embzaced him, and fel
on his necke and kissed him, and they
wepte. And he lifte vp his eyes, and
sawe the wemen, and the childzen, and
sayde: whence haste thou these? (And
do they belong vnto thee?) And he an
swered: they are the childzen whiche
B God hath gzuen thy seruaunte. Then
came the maydens foozth, and their
childzē, and did their obeysaunce. Lea
also with her childzen came, and did
their obeysaunce. And last of all came
Joseph and Rahell, & did their obey-
saunce. And he sayde: what is all the
dzoue whiche I met? He answered:
that I may finde grace in the sight of
my Lozde. And Esau sayde: I haue y-
nough my bzother, kepe that thou hast
vnto thy selfe. To whom Jacob an-
swered: oh nay, but if I haue founde
grace in thy sight, receaue my present
of my hande: foz I haue seene thy face
Gen. 15d • as though I had sene the face of god:
and thou hast had a good will toward
C me. Oh take my blessinge that is
bzought thee, foz God hath had mercy
on me. (Geuinge me all thinges,)
and I haue ynough. And so he com-
pelled him, and he tooke it. And he
sayde: let vs take our iourney, and go,
I will go before thee. Jacob answe-
red him: my Lozd thou knowest, that
the childzen are tender, and the ewes
and kyne with ponge vnder mine
hande, whiche yf men shoulde ouer-
dzine but euen one doye, all the sherpe
will dye. Oh let my Lozde go before
his seruaunte, and I will dzine fayre
and softly, accozdinge as the cattell
that goeth before me, and the childzen
be able to endure: vntill I come to
my Lozde vnto Seir. And Esau
sayd: let me yet leaue some of my folk
with thee. And he answered: what
needeth it? (This one thinge oneiye D
haue I neede of:) Let me finde grace
in the sight of my Lozde. So Esau
went his waye agayne that same day
vnto Seir. And Jacob toke his iour-
ney towarde Sucoth, and buiilte him
an house and made boothes foz his
cattell. And therefoze is it, that the
name of the place is called • Sucoth. Boothes
And Jacob come to Salem a citie of
Sichem, whiche is in the lande of
Canaan, after that he was come from
Mesopotamia, and pitched before the
citie, and boughte a parcell of grounde
(where he pitched his tent) of the
childzen of Hemoz, Sichems father,
foz an hundzed peces of money. And he
made there an aultar, and called vpon
the mightye God of Israell.

¶ The .xxxiiij. Chapter.

DIna the daughter of Lea • A
whiche she bare vnto Jacob, Gen. 10d
wente oute to see the daugh-
ters of the lande. Whom whē
Sichem the sonne of Hemoz the He-
uite, Lozde of the countrey sawe, he
tooke her, and lay with her, and foyced
• her. And his hearte laye vnto Dina Ge. 13a
the daughter of Jacob. And he loued
that damsell and spake kindlye vnto
her, and Sichem spake vnto his fa-
ther Hemoz, saying: get me thys may-
den vnto my wife. And Jacob heard
that he had defiled Dina his daugh-
ter, his sonnes beinge with their cat-
tell in the field, and he helde his peace,
vntill they were come. And Hemoz
the father of Sichem went oute vn-
to

vnto Jacob, to cõmen with him. And when the sonnes of Jacob comming out of the fielde heard it, it grieued them: and they were not a litle wroth, because he had wrought folye in Israell, in that he hadde lyen with Jacobs daughter, whiche thinge ought not to be don. And Hemor communed with them, saying: the soule of my son Sichem longeth for youre daughter: geue her him to wife, and make mariages with vs, and geue your daughters vnto vs, and take our daughters vnto you: and ye shall dwell with vs and the lande shalbe before you, dwel and do your busynes, and haue your possessions therin. And Sichem sayd vnto her father, and her brethren, let me find grace in your eyes, and whatsoeuer ye appointe me, that will I geue. Aske freely of me both the dowry and giftes, and I wil geue according as ye saye vnto me, so that ye geue me the Damsell to wife. But the sonnes of Jacob answered to Sichem and Hemor his father, talking amonge them selues deceitfully, because he had defiled Dina their sister, and they said vnto them: we can not do this thinge that we shoulde geue our sister to one that is vncircumcised, for that were a shame vnto vs. But in this wil we consent vnto you: If ye will be as we be, and al the men children among you be circumcised, then will we geue our daughters to you, & take your daughters to vs: and will dwell with you, and be one people. But and if ye will not harken vnto vs to be circumcised, then will we take our daughter, and go our wayes. Their wordes pleased Hemor and Sichem his sonne. And the younge man deferred not for to doo the thinge, because he had a lust to Jacobs daughter: he was also most set by of all that were in his fathers house. Then Hemor and Sichem his sonne went vnto the gate of their citie, and communed with the men of their citie, saying: these men are vnsayned to warde vs, and dwell in the lande, and do their occupation therin, and in the lande is roume ynough for them: we will take their daughters to wiues, and geue them our daughters. Only herein will they consente vnto vs for to dwell with vs, and to be one people: yf all the men children that are amonge vs be circumcised as they are. Shall not their goodes and their substaunce and all their cattell be oures, onely yf we consente vnto them: For they will dwell with vs. And vnto Hemor and Sichem his sonne harkened all that went out of the gate of his Citie. And all the men children were circumcised whatsoeuer went out at the gates of his citie. And it happened the thirde daye (when it was paynefull to them) two of the sonnes of Jacob, Simeon and Leuy, Dinas brethren, tooke either of them his swearde, and went into the Citie boldely, and slewe all that was male, and slewe also Hemor and Sichem his sonne with the edge of the swearde, and tooke Dina out of Sichems house and went their way. And the sonnes of Jacob comminge vppon the dead, spoyled the Citie, because they had defiled their sister, and toke their shepe, oxen, and their asses, and whatsoeuer was in the citie, and also in the fieldes. And all their goodes, and all their children, and their wiues tooke they captiue, and made hauocke of all that was in the house. But Jacob saide to Simeon and Leui: ye haue troubled me, and made me stinke before the inhabitoures of the lande, before the Cananite & the Pherezite: And I being fewe in number, they shal gather them selues together agaynste me and slaye me, and so shall I and my house be destroyed. And they answered: shuld they deale with our sister as with an whore.

¶ Th. xxxv. Chapter.

AND God said vnto Jacob: arise and get thee vp to Bethel & dwel there. And make there an aulter vnto God that appeared vnto thee, when thou fleddest from the face

Gen. 49.8

Judi. 9.8

face of Esau thy brother. Then saide Jacob vnto his housholde and to all that were with him: put awaye the straunge goddes that are among you, and be cleane, and chaunge your garmentes, for we will arise and goo vp to Bethell: and I will make an altar ther vnto God, which heard me in the day of my tribulation, and was with me in the waye which I wente. And they gaue vnto Jacob al the straunge goddes which they had in their hand, and all their earinges which were in their eares, and Jacob hid them vnder an oke which was by Sichem. And when they departed, the feare of God fell vpō the cities ꝑ wer round about them. And they didde not folowe after the sons of Jacob. So came Jacob to Lus which is in the lande of Canaan, the same is Bethel, he and al the people that was with him. And he builded there an aultar, and called the place: The god of Bethel: because that God appered vnto him ther, whē he fled frō the face of his brother. But Debora Rebeccas norse, died: & was buried beneth Bethel vnder an Oke, and the name of it was called the oke of lamentation. And God appeared vnto Jacob agayne after he came out of Mesopotamia, and blessed him, and God sayd vnto him: thy name is Jacob, notwithstanding ꝑ shalt be no more called Jacob, but Israell shalbe thy name. And he called his name Israel. And God sayde vnto him: I am God almighty, growe & multiply, people, & a multitude of people shal spring of thee: yea, and kinges shall come out of thy loynes. And the lande which I gaue Abraham & Isahac, will I geue vnto thee, and vnto thy sede after thee will I geue that land also. And so god departed vppe from him in the place where he had talked with him. And Jacob sette vp a marke in the place wher he talked with him: euē a marke of stone, and powred a drinke offering thereon, and powred also oyle theron, and Jacob called the name of the place wher God spake vnto him: Bethel.

¶ And they departed from Bethell, and when he was but a feld dyedth from Ephrath, Rahell begonne to trauell: and in trauelinge ther was in perill: and it happened as she was in payns of her labour, the mid wife sayde vnto her: feare not, for this sonne is thyne also. Then as her soule was a departing, that she must dye, she called his name. Ben Ony: (The son of my sorowe.) But his father called him Benjamin. (The son of the righthand.) And thus dyed Rahel and was buried in the waye to Ephrath, which is Bethlehem. And Jacob set vp a stone vpon her graue, which is called Rahels graue stone vnto this daye. And Israell wente thence, and pitched vp his tent beyonde the towre of Eder. And it chaunced as Israell dwelte in the lande, that Ruben wente and laye with Bilha his fathers concubine: and it came to Israels eare. The sonnes of Jacob were xii. in number. The sonnes of Lea, Ruben Jacobs eldest son, and Simeon, Leui, Juda, Isachar, and Zabulon. The sonnes of Rahel: Joseph and Ben Jamin. The sonnes of Bilha Rahels maide: Dan and Neptali. The sonnes of Silpha Leas maide, Gad and Asser. These are the sons of Jacob which were borne him in Mesopotamia. And so Jacob came vnto Isahac his father to Mamre, vnto Kyriath Arba, which is in Hebron: where Abraham and Isahac sogeourned as straungers.

And the dayes of Isahac were an hundred and. lxxv. yeares: and Isahac fell sicke and dyed, and was put vnto his people, being old and ful of dayes. And his sonnes Esau and Jacob buryed him.

¶ The. xxxvi. Chapter.

These are the generations of Esau, the same is Edom. Esau toke his wines of the daughters of Canaan. Ada the daughter of Elon an Hethite, and Aholibama the daughter of Ana, the daughter of Zideon an Heuite: & Basmath Ismaels daughter, and sister of Nebaioth.

1 Re. 4. d

Gen. 24. g

Gen. 32.

the house of God.

Gen. 49. a

Gen. 28. g

And Ada bare vnto Esau, Eliphas: and Basmath bare Reguel: and Aholibama bare Jehus, Jalam, & Korah. These are the sonnes of Esau which were borne him in the lande of Canaan. And Esau toke his wiues, and his sonnes and daughters, and all the soules of his house, his goodes and al his catell, & all his substaunce which he had got in the lande of Canaan, and went into a countrey away from the face of his brother Jacob: for theyr riches was much, and they could not
Gen. 13 B dwell together, and the lande wherin they were straungers, coulde not receaue them, because of their possessiō. Thus dwelt Esau in mount Seir: the same Esau is Edom. These are the generations of Esau father of the Edomites in mount Seir: and these
1. Pa. 1 are the names of Esaus sons. Eliphas the sonne of Ada the wife of Esau, & Reuuell the sonne of Basmath the wife of Esau. And the sonnes of Eliphas were: Themar, Oman, Zepho, Gaethan & Kenas. And Thimna was Concubine to Eliphas Esaus sonne, & bare vnto Eliphas Amalech. And these be the sons of Ada Esaus wife. And these are the sonnes of Reguell: Nahath, Serap, Samma and Misa, these were the sonnes of Basmath Esaus wife. And these were the sonnes of Aholibama the daughter of Ana, daughter of Zebion Esaus wife, and she bare vnto Esau: Jehus, Jalam, and Korah.

C These were dukes of the sonnes of
1. Pa. 1. C Esau. The children of Eliphas, the fyrst sonne of Esau, were these: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Korah, duke Gathan, and duke Amaleth. These are the dukes that came of Eliphas in the land of Edom, and these were the sonnes of Ada. These also are the children of Reguell Esaus sonne: Duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the land of Edom, and these are the sonnes of Basmath Esaus wife. These were the children of Aholibama Esaus wife: duke Jehus, Duke Calam, Duke Korah: these Dukes came of Aholibama the daughter of Ana Esaus wife. These are the children of Esau, and these are the Dukes of theym: which Esau is Edom. These are the children of Seir the Horite, the inhabitour of the land: Lotha, Sobali, Zibeon, and Ana, and Dison, Eser and Disan. These also are the Dukes of the Horite, the children of Seir in the lande of Edom. And the children of Lothan were: Hori and Heman. And Lothans sister was called Thimna. The children of Sobal wer these: Alnan, Manahath and Ebal, Sepho and Onan. These are the children of Zibeon. Aia and Ana. This was that Ana that founde mules in the wildernes, as he fed his father Zibeons asses. The children of Ana were these. Dison and Aholibema, the daughter of Ana. These are the children of Dison, Hemdan and Esban, Jethran and Cheran The children of Ezer are these: Bilhan, Zeuan, and Akan. The children of Disan also are these: Uz and Aran. D These are the dukes that came of Hori: duke Lothan, duke Sobali, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hori after their Dukedoms in the land of Seir. These are the Kinges that reigned in the lande of Edom before there reigned anye Kinge vpon the children of Israell. Bela the sonne of Beor reygned in Edomea, and the name of his Citie was Dinhaba. And when Bela died Jobab the son of Serah, out of Bozra, reigned in his steede. When Jobab also was deade, Husam of the land of Themany reigned in his steede. And after the deathe of Husam, Hadad the sonne of Bedad which slew the Madianites in the field of the Moabits, reigned in his steede: and the name of his Citie was Auith. When Hadad was deade, Samla of Masreka reigned in his steede. When Samla was deade, Saul of the riuer Reboboth reygned in his steede. When Saule was deade, Baall Hanan the sonne

of Achbor reygned in his steede. And after the death of Baali Hanan the sonne of Achbor, Hadad reygned in his steede, and the name of his Citie was Pahu. And his wiues name Mahetabeil the daughter of Matred, the daughter of Mezahab. These are the names of the dukes that came of Esau, in the .xii. kinredes, places, and names: duke Thimna, Duke Alua, duke Jetheth, duke Aholibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Jram. These de the dukes of Edomea, accordinge to their habitations, in the lande of their possessions. This Esau is the father of the Edomites.

The .xxxvij. Chapter.

JAcob dwelt in the land wherin his father was a straunger, euen in the lande of Canaan. These are the generations of Jacob: when Joseph was .xvii. yere olde, he kept shepe with his brethren: and the ladde was with the sonnes of Bilha, and with the sonnes of Zilpha his fathers wiues. And he brought vnto their father an euill saynge of them. But Israel loued Joseph more then all his children, because he begate him in his olde age: and he made him a coate of many coloures. And when his brethren sawe that their father loued him more then all his brethren, they hated him, and couldc not speak peaceably vnto him. Moreouer when Joseph had dreamed a dreame, he told it to his brethren, which hated him yet the more. And he sayde vnto them: heare I praye you this dreame whiche I haue dreamed: Behoide we were bindinge sheues in the fielde: and loo, my sheke arose, and stoode vpright, and poures stoode round about, and made obeysaunce to my sheke. To whom his brethren sayde: shalt thou be oure kinge in deede? or shalte thou in dede haue dominion ouer vs? And they hated him yet the more, because of his dreames and of his wordes. And he dreamed yet another dreame and tolde it his brethren, saying: behold I haue had one dreame more: me thoght the sunne & the moone and .xi. starres made obeysaunce to me. And when he hadde tolde it vnto his father and his brethren, his father rebuked him, and sayde vnto him: what is this dreame whiche thou hast dreamed? shall I and thy mother, and thy brethren come to fall on the grounde before thee? And his brethren hated him, but his father noted the saying. His brethren also wente to kepe their fathers shepe in Sichem, and Israel sayd vnto Joseph: do not thy brethren keepe in Sichem? come, and I will sende thee to theym. He answered here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and bring me woorde agayne. And so he sente him out of the dale of Hebron, and he wente to Sichem. And a certayne man founde him, and beholde he was wandringe oute of his waye in the fielde, and the man asked him: what seekest thou? He answered: I seeke my brethren, tell me I prayee thee where they kepe shepe. And the man sayde, they are departed hence, for I heard them saye: lette vs go vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan. And when they sawe him afar off before he came at them, they toke councel agaynst him, for to slay him. For one sayde to another: Beholde this dreamer commeth: come now therefore and lette vs slaye him, and caste him into some pitte, and we will say, a wicked beaste hath deuoured him, and wee shall see what will come of his dreames. When Ruben heard that, he rid him oute of their handes, and sayde: we will not kill him. And Ruben sayde moreouer vnto them: shede not his blonde, but caste him into this pitte that is in the wildernesse, and laye no hande vppon him. (Thus he sayde.) Namelye, that he might rid him oute of their handes, and deliuer

Gen. 13b

him.

E him to his father agayne. And it happened that when Joseph was come vnto his brethren, they stripte him oute of his coate, his partye coloured coate that was vpon him, and they tooke him and caste him into an emptye pitte: wherein was no water. And they sate them downe to eate breade: And as they lift vp their eyen and looked about, there cam a compayne of Ismaelites from Gilead, and their camayles laden with spyserye, baume, and mirre, and were goinge downe to carye it into Egipte. And
F Juda sayde vnto his brethren, what auayleth it if we slay our brother, and keepe his blonde secrete? come on and
Acts.7.b let vs sell him to the Ismelites, and
Gen.45a lette not our handes be vpon him: for he is our brother and oure flesche: and his brethren were content. Then as the Madianites, marchaunte men passed by, they drewe and lift Joseph oute of the pitte, and solde him vnto the Ismaelites for xx. peces of siluer. And they broughte him into Egipte. And when Ruben came agayne vnto the pit and founde not Joseph there, he rent his clothes and wente againe vnto his brethren, sayinge: the ladde is not yonder, and whither shall I
G go? And they toke Josephs coate and killed a goate, and dipped the coate in the blaud: And they sente that partye coloured coate: and broughte it vnto their father, and sayde: This haue we founde: se whether it be thy sonnes coate or no. And he knewe it,
Gen.44f saying: it is my sonnes coat, a wicked beaste hath deuoured him: Joseph is rent in peces. And Jacob rente his clothes, and putte on sacke clothe about his laynes, and sorowed for his sonne a longe season. But all his sons and all his daughters rose vp to comfort him. Neuertheles he would not be comforted, but sayde: I will go downe into the graue vnto my sonne, mourninge. And thus his father wepte for him. And the Madianites
Gen.39a solde him in Egipte vnto Puti-
psa.109.f phar a Lorde of Pharaos, and his
Dep.10c chiefe sherverde.

C The xxxviii. Chapter.

IT chaunced at that time that Judas left downe from his brethren and gate him to a man called Hira of Odollam: and there he sawe the daughter of a man called Sua, a Ca- 1.Pa.2.a
nanite. And he tooke her, and went in to her. And she conceaued and bare a sonne, and called his name Er. And she conceaued againe, and bare a sonne and called him Onan. And shee conceaued agayne, and bare yet a sonne, whom she called Sela: and he was at Chesib when she bare him. And Judas gaue Er his eldest sonne, a wife, whose name was Thamar. And Er Judas eldest sonne was wicked in the sight of the Lorde, and the Lorde slewe him. And Judas sayde vnto Onan: go into thy brothers wife, and marye her, that thou mayest stirre vp sede vnto thy brother. And when Onan perceaued that the sede should not be his, therefore when he wente into his brothers wife, he spilled it on the grounde, and gaue not sede vnto his brother. And the thinge whiche he B
did displeased the Lorde: wherfore he slewe him also. Then sayde Judas to Thamar his daughter in lawe: remayne a widow at thy fathers house, till Sela my sonne bee growne: for he sayde: Lest peraduenture he dye also, as his brethren did. And Thamar went and dwelt in her fathers house. And in procesle of time, the daughter of Sua Judas wife dyed.
Then Judas when he had left mour- C
ning, went vnto his shepe sherers to Thimnath, he and his frende Hira of Odollam. And one told Thamar, saying: beholde, thy father in lawe goeth vp to Thimnath, to shere his shepe. And she put her widowes garments Gen.38a
of from her, and couered her with a 4.Re.13
cloke, and disguised her selfe: and sate her down in a common place which is by the hye wayes syde to Thimnath,

C.iiii. for

for becamse shee sawe that Sela was growne, and she was not geuen vnto him to wife. When Juda sawe her, D he thought it had beene an whore, because she had couered her face. And he turned to her vnto the waye, and said: come I pray thee, let me lie with thee, for hee knewe not that it was his daughter in lawe. And she answered: what wilt thou geue me for to ly with me? Then saide he: I wil send thee a kid from the flock. She sayde: Then geue me a pledge till thou sende it. He saide, what pledge shall I geue thee? She answered: thy signet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her, and lay by her, and she was with childe by him. And she gat her vp, and went and put her mantell from her, and put on her widowes rayment. And Judas sent the kid by his frende of Odollam, for to receaue his pledge agayne from the wines hande: But he founde her not. Then asked he the men of the same place saying: where is the whore that sat openly by the waye side? They answered: there was no whore here. He came therefore to Juda agayne, and sayde vnto him: I cannot finde her, and also the men of the place sayd, that there was no whore there. And Juda sayde: let her take it to her, least we be shamed. Beholde I sente the kid, and thou hast not founde her. And it came to passe that after. iii. monethes, one F told Juda, saying: Thamar thi daughter in law hath played the whore, and with playinge the whore is become great with childe. And Juda sayde: bring her forth, that she may be brent. And when they brought her forth, she sent to her father in lawe, saying: by the man vnto whom these thinges pertayne, am I with childe: And said also: looke whose are this seale, bracelet, and this staffe. And Juda knewe them and sayde, shee hath bene more righteous then I, because I gaue her not to Sela my sonne. And he laye G with her no more. It fortuned when time was come that she should be deliuered, behold there was two twins in her wombe. And it fortuned that when she trauayled, the one put out his hand, and the midwife tooke and bounde a red threde about it, saying: this is come out first. And it chaunced, that he plucked his hande backe agayne, and beholde his brother came oute. And she sayde: wherefore hast thou rent a rent vpon thee? and called his name Pharez. Afterwarde came out his brother that had the red threde aboute his hande, and his name was called Zarah.

¶ The. xxxix. Chapter.

IOseph was brought vnto Egipt A and Putiphar a Lorde of Pharao (and his chiefe seruaunde an Egiptian) boughte him of the Ismaelites, whiche had brought him thither. And God was with Joseph, & he became a luckie man, continuinge in the house of his master the Egiptian. And his master sawe that God was with him, and that God made all that he did to prosper in his hande. And Joseph founde grace in his masters sight, and serued him. And made him ruler of his house, and putte all that he hade in his hande. And it fortuned from the time that he had made him ruler of his house, and ouer all that he had, the Lorde blessed the E- Gen. 31. giptians house for Josephs sake: and the blessinge of the Lorde was vpon all that he had in the house, and in the fielde. And therefore he lefte all that he had in Josephes hande, and looked B vppon nothinge that was with him, saue onely on the breade which he did eate. And Joseph was a goodlye person, and a well fauored. And it fortu- 1. Re. 16 ned after this, that his masters wife cast her eyes vpon Joseph, and sayde: come lye with me. But he refused, and sayde to his masters wyfe: Beholde my master wotteth not what he hath in the house with me, and hath committed all that he hath to my hand. There is no man greater in the house then I, neyther hath he kepte anye thinge from me, but onelye thee, because

caule thou art his wife. Howe then can I do this greate wickednes, and sin against God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe
C nere her, or to be in her company. And it fortuned on a certayne conuenient day, that Joseph entred into the house to do his busines: and there was none of the housholde by, in the house.
And she caught him by the garmente, saying: come sleepe with me. And he lefte his garment in her hande and fled and got him out. And it chaunced when she saw that he had left his garment in her hande, and was fled out. (And she not regarded) she called vnto the men of her house, and told them, sayinge: See, he hath broughte in an Hebrewe vnto vs to do vs shame: for he cam into me, for to haue slept with me: and I began to crye with a loude voyce. And when he heard that I lift vp my voyce and cried, he left his garment with me, and fled away, and got him out. And she laid vp his garment by her: vntill her Lorde came home.
D And she tolde him with these wordes sayinge: This Hebrewe seruaunte whiche thou hast broughte vnto vs, came into me to doo me shame, but as soone as I lifte vp my voyce & cryed, he lefte his garmente with me, and fled oute. When his master (beinge to light of credence) heard these wordes of his wife, which she tolde him, saying: after this maner did thy seruaunte to me, he wayed wroth. And the master tooke Joseph and put him
Psa. 104 in + prison euen into the place where the kinges prisoners laye bounde, and there continued he in prison. But the Lord was with Joseph, and shewed him mercye, and gote him fauoure in the sight of the Lorde of the prison. And the keper of the prison committed to Josephs hande all the prisoners that were in the prison house. And whatsoeuer was done there, that did he. And the keper of the prison looked into nothing that was vnder his handes, seing that the Lorde was with him. For whatsoeuer he did, the Lorde made it to prosper.

¶ The. xl. Chapter.

AND it chaunced after this, A
that the butler of the king of Egipte, and his baker had offended their Lorde the King of Egipte. And Pharao was angry against his two officers: against the chiefe butler, and the chiefe baker: and put them in ward, in his chiefe stewardes house: euen in the prison & place where Joseph was bounde. And the chiefe stewarde gaue Joseph a charge with them, and he serued them. And they continued a season in ward. And they dreamed eyther of them in one nighte: both the butler and the baker of the kinge of Egipte, which were bounde in the prison house, eyther of them his dreame: & eche mans dreame of a sundry interpretation. When Joseph came in vnto them in the morning, and looked vpon them: beholde, B
they were sad. And he asked Pharaos officers that wer with him in his masters warde, sayinge: Wherefore looke ye so sadly to day? They answered him: we haue dreamed a dreame, and haue no manne to declare it. And Joseph sayde vnto them: Do not interpretinges belonge to God? tell me. And the chiefe butler tolde his dreame to Joseph, and sayd vnto him: In my dreame me thought, ther stode a vine before me, and in the vine were three braunches, and it was as though it budded, and her blossomes shote forth: and the grapes thereof waxed ripe. And I had Pharaos cup in my hande, and tooke of the grapes, and wronge them into Pharaos cup, and deliuered Pharaos cup in his hande. And Joseph sayde vnto him: this is the interpretation of it. The three C
braunches are three dayes: for within three dayes shall Pharao lifte vp thine head, and restore thee vnto thine office agayne: and thou shalte deliuer Pharaos cuppe into his hande, after the olde maner, wherein thou waste wont to giue him drinke. But if

thou thinke on me with them, when thou art in good ease, shewe mercy (I praye thee) vnto me: and make mention of me, to Pharao, and bring me out of this house. For I was stolen out of the land of the Hebrewes, and here also haue I done nothing at al, wherfore they should haue put me into this dongeon. When the chiefe baker sawe that the interpretation was good, he sayde vnto Joseph: me thought also in my dreame, that I had three wicker
D baskettes on my head. And in the vppermost basket, there was of all maner bake meates, for Pharao. And the birdes did eate them out of the basket that was vpon my head. And Joseph answered and sayde: this is the interpretation therof. The three baskettes are three dayes, for this day three dayes shall Pharao take thy heade frō thee, and shall hang thee on a tree, and the birdes shall eate the flesh from thee. And it came to passe the third,
Mat. 14. day which was Pharaos birth daye that he made a feaste vnto all his seruauntes. And he lifted vp the head of the chiefe butler, and of the chefe baker amonge his seruauntes. And he restored the chife butler vnto his butlershyp agayne: whiche also reached the cup into Pharaos hande: but he hanged the chiefe baker: euen as Joseph had interpreted vnto them. Neyther did the chiefe butler remēber Joseph, but forgat him.

The. xli. Chapter.

A ND it fortuned after twoo yeares that Pharao dreamed and beholde, he stoode by a riuers side, and there came out of the riuer seuen goodlye kyne and fat fleshed, and fedde in a medowe: and seuen other kine came vppe after them out of the riuer, euill fauoured, and leane fleshed, and stode by the other kyne vppon the brinke of the riuer. And the euill fauoured and leane fleshed kyne did eate vp the well fauoured and fatte kine: and Pharao awoke. And he slept againe, and dreamed the seconde time. And behold, seuen eares of corne growe vppon one stalke, ranke and goodlye: and agaīne seuen thinne eares blasted with the east winde, sprange vp after them: the seuen thinne eares deuoured the seuen rancke and full eares: and Pharao awaked: and see, it was a dreame.
And when the morning came, his spirite was troubled. And he sente and B
called for all the Southsayers of Egipt, and all the wise menne thereof, and Pharao tolde them his dreame: but ther was none of them that could interprete it vnto Pharao. Then spake the chiefe butler vnto Pharao, saying: I do remember my faultes this daye. Pharao being angrye with his seruauntes, put me warde, in the chiefe stewardes house, both me, & the chiefe baker. And we dreamed both of vs in one night, and eche mannes dreame of sundry interpretation. And ther was with vs a ponge manne, an Hebrewe borne, seruaunt vnto the chiefe Steward: To whom when we told them he declared our dreames to vs accordig to eyther of our dreamen. And as he declared them vnto vs, euen so it came to passe. For he restored me to mine office agayne, and hanged him. Pharao sent therefore, and called Joseph: and they brought him hastely out of Psa. 104
a prison. And he shaued himselfe, and changed his rayment, and came into Pharao. And Pharao sayde vnto Joseph: C
I haue seene a dreame, and no man can interprete it, and I haue heard saye of thee, that as soone as thou hearest a dreame, thou canst interpretare it. Joseph answered Pharao, saying: Not I, but God shall geue Pharao an answere of peace. And Pharao said vnto Joseph: In my dreame me thought I stode by a riuers side, and ther came out of the riuer seuen fat fleshed, and well fauored kyne, and fed in the medowe. And then seuen other kyne came vppe after them, poore and verye euill fauouredde, and leane fleshedde: suche as I neuer sawe in all this lande of Egipte, they were so euill fauoured. And the seuen leane and euill fauoured kyne did eate vp the first seuen fatte kyne. And when

they

they had eaten them vp, a man coulde not perceaue that they had eaten them but they were still as euill fauoyed as they were at the beginning: and I awoke. And I sawe agayne in my dreame, and beheld seuen eares spryng out of one stalke, full and fayre: and seuen other eares againe withered thin and blasted with the eastwind, spryng vp after them: and the thin eares deuoured the seuen good eares. And I haue tolde it vnto the sothesayers, but there was no man that coulde tell what it meaneth. And Joseph answered Pharao: both Pharaos dreames are one, and GOD hath shewed Pharao what he is about to doo. The seuen good kine, are seuen yeres: and the seuen good eares, are seuen good yeres also, and it is but one
D dreame. Likewise, the seuen thinne and euill fauoyed kyne that came out after them are seuen yeres: and the seuen emptie and blasted eares, shalbe seuen yeres of hunger. This which I haue saide vnto Pharao is it that God is about to do: and sheweth it vnto Pharao. Behold there come seuen yere of great plenteousnes throughe oute all the lande of Egipte.

And agayne there shall aryse after them, seuen yeres of hunger. And also the plenteousnesse shalbe forgotten in the land of Egipte, And the hunger shall consume the lande: neyther shall the plenteousnes be knowen in the lande, by reason of that hunger that shal come after, for it shalbe exceeding great. And as concerning that the dreame was doubled vnto Pharao the second time, beholde the thing is certayncly prepared of GOD, and GOD will shortelye bringe it to passe. Nowe therfore, let Pharao, prouyde for a manne of vnderstandinge and wysedome, and sette him ouer the lande of Egipte. And lette Pharao doo this also, that he make officers ouer the lande, and take vppe the fyfthe parte of the lande, of Egipte, in the seuen plenteous yeares, and let them gather all the foode of these good yeres that come, and lay vp corne vnder the hande of Pharao, that there may be foode in the Cities, and there let them kepe it: that there maye be founde in store in the lande, agaynst the seuen yeares of hunger, whiche shall come in the lande of E
G gipte: that the lande perishe not throwe hunger. And the saying pleased Pharao and all his seruauntes. Then sayd Pharao vnto his seruantes: where shall we fynde such a man as this is, in whome is the spirite of GOD? And Pharao sayde vnto Joseph: for as muche as GOD hath shewed thee all this, there is no man of vnderstandinge or of wysedome like vnto thee. Thou therefore shalte be ouer my house, and accor- Psa. 104
dinge to thy worde, shall all my peo- acter. 7. b
ple be ruled, onely in the kinges seate 1. mac. 2. f
wyll I be above thee. And Pharao Dan. 2. g
sayde agayne vnto Joseph: beholde, I haue set thee ouer the lande of Egipte. And he toke of his ringe from his hande, and put it vpon Josephes hande, and araped him in clothe of rayues, and put a goldenne chayne aboute his necke, and sette him vppon the best charette that he hadde, sitte one. And they cryed before him: bowe the knee: And Pharao made him ruler ouer all the land of Egipt.
F And Pharao sayde vnto Joseph: I am Pharao, without thee shall no man lifte vp his hande or foote in all the lande of Egipte. And hee called Josephes name Zaphnath Paena. And he gaue him to wife Aseneth the daughter of Putiphar, priest of On. Then went Joseph abroade in the lande of Egipte. And he was thirtye yeare olde when he stode before Pharao Kinge of Egipte. And Joseph departing from the presence of Pharao, went through out all the lande of Egipte. And in the seuen plenteous yeres they made sheues, and gathered vp all the foode of the seuen plenteous yeares, whiche were in the lande of Egipte, and layed vppe the same in the Cities. The foode of the fieldes that grewe rounde aboute euery Cite, layde he vppe in the same.

And

And Joleph layde vp Cozne in ſtoze, ryke vnto the ſande of the ſea, in multitude onte of meaſure, vntill he ieſte numbzing: Foz it was without number. And vnto Joleph were bozne two ſonnes (before the peres of hunger came) whiche Aſnath the daughter of Putiphar Pziefte of On, bare vnto him: And Joleph called ẏ name
Gen.46.c of the firſte ſonne Manaſſe, foz God (ſayd he) hath made me forget all my labeure and all my fathers houſhold. The name of the ſeconde called he Ephraim: foz God (ſaide he) hath cauſed me to growe in the lande of my trouble. And when the ſeuen peres of plen teouſnes that was in the lande of Egipt were ended, then came the ſeuen
Acts.7.b peres of dearth accozding as Joleph had ſayde. And the dearth was in all landes: but in all the lande of Egipte was there yet foode. And when the lande of Egipte alſo beganne to hunger, the people cried to Pharao foz bzeade. And Pharao ſayde vnto all the Egiptians, go vnto Joleph, and what he ſayeth to you, that doo. And the dearth was thzoughoute all the lande. And Joleph opened all that was in the Cities, and ſolde vnto the Egiptians: Foz the hunger waxed ſoze in the lande of Egipte. And all countreys came to Egipte to Joleph foz to bye cozne: becauſe that the hunger was ſo ſoze in all landes.

¶ The.xlij. Chapter.

A AND Jacob ſeeinge that there was cozne in Egipte, ſayde vnto his ſons: why gape ye one vpon another? And he ſayde: Behold, I haue heard that there is cozne in Egipte. Get you downe thither
Acts.7.b and bye vs cozne from thence, that we maye liue and not dye. So went Joſephs ten bzethzen downe to bie cozne of the Egiptians. But Ben Jamin Joſephs brother wolde not Jacob ſende with his other bzethzen, foz he ſaid: leſt ſome miſfoztune happen him. And the ſonnes of Iſrael came to bye cozne among other that came: foz there
B ſwas dearth in the lande of Canaan. And Joleph was gouernoure in the lande, and ſolde to all the people of the land. And his bzethzen came, and fell flat on the grounde before him. When Joleph ſawe his bzethzen, he knewe them: and made him ſelf ſtraunge vnto them and ſpake roughly vnto them ſaying: Whēce come ye? They anſwered: out of the lande of Canaan to bye vitayle. And Joleph knewe his bzethzen, but they knewe not him. And
Gen.37.c Joleph remembzed his dreames whiche he dreamed of them, and ſaid vnto them: ye are ſpyes, and to ſee wher the land is weake, is youre comming. And they ſayde vnto him: naye my Lozde. but to bye vitayle, thy ſeruauntes are come. We are all one mannes ſonnes, and meane truely, and thy ſeruauntes are no ſpyes. And he ſayde vnto them agayne: nay, but euen to ſee where the lande is weake, is youre commynge. And they ſayde: we thy ſeruauntes are .xii. bzethzen, the ſons of one man
C in the lande of Canaan. And beholde the yongeſt is this daye with our father, and one, no man woteth wher he is. And Joleph ſayde vnto them that is it that I ſpake vnto you, ſaying: ye are ſpyes. Hereby ye ſhalbe proued. By the life of Pharao, ye ſhall not go hence, excepte youre youngeſt bzother come hither. Sende onte one of you whiche maye fette youre bzother, and ye ſhalbe kept in pziſon, that your wozdes may be proued, whether there be anye trueth in you: oz elſes by the lyfe of Pharao, ye are but ſpyes. And he put them in warde thze dayes. And Joleph ſayde vnto theym the thirde daye: This doo and liue, foz I feare God. If ye meane no hurte, lette one of youre bzethzenne be bounde in the houſe of youre pziſon, and go ye and
D bzing the neceſſarye foode vnto your houſholdes: but bzinge your youngeſt bzother vnto mee: that your wozdes maye bee tryed, and that ye dye not. And they did ſo. And one ſayd to another: we haue bereiye ſinned againſt oure bzother, in that we ſawe the anguiſh of his ſoul whē he beſought vs,

and

and we would not here him: and therfore is this trouble come vppon vs.
And Ruben answered them, saying:
Ge. 37.b saide I not vnto you that ye shoulde not • sin against the lad: and ye would not heare: And see his bloud is required. They were not aware that Joseph vnderstode them, for he spake vn-
G to them by an interpreter. And he tur-
Gen. 43. ned from them and wept: and turned
and. 45.a to them againe, and commened with them: and toke out Simeon from among them, & bound him before their eyes, and Joseph commaunded to fill theyr sackes with corne, and to put euery mans money in his sacke, and to geue them vitaile to spend by the way And this did he vnto them: And they laded their asses with the corne and departed thence. And as one of them opened his sacke, for to geue his asse prouender in the Inne, he spyed his money: for it was in his sackes mouth And he sayd vnto his brethren: my money is restored me againe: For lo, it is euen in my sacke. And their hert fayled them: and they were astonied, and sayde one to another: Why hath God dealt thus with vs? And they came vn-
F to Jacob their father, vnto the lande of Canaan, and tolde him all that had happened them, saying: The man euē the Lorde of the lande spake roughly to vs, and toke vs for spies of the countrey. And we sayd vnto him: we meane truely and are no spies. We be twelue brethren, and sonnes of our father: one is away, and the yongest is this daye with our father in the land of Chanaan. And the Lord of the countrey saide agayne vnto vs: herebi shall I know yf ye meane truely, leaue one of your brethren here with me, and take foode necessarie for your houshoulders, and get you away, and bring your yongest brother vnto me, that I maye know that ye are no spies, but meane truely: So will I deliuer you your brother, and ye shall occupy in the land. And it fortuned as they emptied theyr sackes behold, euery mans bundel of money,
G was in his sack. And when both they and they father sawe the bundells of money they were afrayde. And Jacob their father said vnto them. Ye haue ye robbed of my children: Joseph is away, and Simeon is awaye, and ye take Ben Jamin awaye. All these thinges are against me. Ruben sayde vnto his father: Slea my two sonnes yf I bring him not to thee again. Deliuer him to my hande, and I will bringe him to thee agayne. And he sayde: my sonne shall not go downe with you. For his brother is dead and he is left alone. If some misfortune happen vnto him by the waye which ye go, ye shall • bringe my graye heade Gen. 44.
with sorowe vnto the graue.

¶ The .xliii. Chapter

AND the dearth was greate in F
the lande. And it fortuned when they had eaten vp the corne whiche they brought out of the lande of Egipt, their father sayd vnto them: go agayne and bye vs a litle foode. Juda answered him, and sayd: the man did testifie vnto vs, say-
ing: • loke that ye see not my face ex- Gen. 42.
cept your brother be w you. If thou wilte sende our brother with vs, we will go downe, and bye the foode: But yf thou wylt not send him, we will not go downe: for the man sayde vnto vs: loke that ye see not my face, ex-
cept your brother be with you. And Israell sayde: wherefore delte ye so cruelly with me, as to tell the manne that ye had yet a brother? They answered: The man asked vs strayghtlye of our kynred, saying: is your father yet alyue? haue ye not yet another brother? and we tolde him accor-
dinge to these woordes. Coulde we knowe that he would say: bring your brother downe with you. Then sayd Juda vnto Israell his father: Sende the lad with me, that we maye ryse and go, and that we may liue and not dye: both we, and thou, and also our children. I will be suertie for him, of my handes shalte thou require him.
If I bringe him not to thee agayne, and set him before thyne eyes, then Ge. 44.a
let me beare the blame for euer: For

lye except we had made this tarying: by this, we had bene there twise, and come agayne. And their father Israell sayde vnto them: If it must nedes be so nowe: then do thus. Take of the best fruites of the lande in youre besselles, and bringe the man a present, a curtesie of bawme, and a curtesie of honey, spices, and mirre, nuttes, and almondes. And take double money in your hande: and the money that was brought agayne in your sackes, take it agayne with you, least peraduenture it was some ouerlighte. Take also your brother with you, and arise, and go againe to the man: & God almighty geue you mercye in the sight of the man, that he maye deliuer you youre other brother, and this Ben Jamin: And I shalbe robbed of my childe, as I haue bene. Thus toke they the presente, and twise so muche more money in their hand, with Ben Jamin, and rose vp, went downe to Egipte, and stoode before Joseph. When Joseph sawe Ben Jamin with them, he said to the ruler of his house: bringe these men home, and slay and make redy, for these men shall dyne with me at none. And the man did as Joseph bad: and brought them vnto Josephes house. When the men were brought into Josephs house, they were afrayde, & said because of the money that came in our sackes mouthes, at the firste time, are we broght in, that he may picke a quarell with vs, and to laye somethyng to oure charge, and to bringe vs in bondage, and our asses also. Therfore came they to the man that was the ruler ouer Josephes house, and communed with him at the doze of the house, and sayde: Oh Sir, we came downe hither at the first tyme to bye foode: and as we came to an Inne, it happened that we opened oure sackes: and beholde, euerye mannes money was in his sacke with full wepghte: and we haue brought it agayne in our hand, and other money haue we brought also in oure handes, to bye foode: but we cannot tell who put our money in our sackes. And he sayde: peace be vnto you, feare not: youre GOD and the GOD of youre father, hath geuen you that treasure in youre sackes, I had youre money. And he brought Simeon oute to them, and the man ledde them in into Josephs house, and gaue them water to washe their feete, and gaue their asses prouender: And they made ready their present agaynst Joseph came at noone, for they heard saye that they should eate bread there. When Joseph came home, they brought the present into the house to him whiche was in their handes, and fell flatte on the ground before him. And he welcomed them curteously, sayinge: is youre father that olde manne whiche ye tolde me of, in good healthe? and is he yet alyue? they answered: thy seruaunt our father is in good health, and is yet alyue. And they bowed downe their heades and made obeysaunce. And he lyftinge vp his eyes, beheld his brother Benismin, his mothers sonne, and sayde: • is this youre ponger brother of whom ye sayde vnto me? And he sayde: God be merciful vnto thee my sonne. And Joseph made hast (for his heart did melt vpon his brother) and sought wher to wepe, and entred into his chamber, and wepte there. And he washed his face, and came out, and refrayned him selfe, and sayde: set bread on the table. And they prepared for him by himselfe and for them, by them selues, & for the Egiptians which did eate with him, by them selues: because the Egiptians may not eate bread with the Hebrues, for that is an abhomination vnto the Egiptians. And they satte before him: the eldest accordinge vnto the age, and the yongest accordinge vnto his youth: and the men merueyled amonge them selues. And they brought rewardes vnto them from before him: but Ben Jamins parte was fyue times soo muche as any of theyrs. And they dranking were dronke with him.

Gen. 11.

Gen. 42.

Gen. 42. and. 45.

(•)

The

The. xliii. Chapter.

3 And he commaunded the ruler of his house saying: fyll the mens sackes with foode, as much as they can carye, and put euery mans money in his sacke mouth, and put my syluer cup in the sacks mouth of the yongest, and his corne money also. And he did according to the word that Joseph had layd. And in the morning assone as it was light, the men were let go, they and their asses. And when they were out of the citie, and not yet farre away, Joseph layd vnto the ruler of his house: vp and followe after the men, and when thou doest ouertake them, thou shalt say vnto them: wherefore haue ye rewarded euill for good? is not that the cup in the which my Lorde drinketh, and for the whiche he prophecyeth? ye haue euill done that ye haue done.

13 And when he ouertoke them, he said the same wordes vnto them. And they answered him: wherfore sayth my Lorde suche wordes? God forbyd that thy seruauntes should do so: beholde, the money which we founde in our sackes mouthes, we broughte agayne to thee out of the lande of Canaan: howe then should we steale out of thy Lordes house eyther siluer or golde? with whomsoeuer of thy seruauntes it be founde, let him dye, and we also will be my Lordes bondmen. And he sayde: nowe also let it be according vnto your wordes, he with whom it is found, shalbe my seruaunt and ye shalbe harmelesse. And at once euery manne toobe downe his sacke to the grounde, and euery man opened his sacke. And he searched, and beganne at the elder, and lefte at the youngest: And the cuppe was found in Ben Jamins sacke. Then they rente their clothes, and laded euerye manne his asse, and wente agayne vnto the citie. And Juda and his brethren came to Josephes house, for he was yet there: and they fell before him on the grounde. And Joseph sayde vnto them: what dede is this which ye haue done? wote ye not that such a man as I can prophesye? Then sayde Juda: what shall we saye vnto my Lorde? what shall we speake, or what excuse can we make? God hath founde out the wickednes of thy seruauntes. Beholde both we and he with whom the cup is found, are my Lordes seruauntes. And he answered: God forbyd that I should do soo, but the man with whom the cuppe is found, he shalbe my seruaunt. And go ye in peace vnto your father. Then Juda wente vnto him, and sayde: Oh my Lorde, let thy seruaunt speake a worde in my Lordes eares, and be not wroth with thy seruaunt, for thou art euen as Pharao. My Lord asked his seruaunt saying: haue ye a father or a brother? And we answered my Lorde: we haue a father that is olde, and a younge lad whiche he begat in his age, and the brother of the sayde lad is deade, and he is all that is lefte of that mother: and his father loueth him. And thou saydest vnto thy seruauntes: bringe him vnto me, that I maye set myne eye vpon him. And we answered my Lord, that the ladde could not goo from his father, for yf he should leaue his father he were but deade. Then saydest thou vnto thy seruauntes: except your yongest brother come with you, ye shall see my face no more. And when we came vnto thy seruaunt our father, we shewed him what my lord hadde sayde: And our father sayde vnto vs: goo agayne, and bye vs a litle foode. And we answered: we can not go downe: Neuertheles yf our youngest brother goo with vs, then will we go downe, for we may not see the mans face, except our yongest brother be with vs. And thy seruaunt our father sayde vnto vs: ye knowe that my wyfe bare me two sonnes. And the one went out from me, and I sayde: of a suretie he is torne in peeces, and I sawe him not sence. And ye take this also from me. If soanne myshoytune happen vnto him, ye shall bryng my

Gen. 37.

Gen. 42.

Gen. 43.

Gen. 37.

Gen. 42.

graye head in sorowe vnto the graue.
Nowe therfore, when I come to thy
seruaunt my father, and the lad be not
with vs (seing that his life hangeth
by the laddes life) then shal it come to
passe, that as soone as he seeth that the
lad is not come, he will dye. So shall
Gen. 42. we thy seruauntes • bringe the graye
head of thy seruaunt our father with
sorowe vnto the graue. For I thy ser-
uaunt became suertie for the lad be-
Gen. 43. fore my father, and sayde: • If I bring
him not vnto thee again, I will beare
the blame vnto my father all my life
long. Nowe therefore let me thy ser-
uaunte bide here for the lad, and be my
Lordes bondeman: and let the lad go
vp with his brethren. For howe can
I go vp to my father, if the lad be not
with me? vnlesse I wolde see the
wretchednesse that shall come on my
father.

¶ The .xlv. Chapter.

A IOseph could no longer refrain be-
fore all them that stode by him, wher-
fore he cried: bringe forth all the
men from me. And there remayned
no man with him while Joseph
vttered him selfe vnto his brethren.
Gen. 42. And he • wept aloude, so that the E-
and. 43. g giptians, and the house of Pharao
heard it. And Joseph sayde vnto his
brethren: I am Joseph, doeth my
father yet liue. And his brethren could
not answere him they were so abashed
at his presence. And Joseph said vnto
his brethren: come nere to me, and thei
Acts. 7. b came nere. And he sayde: • I am Jo-
Ge. 37. d seph your brother • whom ye solde in-
B to Egipt. Nowe therfore be not gre-
ued therwith, neither let it seme a cru-
ell thing in your eyes, that ye sold me
hither: For God did sende me before
you to saue life. • For this is the se-
Gen. 50. cond yere of derth in the land, and fiue
mo are behinde: in which there shall
neyther be earing nor haruest. Where-
fore, God sent me before you to make
prouision, that ye might continue in
the earth, and to saue your liues by a
great deliueraunce. So nowe it was
not you that sent me hither, but God:
which hath made me a father vnto
Pharao, and Lorde of all his house,
and ruler throughout all the lande of
Egipt. Haste you, and go vp to my fa-
ther and tel him. This saith thy sonne C
Joseph: God hath made me Lorde of
all Egipte: Come downe therefore
vnto me, tarye not. And thou shalte
dwell in the lande of Gosen, & bide by
me, thou and thy children, and thy chil
drens children: thy shepe and thy beastes
and all that thou hast. And there will
I make prouision for thee, for yet re-
mayne yet fiue yeares of derth: least
thou and thy housholde and all that
thou hast come to pouertie. And be-
holde, your eyes do see, and the eyes
also of my brother Ben Jamin, that
mine owne mouth speaketh to you.
Therefore tell my father of all my ho-
noure in Egipt, and of al that ye haue
sene: and make haste and bring my fa-
ther hither. And he fell on his bro- D
ther Ben Jamins necke and wepte,
and Ben Jamin wept on his necke.
Moreouer he kissed all his brethren
and wepte vppon them. And after
that, his brethren talked with him:
and the tydinges came vnto Pharaos
house, so that they sayde: Josephes
brethren are come, and it pleased Pha-
rao well, and all his seruauntes. And
Pharao spake vnto Joseph: saye vn-
to thy brethren, this do ye: lade your E
beastes, and gette you hence vnto the
lande of Canaan: Take youre father,
and your householdes and come vn-
to me, and I will geue you the good
of the lande of Egipte, and ye shall
eate of the fatte of the lande: And
thou also shalte commaunde them.
This doo ye: take Charettes with
you out of the lande of Egipte, for
youre children and for your wiues:
and bringe your father, and come. F
Also regarde not youre stuffe, for the
good of al the land of Egipt is yours.
And the children of Israell dide
euen soo: and Joseph gaue them cha-
rettes accordinge to the commaun-
demente of Pharao: and gaue them
vittayle also to spende by the weye.

And

And he gaue vnto eche of them change of rayment: but vnto Ben Jamin he gaue three hundred peces of syluer and fyue chaunge of rayment. And vnto his father he sent after the same manner ten asses laden with good oute of Egipte, and ten shee asses laden with corne, breade and meate: for his father by the waye: So sente he his brethren awaye two and two. And he sayde vnto them: See that ye fall not oute by the waye. They departed therefore from Egipt, and came into the land of Canaan vnto Jacob their father, & tolde him, sayinge: Joseph is yet aliue, and is gouernoure ouer all the lande of Egipte. And Jacobs heart watered, for he beleeued them not. And they tolde him all the wordes of Joseph, whiche he had sayde vnto them. And when he sawe the charettes, whiche Joseph had sent to carry him, the spirite of Jacob their father reuyued. And Israell sayde: I haue ynoughe, that Joseph my sonne is yet aliue: I will go and see him ere that I dye.

¶ The .xlvi. Chapter.

ISrael tooke his iourney with all that he had, and came vnto Beer Seba, and offered offeringes vnto the God of his father Isaac. And God spake vnto Israell in a vision by night, sayinge: Jacob Jacob. And he answered: here am I. And he sayd: I am God the God of thy father, feare not to go down into Egipt. For I will there make of thee a great people: I will go downe with thee into Egipte, and I will also bringe thee againe, and Joseph shall put his hande vppon thyne eyes. And Jacob rose vppe from Beer Seba. And the sonnes of Israell caried Jacob their father and their children, and their wiues in the charettes whiche Pharao had sent to carye him. And they tooke their cattell, and the goodes whiche they had gotten in the land of Canaan, and came into Egipte, both Jacob and all his seede with him: his sonnes, and his sonnes sonnes with him: his daughters, and his sonnes daughters, and all his seede brought he with him into Egipte. ¶ These are the names of the children of Israell, whiche came into Egipte, both Jacob and his sonnes: Ruben, Jacobs Exo.1.a. first sonne. The children of Ruben: and.6.c Henoch, and Pallu, Hezron & Charmi. The children of Simeon: Jemuell, Jamin, Ohad, Jachin, & Zohar, and Saul the sonne of a Cananitishe woman. The children of Leui, Gerson, Kahath and Merari. The children of Juda: Er and Onan, Sela, and Pharez, and Serah: But Er and Onan dyed in the lande of Chanaan. The children of Pharez also were Hezron, and Hamul. The children of Issachar: Tola, Phua, Job, and Simron. The children of Zabulon, Sered, Elon, and Jahelel. These bee the children of Lea, whiche shee bare vnto Jacob, in Mesopotamia, with the daughter of Dina: All the soules of his sonnes and daughters, make thirtye and three. The children of Gad, Ziphion, and Haggy, Suni, and Ezbon, Eri, and Arodi, and Areli. The children of Aser: Jemna, and Jesua, Jesui, and Bria, and Serah, their sister. And the children of Bria: Heber and Malchiell. These are the children of Silpha, whom Laban gaue to Lea his daughter: And these shee bare vnto Jacob, euen xvi. soules. The children of Rahell Jacobs wife: Joseph, and Ben Jamin. And vnto Joseph in the lande of Egipte were borne: Manasses, and Ephraim, whiche Asnath, the daughter of Putiphar priest of On bare vnto him. The chil- 1 Pa.7.b dren of Ben Jamin, Bela, Becher, Asbell, Gera, Naeman, Ehi, and Ros Mupim, Hupim, and Ard. These are the children of Rahell, whiche shee bare vnto Jacob. xiiii. soules all together. The children of Dan, Husim. The children of Nepthali: Jahaleel, Guni, Jezer, and Sillem. These are the sonnes of Bilha whiche Laban gaue vnto Rahell

his daughter, and she bare these vnto Jacob, altogether .vii. soules. And so
Deut. 10 the soules that came with Jacob into Egipte (whiche came oute of his loynes (beside Jacobs sonnes wiues) were altogether .lxvi. soules: And the sonnes of Joseph (whiche were borne him in Egipt) were two soules: So that all the soules of the house of Jacob (whiche came into Egipte) are .lxx. And he sente Jude before him vnto Joseph, to directe his face vnto Gosen, and they came into the lande of Gosen: And Joseph made redye his charette, and wente vppe to meete Israell his father vnto Gosen, and presented him selfe vnto him, and fell on his necke, and wepte vpon his necke a good while. And Israell sayde vnto Joseph: Nowe am I content to dye, in so muche as I haue seene thee, and because thou arte yet aliue. And Joseph sayde vnto his brethren, and vnto his fathers house: I will goe vp, and shewe Pharao, and tell him: My brethren and my fathers house (whiche were in the lande of Canaan are come vnto me, and they are shepeherders (for they were menne of cattell) and they haue brought their shepe & their oxen, and all that they haue. And if it chaunce that Pharao call you, and alke you, (what your occupation is, ye shal answere, thy seruauntes haue been men occupyed about cattel, from our childhoode vnto this time (we and oure fathers), that yee maye dwell in the lande of Gosen. For euery shepe keeper is abhomination vnto the Egiptians.

The .xlvii. Chapter.

Joseph came therefore and tolde Pharao, and sayde: my father and my brethren, their shepe and their oxen, and all that they haue, are come oute of the land of Canaan: and beholde, they are in the lande of Gosen. And Joseph toke of the hinmost of his brethren: euen fiue menne, and presented them vnto Pharao.

And Pharao sayde vnto his brethren: what is your occupation? And they answered Pharao: shepeherders are thy seruants, both we and also oure fathers. They sayde moreouer vnto Pharao: for to sogeourne in the lande are we come, for thy seruauntes haue not pasture for their shepe, so sore is the famishment in the lande of Canaan. Nowe therefore let thy seruauntes dwell in the lande of Gosen. And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto thee. The lande of Egipte is before thee: In the best place of the lande make both thy father and thy brethren dwell, euen in the lande of Gosen let them dwell: Moreouer, yf thou knowe any man of actiuitie among them, make them rulers ouer my cattel. And Joseph brought in Jacob his father, and set him before Pharao. And Jacob blessed Pharao. And Pharao sayde vnto Jacob: howe old art thou? And Jacob sayd vnto Pharao: the dayes of my pilgrimage are an hundreth and thirtye yeres. Few and euill haue the dayes of my life been, and haue not attoined vnto the yeares of the life of my fathers, in the dayes of their pilgrimages. And Jacob blessed Pharao, and went oute from him. And Joseph prepared dwellinges for his father, and his brethrenne, and gaue them possessions in the lande of Egipte, in the beste of the lande: euen in the lande of Ramesses, as Pharao hadde commaunded. And Joseph made prouision for his father, his brethrenne, and all his fathers housholde with breade, euen as yonge childrenne are fed. There was no breade in all the lande, for the dearthe was exceedinge sore: so that the lande of Egipte, and the lande of Canaan, were famished by the reason of the greate dearthe. And Joseph brought together all the money that was found in the land of Egipt and of Canaã, for the corn which they bought: and he layd by the money in Pharaos house. Whē money failed in the lande of Egipt and of Canaan,

all

all the Egyptians came vnto Ioseph and sayde: geue vs breed, wherefore suffereth thou vs to dye before thee when our money is spente? Then sayde Ioseph: bring your cattell, and I will geue you for your cattell, if ye bee without money. And they brought their cattell vnto Ioseph: And Ioseph gaue them breade for horses and sheepe and oxen, and asses, and fedde them with breade for their cattell that yere. Whē when that yere was ended, they came vnto him the next yere, and sayde vnto him, we will not hyde it from my Lorde howe that our money is spente, my Lorde also hadde oure cattell and beastes, neyther is there oughte lefte in the syghte of my Lorde, but euen our bodyes and our landes. Wherefore let vs not thou vs dye before thine eyes, and the land to go to nought. Bye vs and our landes for breed, and both we and our landes will be bound to Pharao. Only geue vs sede, that we may lyue and not dye, and that the lande goe not to waste. And so Ioseph bought all the lande of Egipte for Pharao. For the Egyptians solde euery manne his land because the derth was sore vpon them, & so the land became Pharaos. And he appointed the people vnto them cities, from one syde of Egipt vnto the other: onely the land of the Priestes bought he not. For the Priestes had an ordinaunce of Pharao, that they shoulde eate that whiche was appointed vnto them: which Pharao hadde geuen them, wherefore they solde not their landes. Then Ioseph sayde vnto the folke: Beholde, I haue bought you this daye, and your lande for Pharao. Take there breed, and sede, and sowe land. And of the encrease, ye shall geue the fyfte part vnto Pharao, and foure partes shall be your owne, for the sede of the field and for you, and them of your households, and for youre children to eate. And they answered: Thou hast saued our liues. Lette vs fynde grace in the syghte of my Lorde, and wee will be Pharaos seruauntes. And Ioseph made it a lawe ouer the lande of Egipte vnto this daye, that Pharao should haue the fyfte part, except the land of the Priestes onely, which was not Pharaos. And Israell dwelt in Egipt: euen in the countrey of Gosen. And they had their possessions therin, and grewe and multiplyed exceedingly. Moreouer Iacob lyued in the lād of Egipt xvii. yeres, so y the whole age of Iacob was an hundred and xlvii. yere. When the tyme drewe nye, that Israell muste dye, he sent for his sonne Ioseph, and sayde vnto him: If I haue founde grace in thy sight, Oh put thy hande vnder my thigh, and deale mercifully and truely with me, that thou burye mee not in Egipte, but I will lye with my fathers, and thou shalte carye me out of Egipte, and burye me in their buriall. And he answered: I will do as thou haste sayde. And he sayde: Sweare vnto me, and he sware vnto him. And Israell worshipped toward the beds head.

The. xlviii. Chapter.

After these deedes it happened, that a messenger sayd vnto Ioseph: thy father is sicke. And he toke with him his two sonnes, Manasses and Ephraim. Then was it saide vnto Iacob: beholde thy sonne Ioseph commeth vnto thee. And Israell toke his strength vnto him, and satte vpon the bed, and Iacob sayde vnto Ioseph: GOD almightie appeared vnto me at Luz in the land of Canaan, and blessed me, and said vnto me: beholde, I will make thee grow, and will multiply thee, and will make a great number of people of thee: and will geue this lande vnto thy sede after thee, vnto an euerlastinge possession. And nowe thy two sonnes Manasses and Ephraim, whiche were borne vnto thee in the lande of Egipt, before I came to thee into Egipte, are myne: euen as Ruben and Simeon are myne. And the children whiche thou hast gotten after them shall be thyne owne, and shall be called after the names of their

brethren in their inheritaunce. And
B when I came from Mesopotamia,
Ge.35.c. Rachel dyed vppon my hande in the
lande of Canaan by the waye: when
there was but a fielde breadth to come
vnto Ephrath. And I buried her ther
in the waye to Ephrath. The same is
Bethlehem. And Israell beheld Ia-
sephs sonnes and sayde: what are these?
Joseph sayd vnto his father, they are
my sonnes which God hath geuen me
here. And he sayd: oh bring them to
me, and let me bielle them. And the
eyes of Israel were dym for age, soo
that he could not wel see. And he brou
C ght them to him, and he kissed them,
and embraced them. And Israell saide
vnto Joseph: I had not thought to
haue seene thy face, and yet lo, GOD
hath shewed me and also thy seede.
And Joseph toke them awaye frō his
lappe, and worshipped on the ground
before him. Then toke Joseph them
both: Ephraim with his right hande
toward Israels left hand, and Ma-
nasses with his left hand toward Isra-
els right hande, and brought them
vnto him. And Israell stretched out
his right hand, and layde it vpon E-
phraims head, whiche was the yon-
ger, and his left hand vppon Manas-
ses head, guiding his handes wisely,
for Manasses was the elder. And he
bielled Joseph and sayde: God before
whom my fathers Abraham and Isa-
hac did walke, God which hath fed
me al my life long vnto this day, and
the aungell which hath deliuered me
from all euill, bielle the ladde: and let
my name be named in them, and the
name of my fathers Abraham and Isa-
hac, and that they maye growe into a
multitude in the middes of the earth.
When Joseph sawe that his father
layde his right hand vpon the head of
Ephraim, it displeased him. And he
lifted vppe his fathers hande, to haue
remoued it from Ephraims head vn-
to Manasses heade. And Joseph sayd
D vnto his father: Not so my father, for
this is the eldest. Put thy right hand
vpon his head. And his father would
not but sayde: I know it wel my son,
I know it wel, he shalbe also a peo-
ple and shalbe great: But his yonger
brother shalbe greater then he, and his
sede shalbe full of people. And he bles-
sed them that daye, and sayd: In the
le Israell bielle and say: God make
thee as Ephraim before Manasses.
And Israell sayd vnto Joseph: be-
hold, I die, and God shalbe with you,
and bring you againe vnto the lande
of your fathers. Moreouer I haue
Ioh.4.a. geuen vnto thee a portion of lande a-
boue thy brethren, whiche I gate out
of the hande of the Ammorits in my
sworde and in my bowe.

The xlix. Chapter.

AND Jacob called for his son-
nes, and sayd: Come together,
that I may tell you what shal
happen you in the last dayes. Gather
you together, and heare ye sonnes of
Jacob, harken vnto Israell your fa-
Ge.29.d. ther. Ruben mine eldest sonne, thou
art my might, and the beginning of
my strength, the nobienesse of dignit-
tie, and the nobienesse of power. Un-
stable as water. Thou shalte not be
the chiefest, because thou wentest vp
to thy fathers bedde. Euen then bys-
dest thou defile it, and it was nomore
my couche. Thy brethren Simeon
and Leui, cruell instrumentes in
their habitations. Into their secretes
come not my soule: vnto their con-
gregation be my honour not coupled:
For in their wrathe they slewe a
Ge. 34.d man, & in their selfe will they digged
down a wall. Cursed be their wrath
for it was shamefulle, and their fierc-
nesse, for it was cruell. I will deuide
them in Jacob, and scatter them in
Israell. Iuda, thou arte he, whom B
thy brethren shall praise: Thy hand
shall be in the necke of thyne ene- 1.Ma.5.b
myes, thy Fathers childeren shall
bowe before thee. Iuda is a Ly- Mich.5.c
ons whelpe: From thy spoyle my
sonne, thou arte come an hyghe.
He layde him downe, and couched
him selfe as a Lyon, and as a Lyo- Ge. 23.d
nesse. Who will stirre him vppe?
The Scepter shall not depart from

Iuda

Iuda, and a lawe gener from betwene his fete, vntill Silo come.

Wilfulnesse.

And vnto him shall the gathering of the people be. He shall binde his foale vnto the vine, and his asses colt vnto the braunche. He shall washe his garment in wine, and his mantell in the blood of grapes. His eyes are redder then wine, and his teeth whiter then

Iob. 23. a milke. ¶ Zabulon shall dwell beside the hauen of the sea, and nie the hauen of shippes. His border shall be vnto Sidon. Issachar a stronge asse couching him downe betweene two burdeyns, and sawe that rest was good, and the lande that it was pleasaunte, and bowed his shoulder to beare, and

Iud. 13. became a seruant vnto tribute. ¶ Dan
14. 15 16 shall iudge his people, and the tribes
17. & 18. of Israell. Dan shalbe a serpente in the waye, an adder in the pathe, byteinge the horse heeles, and his rider fell backewarde: after thy saluation haue I looked O Lorde.

Gad, an host of men shall ouercome him, and he shall ouercome at the last.

Of Aser, his bread shalbe fat, and he shall geue pleasures for a king.

Neptalim is a swift hynde, geuing goodly wordes.

That flourishinge childe Ioseph, that plenteous child by the well syde, the doughters ranne vppon the wall. They haue prouoked him, and shotte him through with dartes. The archers haue enuied him: But his bowe abode faste, and the armes of his handes were made stronge by the handes

D of the mightye God of Iacob. Oute of him shall come an heardmanne, a stone in Israell: From thy fathers GOD which hath helped thee, and with the almightye, which hath blessed thee with blessinges from heauen aboue, with blessinges of the deepe that lyeth vnder, and with blessinges of the brest and of the wombe. The blessinges of thy father were stronger then the blessinges of my elders, vnto the vtmoste of the hilles of the world, and they shall be on the head of Ioseph, and on the top of the head of him that was separate from his brethren. Wen Iamin shall rauishe as a wolfe. In the morninge he shall deuoure the praye, and at nighte he shall deuide the spoyle. All these are the .xii. Tribes of Israell, and thus their Father spake vnto them, and blessed them: euery one of theym blessed he with a seuerall blessinge.

And he charged theim, and sayde vnto theym: When I shall be gathered vnto my people, burye mee Ge. 25. a with my fathers, in the caue that is in the field of Ephron the Hethite, in the double caue that is in the fielde by the countrey of Mamre in the lande of Canaan. Whiche fielde Abraham boughte of Ephron the Hethite for a possession to burye in, where as were buried Abraham and Sara his wife. And where as were buried Isahac & Rebecca his wife. And there I buried Lea. The fielde and the caue that is therin, was bought of the childzen of Heth. And when Iacob had commaunded all that he would vnto his sonnes, he plucked vp his fete vnto the bedde, and dyed: and was put vn- Acts. 7. c to his people. And Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

¶ The. 1. Chapter.

AND Ioseph comaunded his ser- E
uants the Phisitians, to embaume his father: and the phisitians embawmed Israell. xl. dayes long, for so long doth the embawming last, and the Egiptians bewailed him lxx. dayes. And when the dayes of weping were ended, Ioseph spake vnto the house of Pharao, saying: If I haue found fauor in your eies, speake in the eares of Pharao, sayinge: My father made me sweare, & said: Lo, I die, burye me in my graue, whiche I haue made me in the land of Canaan. Now therfore let me go and bury my father, & then will I come again. And Pharao said: Go and bury thy father, accordinge as he made thee to sweare. And Ioseph went vp to burie his father, and with him went all the seruaunts of Pharao that were the elders of his

house, and all the house of Joseph, and his brethren, and his fathers house, onely their children, and their sheepe, and their cattell, lefte they behinde in the lande of Gosen. And there went with him also charettes, and horsemen: and it was an exceeding great compange. And they came to the corne flower of Atad, which is beyond Jordane, and there they made a great and exceeding sore lamentation: And he • mourned for his father Ge. 22 b
bii. dayes. And when the inhabiters of the lande (euen the Cananites) sawe the mourninge in the Corne flooze of Atad, they said: This is a gret mourning vnto the Egiptians. Wherefore the name of the place is called, The Mourning of the Egiptians, and it is beyonde Jordane: and his sonnes did vnto him, according as he hadde commaunded theym: For his sonnes Ge. 49. c
caried him into the lande of Canaan Acts. 7. b
and buried him in the double caue of the fielde: whiche caue • Abraham houghte, and the fielde also, to bee a • Ge. 23.
place to bury in, of Ephron, the Hethite before Mamre. And Joseph returned into Egipt agayne, he and his brethren (and all that went vp with him to burye his father,) as soone as he had buried him. And whē Josephs brethren sawe that theyr father was dead, they sayd: Joseph might fortune Ge. 37. b
to hate vs, and • reward vs agayne all the euill, whiche we did vnto him. And they did a commaundement vnto Joseph, saying: Thy father charged vs before his death, saying: This wise shal ye say vnto Joseph, forgeue (I pray thee) the trespas of thy brethren, and their sinne: for they rewarded thee euil. And now (we pray thee) forgeue the trespas of the seruantes of thy fathers God. And Joseph wepte, whenne they spake vnto him. For his brethren came vnto him, D
and fell flatte before his face, saying: Beholde, we be thy seruauntes. To Ge. 45. b
whom Joseph sayd: • Feare not. Am I God? ye thought euill agaynst me: but God turned it vnto good, to bring to passe, as it is this daye, and to saue much people alyue: Feare not therefore, nowe I will nourishe you, and your children: and he conforted them, and spake kindly vnto them. Joseph dwelte in Egipte, he and his fathers house: and Joseph lined an hundred and x. yeare. And Joseph sawe • Ephraims children, euen vnto the third generation. And vnto Machir the sonne of Manasses, were children borne, on Josephs knees. And Joseph sayde vnto his brethren: I dye. And God will surely visite you, and bring you oute of this lande, vnto the land which he sware vnto Abraham, Isahac, and Jacob. And Joseph take an othe of the children of Israell, saying: God will not fayle, but visite you: and ye shal cary my • bones hens. And so Joseph died, when he was an hundred and x. yere old. And they embawmed him with spyces, puttinge him in a chest in Egipt.

Tob. 14 a
Job. 42 b
Ps. 127 a
Heb. 11 b
Exo. 13 b
Jos. 24. g

The end of the first booke of Moses, called in the Hebrue, Bereschith, and in the Latine, Genesis.

The seconde Booke of Moses, called in the Hebrue, Aleleh Schemoth: And in the Latin, Exodus.

The first Chapter.

Ge. 46. b

Hese ar the names of the children of Israell, whiche came to Egipt with Jacob: euery man cam with his houshold: Ruben, Simeon, Leui, & Juda, Isachar, Zabulon, & Beniamin, Dan, Nephtali, Gad & Aser. All the soules that came out of the loynes of Jacob, were lxx. But Joseph was in Egipt alredy. And Joseph dyed, & all his brethren, & all that generation. And the children of Israell grewe, encreased

encreased, and multiplied, and waxed exceding mightie: and the lande was full of them. But there rose vp a newe king in Egipt, which knew not Ioseph. And he said vnto his folke: Behold, the people of the childzen of Israell, are greater and mightier then we. Come on, lette vs playe wyselye with them, lest they multiply, and lest it happen that (yf there chaunce any warre) they ioyne them selues vnto our enemies, and fyght agaynst vs, and so get them out of the land. Therfore dyd they set taskemasters ouer them, to keepe them vnder with burthens. And they buylt vnto Pharao, treasure cities, Phithon, and Rameses But the more they vexed them, the more they multiplied & grewe, so that they abhozred the childzen of Israell. And the Egiptians held the childzen of Israell in bondage without mercye. Therefore was their lyfe bitter vnto them in that cruell bondage, in clay and brick, and al maner of worke in the fieldes. For all their bondage which they serued them, was full of tyrannye. And the kinge of Egipte saide vnto the midwiues of the Hebrewes women, of whiche, the ones name was Sephora, and the other Phua, when ye do the office of a midwyfe to the women of the Hebrues, and se in the byrth tyme that it is a boye, ye shall kylle it. But yf it be a daughter, it shall liue. Notwithstanding, the midwiues feared God, and did not as the kinge of Egipte commanded them: but saued the men childzen. And the kinge of Egipte called for the midwiues, and said vnto them: Why haue ye delte on this maner, and haue saued the men childzen. And the midwiues answered Pharao, that the Hebrewes women are not as the women of Egipte: for they are lyuely women, and are deliuered ere the midwiues come at them. And God therfore delte well with the midwiues. And the people multiplied and waxed very mightie. And it fortuned because the midwiues feared God, he made them houses. And Pharao charged all his people, saying: Al the men childzen that are borne cast into the riuer, & saue the mayd childen alyue.

¶ The .ij. Chapter.

AND there went a man of the house of Leui, & toke a daughter of Leui. And the wife conceiued and bare a sonne. And when she sawe that it was a proper childe, she hid him three monethe: And when she coulde no longer hide him, she toke a basket of bulrushes and daubed it with slyme and pytche, and layed the childe therin, and put it amonge the flagges by the riuers brinke. And his syster stoode a farre of to wete what would come of it. And the daughter of Pharao came downe to washe her selfe in the ryuer, and her maidens walked along by the riuers side. And when she sawe the basket among the flagges, she sente her mayde to fetch it. And when she hadde opened it, she sawe it was a child: and behold, the babe wept. And she had compassion on it, and saide, it is one of the Hebrues childzen. Then saide his suster vnto Pharaos daughter: shal I go and cal vnto thee a nurse of the Hebrewes women, to nurse the childe? Pharaos daughter answered her: Go, and the maid ran and called the childs mother. To whō Pharaos daughter saide: Take this childe away, and nurse it for me, I will reward thee. And the woman toke the childe, and nursed it vp. The childe grew, and she brought it vnto Pharaos daughter, and it was made her son, and she called the name of it, Moyses because (saide she) I tooke him out of the water. And it happened in those dates, when Moses was waxed great that he went out vnto his brethren, & looked on their burdens, and spied an Egiptian smyting an Hebrue, which was one of his brethren. And he loked round aboute, and when he sawe no man by, he slewe the Egiptian, and hyd him in the sande. And when he was gon out another day behold two

Exo. 6. c. 1 Par. 23 Acts. 7. 6 Heb. 11. 8

Acts. 7. c. 2. Re. 11 Da. 13. 6

Hebrewes stroue together. And he sayde vnto him that did the wrong: wherefore smitest thou thy felowe? Act.7.b
answered: • who made thee a man of Ge.19.b
C aucthozitie to iudge vs? Speakest thou to kill me, as thou diddest kyll the Egiptian? And Moyses feared, and sayde: of a suertie this thing is knowen. And Pharao heard of it and went about to slea Moises, & Moises flying from the face of Pharao, dwelt in the lande of Madian, and he satte downe by a welles syde. The priest of Madian had seuē daughters which came and drewe water, and filled the troughes for to water their fathers sheepe. And the shepherdes came and droue them away: but Moises stoode vp, and helped them, and watred their sheepe. And when they came to Raguel their father, he sayde: howe happeneth it that ye are come so soone to daye. And they answered: a man of Egipt deliuered vs from the hand of Iethro
D the shepherdes, and so drewe vs water, and watered the sheepe. He sayd vn to his daughters. And where is he? why haue ye so lefte the man? Call him that he may eate bread. And Moses was content to dwell with the man. And he gaue Moyses Zephora his daughter, whiche when she bare a sonne, • called him Gerson: for he said Exo.18a
I haue bene a straunger in a straunge land. (And she bare yet another sonne whom she called Eliezer, saying: the God of my father is mine helper, and hath rid me out of the hands of Pharao.) And it chaunced in processe of time, that the king of Egipt died, and the childrenne of Israel sighed by the reson of bondage, and cryed. And their complaynt came vp vnto God from the bondage: and God hearde their mone. And God remembred his promise with Abraham, Isahac, and Iacob. And loked vpon the children of Israel, and God had respect vnto thē.

¶ The. iii. Chapter.

I Ge.28.a MOises kept the sheepe of Iethro his father in law, priest of Madian: and he droue the flocke to the backeside of the desert, and came to the mountayne of God, Horeb. And the angell of the Lorde Exo.14b
appeared vnto him in a flame of fyre, Act.7.b
out of the middes of a bushe. And he looked, and beholde the bushe burned with fyre, and the bushe was not consumed. Therefore Moyses said: I will goe nowe, and see this greate sighte, howe it commeth that the bushe burneth not. And when the Lorde sawe that he cam for to see, God called vnto him out of the dyodest of the bushe and sayd: Moyses, Moyses. He answered: here am I. And he sayde: B
• come not hyther. Put thy shoes of Ios.5.b
thy feete: for the place whereon thou standest, is holye grounde. And he saide: • I am the God of thy father, mat.22.c
the God of Abraham, the God of mar.12.c
Isahac, and the God of Iacob. And Luk.19c
Moyses hydde his face, for he was afrayde to looke vpon God. And the Lorde sayde: I haue surely seene the trouble of my people whiche are in Egipte, and • haue heard their crye Exo.22c
from the face of their taskemaysters. Ecc.21.a
For I knowe theyr sorowes, and am C
come downe to deliuer theym out of the hande of the Egiptians: and to bringe theym out of that lande, vnto a good lande and a large: and vnto a lande that floweth with milke and hony: euen vnto the place of the Cananytes and Hethytes, and Amorites, and Pherezites, and Heuytes, D
and of the Iebusites. Nowe therefore, the complaynte of the childrenne of Israell is comme vnto me, and I haue also seene the oppression wherewith the Egiptians oppresse theym. Come thou therefore, and I will sende thee vnto Pharao, that thou mayest bringe my people the childrenne of Israell out of Egipt. And Moyses sayde vnto G O D: what am I to go vnto Pharao, and to bring the childrenne of Israell out of Egipte? And he answered: I will be with thee. And this shalbe a token vnto thee, that I haue sent thee: after that thou halte brought the people out of Egipte, ye shall serue

God

God vpan this mountain. And Moſes ſayde vnto God: Beholde, when I come vnto the children of Iſrael, I ſhall ſaye vnto them: The God of your fathers hath ſent me vnto you: and if they ſaye vnto me, what is his Name, what anſwere ſhall I geue them? And God anſwered Moyſes: I am that I am: And he ſaide: Thus ſhalte thou ſaye vnto the children of Iſrael: I am hath ſent me vnto you. And god ſpake farther vnto Moyſes: Thus ſhalt thou ſay vnto the childre of Iſrael: The Lord god of your fathers, the God of Abraham, the God of Iſahac, and the God of Iacob, hath ſent me vnto you: This is my name for ever, and this is my memorial into generation and generation. Go and gather the Elders of Iſrael together, and thou ſhalte ſaye vnto them: The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Iacob appeared vnto me and ſaide: In viſiting haue I viſited you, and knowne that whiche is doone to you in Egipt. And I haue ſayd: I will bring you out of the tribulation of Egipt, vnto the lande of the Cananites, and Hethites, and Amorites, and Pherezites, and Heuites, and Iebulites: euen vnto a lande that floweth with milke and honey. And when they heare thy voyce, then goo, bothe thou and the Elders of Iſrael, ſhall go vnto the king of Egipt, and ſaye vnto him: The Lorde God of the Hebrewes hath met with vs: and now will we go thereforе iii. dayes iourneye into the wilderneſſe, and doo ſacrifice vnto the Lorde oure God. And I am ſure, that the kinge of Egipte will not let you go, no not in a mighty hand: and I will ſtretche oute mine hande, and ſmyte Egipte with all my wonders whiche I will doo in the middes therof. And after that, he will let you go. And I will get this people fauour in the ſighte of the Egiptians: ſo that when ye goo, ye ſhall not go empty: but a wife ſhall borowe of her neyghbour, and of her that ſoiourneth in her houſe, ieweles. of ſiluer and of golde, and rayment. And ye ſhall put them on youre ſonnes and daughters, and ſhal robbe the Egiptians.

Heb. 11 c

Exo. 11. a. and. 12. c.

The. iii. Chapter.

Moyſes anſwered and ſayde: A See, they will not beleeue me, nor hearken vnto my voyce, but will ſaye: The Lorde hath not appeared vnto thee. And the Lorde ſayde vnto him: What is that whiche is in thine hande? he anſwered: a Rodde. And he ſayde: Caſt it on the grounde, and it became a Serpente: and Moyſes fledde from the ſighte of it. And the Lorde ſayd vnto B Moyſes: Putte forth thine hande, and take it by the tayle, and therefore he put forth his hande and caughte it, and it became a rodde in his hande. For this thing (ſayth he) ſhall they beleeue thee, that the Lorde God of their fathers, the God of Abraham, the God of Iſahac, and the God of Iacob, hath appeared vnto thee. And the Lorde ſayde farther more vnto him: Thruſte thine hande into thy boſome: and he thruſte his hande into his boſome: and when he tooke it out agayne, beholde, his hande was leaprous euen as ſnowe. And he ſaid: Put thine hande into thy boſome agayne. And he put his hande into his boſome agayne, and pluckt it out of his boſome: and beholde, it was tourned agayne as his other fleſhe. Therefore if they will not beleeue thee, neyther heare the voyce of the firſte token, yet will they beleeue for the voyce of the ſeconde token. But and if they C will not beleeue the two ſignes, neyther hearken vnto thy voyce, thou ſhalte take of the water of the riuer, and powre it vppon the dryе lande: And the water, whiche thou takeſt oute of the Riuer, ſhall tourne vnto Bloude, vppon the dryе lande. Moyſes ſayde vnto the LORDE: Oh my Lorde, I am not eloquente from yeſterdaye and yeſterdaye, and namelye ſince thou haſte ſpoken vnto thy

seruaunt: but I am slowe mouthed, and slowe tonged. And the Lord sayde vnto him: whoe hath made mannes mouthe, or who hath made the dumbe
D or the deafe, the seeing or the blinde? mat. 10.c haue not I the Lorde? Therefore I will bee with thy mouthe, and teache thee what thou shalte saye. He sayde: Oh my Lorde, sende I praye thee by the hande of him whome thou wilte sende. And the Lord was angry with Moyses, and sayde: doo not I knowe Aaron thy brother the Leuite, that he can speake? For loe, he commeth forth to meete thee: and when he seeth thee, he will be glad in his hearte. Therefore thou shalte speake vnto him, and put these wordes in his mouth, and I will be with thy mouthe, and with his mouth, and will teache you what ye ought to doo. And he shall bee thy spokesman vnto the people: he also shal be to thee in stede of a mouth, and
E thou shalt bee to him in stede of God, and thou shalte take this rodde in thy hande, wherwith thou shalt do miracles. Therefore Moyses went and returned to Jethro his father in lawe agayne, and sayde vnto him: I will go nowe and turne agayne vnto my brethren which are in Egipte, and see whether they bee yet alive. And Jethro sayd to Moyses: goe in peace. And the Lorde saide vnto Moyses in Midian: go and returne agayne into E-
Mat. 2.b gipte, for they are deade which went about to kill thee. And Moyses toke his wife, and his two sonnes, and put them on an asse, and wente agayne to Egipte, and Moyses tooke the rod of GOD in his hande. And the Lorde sayde vnto Moyses: when thou arte entred and come into Egipte agayne see that thou do all these wonders be-
F fore Pharao which I haue putte in Exo. 10.c thy hande: but I will holde his hearte, and he shall not let the people go. And thou shalt say vnto Pharao: thus sayeth the Lorde: Israel is mine eldest sonne, and I haue sayde vnto thee, that thou shouldest let my sonne go, that he may serue me. And thou wouldest not lette him go: beholde, I will slee thine eldest sonne. And it chaunced by the waye in the inne, that the Lord met him, and would haue killed him. And Zephora tooke a stone, and cut a way the foreskin of her son: and fel at his feete, and sayde: a bloudy husband art thou vnto me: Then he let him goo. And then sayde a bloudy husband, because of the circumcision. The sayd the Lorde vnto Aaron: go meete
G Moyses in the wilderne. And he went and met him in the mount of God, and kissed him. And Moyses told Aaron all the wordes of the Lord which had sent him, and all the tokens which he had charged him withall. So went Moyses and Aaron, and gathered all the elders of the children of Israel. And Aaron tolde all the woorder which the Lord had spoken vnto Moyses, and did the miracles in the sight of the people, and the people beleued. And when they herd that the Lord had visited the children of Israell, and had looked vppon their tribulation, they bowed their heade, and worshipped.

¶ The. v. Chapter.

MOyses and Aaron went in af-
A terward, and tolde Pharao, thus sayth the Lord God of Israell: Let my people go, that they may keepe holy day vnto me in the wildernesse. And Pharao sayd: Joh. 21 b who is the Lord, that I should heare his voyce, and let Israel go? I know not the Lord, neither will I let Israel go. And they sayd: the God of the Hebrues hath met with vs: and therfore will we go three dayes iourney into the desert, and sacrifice vnto the Lorde our God: lest there happen vnto vs, eyther pestilence or sweard. Then sayde the king of Egipt vnto the: wherfore do ye (Moyses and Aaron) let the people frō their worke? get you vnto your labor. And Pharao sayde furthermore: beholde, there is much people nowe in the land, and ye make them leaue their worke. And Pharao commaunded the same daye vnto the Taskemay-sters which were amonge the people,

and

and vnto the officers, sayinge: ye shall
geue the people noo moze strawe, to
make brick withal, (as ye did in time
passed,) let them goo and gather them
B strawe theym selues, and the number
of bricke whiche they were wont to
make in tyme passed, laye vnto theyr
charges also: and minishe nothinge
therof. For they be ydle, and therfore
crye, sayinge: we will go and doo sa-
crifice vnto our GOD. They must
haue moze woorke layed vppon them,
that they maye labour therin, and
not regard vaine wordes. Then went
the taskemasters of the people and the
officers out: and tolde the people.
C Thus sayeth Pharao: I will geue
you no moze strawe, go youre selues
and gather you strawe where ye can
finde it, yet shall none of your labour
be minished. And soo were the people
scattered abroode throughoute all the
lande of Egipte for to gather stubble
in steede of strawe. And the taskema-
sters hasted theym forwarde, sayinge:
fulfill your woorke daye by daye, euen
as if yee had strawe. And the officers
of the childrenne of Israell whiche
Pharaos taske masters hadde set ouer
them, were beaten. And they sayd vn-
to them: wherfore haue ye not fulfil-
led your taske in makinge bricke, both
yesterdaye and to day, as well as in
times paste? The officers also of the
childrenne of Israell came and com-
playned vnto Pharao, saying: wher-
fore dealest thou thus with thy Ser-
D uantes? there is no strawe geuen vnto
the seruauntes, and they sayd vnto vs
make bricke. And thy seruauntes are
beaten, and thy people is foule intrea-
ted. He sayde, ydle are yee, ydle, and
therefore ye saye: we will go and doo
sacrifice vnto the Lorde. Go therefo-
re nowe and woorke, and there shall no
strawe be geuen you, and yet shall yee
deliuer the whole tale of bricke. And
the officers of the children of Israell
didde with heuines looke on them,
that sayde, yee shall minishe nothinge
of your dayly making of bricke. And
they mette Moses and Aaron, which
stoode in their waye as they came out
from Pharao, and sayde vnto them:
The Lorde loke vpon you, and iudge
you, which hath made the sauoure of
vs stincke in the eyes of Pharao, and
in the eyes of his seruaunts, and haue
putte a sweorde in their handes to slee
vs. Moses retourned vnto the Lorde,
and sayde: Lorde, wherefore hast thou
vexed cruelly with this people, and
wherfore hast thou sent me. For since
I came to Pharao to speake in thy
name, hee hath vexed louie with this
folke, and yet thou hast not deliuered
thy people at all. Then the Lord sayde
vnto Moyses. Nowe shalte thou see
what I will doo vnto Pharao, for in
a mightye hande shall he let them goo
and in a mightye hande shall he driue Exod. 14.
them out of his lande.

¶ The. vi. Chapter.

AND GOD spake vnto Mo- I
ses, and sayde vnto him: I am
the Lorde, I appeered vnto
Abraham, Isahac and Jacob, as an al
mightye GOD: and in my name
Iehouah, was I not knowen vnto Perfour-
them. Moreouer I made an appoin- mer.
mente with theym, to geue theim the Ge. 37. h
lande of Canaan: the lande of their
pilgrimage, wherin they were straun
gers. And I haue also heard the
groninge of the childrenne of Israel,
whome the Egiptians keepe in bon-
dage, and haue remembred my cone-
naunte. Wherefore saye vnto the chil-
drenne of Israell: I am the Lorde. I
will bringe you oute from the bur-
dens of the Egyptians, and will rid
you oute of their bondage, and will
deliuer you in a stretched out arme,
and in greate iudgementes. And I
will take you for my people, and will
bee to you a GOD. And yee shall
knowe, that I am the Lorde youre
God, which bring you out from the
burdens of the Egiptians. And I will
bringe you vnto the lande concerning
the whiche I did lifte vp my handes
to geue it vnto Abraham, Isahac, and
Jacob, and will geue it vnto you for a
possessiō, euen in the Lord. And Moses

selde the childzen of Israell euen so: But they herkened not vnto Moyses, for anguishe of spirite, and for cruell bondage. ¶ The Lord spake vnto Moyses, sayinge: Go in, and speake vnto Pharao king of Egipt, that he lette the childzen of Israell go oute of his lande. And Moyses spake before the Lord, sayinge: Behold, the childzen of Israell hearken not vnto me: howe then shall Pharao heare me? whiche am of vncircumcised lippes? And the Lorde spake vnto Moyses and vnto Aaron, and gaue them a charge vnto the childzen of Israel, and vnto Pharao king of Egipt: to bringe the childzen of Israell out of the lande of Egipt. ¶ These be the heades of their fathers houses. The childzen of Ruben the eldest son of Israell are these, Hanoh and Pallu, Hezron, & Charmi, these be the houshoides of Ruben. The childzen of Simeon: Gemuell, and Jamin, Ohad, and Jachin, Zoar and Saule the sonne of a Cananitish wife: These are the kinredes of Simeon. These also are the names of the childzen of Leui in their generations: Gerson, and Kahath, and Merari. Leui lined an hundred & xxxvii. peare. The sonnes of Gerson: Libni and Semei by their kinredes. The childzen of Kahath: Amram, and Jesear, Hebron and Vsiell. And Kahath lined an hundred and xxxiii. pere. The childzen of Merari: Mahell, and Muli: these are the kinredes of Leui by their generations. Amram toke Jochebed his neece to wife, and she bare him Aaron and Moyses, (and Miriam.) And Amram lined an hundred and xxxvii. peare. The childzen of Jezar: Kozah, Nepheg, and Sichri. The childzen of Vsiel: Misaell, Elzaphan, and Sichri. And Aaron tooke Elizabe, daughter of Aminadab, and sister of Naason to wife: which bare him Nadab, and Abihu, Eleazar and Ithamar. The childzen of Kozah: Assir, and Elkana, and Abiasaph: these are the kinredes of the Kozhites. Eleazar Aarons sonne toke him one of the daughters of Putuell to wife, whiche bare him Phinehas, and these are the principall fathers of the Leuites, throughoute their kinredes. This is that Aaron and Moyses to whom the Lord sayd: Carye the childzen of Israell oute of the land of Egipt, accordyng to their armies. These are that Moyses and Aaron, whiche spake to Pharao king of Egipt, that they might bringe the childzen of Israell oute of Egipte. And in the daye whenne the Lorde spake vnto Moyses in the lande of Egipte, he spake vnto him, sayinge: I am the Lord, speake thou vnto Pharao the king of Egipte all that I say vnto thee. And Moyses sayde before the Lorde: Beholde, I am of vncircumcised lippes, and how shall Pharao geue me audience?

Ge. 46.b
Exo. 1.a
Nu. 26.a
1 Par. 5.a
1 Pa. 6.a and. 23.a
Num. 3.c and. 26.
Exod. 2.a
Nu. 26.g
Exod. 6.a

¶ The .vij. Chapter.

AND the Lord sayd vnto Moyses: beholde, I haue made thee Pharaos god, and Aaron thy brother shall be thy Prophete. Thou shalte speake all that I commaunde thee, and Aaron thy brother shall speake vnto Pharao, that he lend the childzen of Israell out of his lande. And I will harden Pharaos heart, and multiply my miracles & my wonders in the land of Egipt. But Pharao shall not harken vnto you, that I may set mine hande vpon Egipte, and bring out mine armies, and my people the childzen of Israell, out of the land of Egipt, in great iudgementes: And the Egiptians shall knowe that I am the Lorde, when I stretche forth my hande vppon Egipte, and bringe oute the childzen of Israell from amonge them. Moyses and Aaron did as the Lorde commaunded them, euen so did they. Moyses was then. lxxx. peare olde, and Aaron was lxxxiii. when they spake vnto Pharao. And the Lord spake vnto Moyses & Aaron, sayinge: If Pharao speake vnto you, sayinge: Shewe a wonder, thou shalt say vnto Aaron: take thy rod & caste it before Pharao, that it may be a serpent.

Exod. 4.a

Then

Then went Moyses and Aaron in
unto Pharao, and dyde euen as the
Lorde hadde commaunded. And Aa-
ron calle foorthe his Rodde before
Pharao, and before his seruauntes,
Exo.4.8. and it tourned to a Serpent. Then
Pharao calleb for the wise men, and
2.Tim.3 enchaunters: and thoſe wise men
of Egipte dyde in lyke maner with
their sorcerye. For they calle downe
euery manne his rodde, and they tur-
ned to serpentes: but Aarons rodde
deuoured vp their roddes: and Pha-
raos heart was hardened, so that he
hearkened not vnto theym, euen as
C the Lorde had sayde. The Lorde al-
soſayde vnto Moyses: Pharaos heart
is hardened, he refuseth to lette the
people goe: Gette thee vnto Pharao
in the morning. Lo, he will come vn-
to the water, and thou shalt stand vp-
pon the riuers brink against he come
and the Rodde whiche tourned to a
Serpente, shalte thou take in thine
hande: and thou shalte say vnto him:
The Lord GOD of the Hebrewes
Exo.8.8. hath sent me vnto thee, saying: Let
my people goo, that they maye serue
me in the wildernesse: And beholde,
hitherto thou wouldest not heare.
Thus sayth the Lorde: In this thou
shalte knowe that I am the Lorde.
Beholde, I will smite (with the
staffe that is in mine hande) the wa-
ter that is in the riuer, and it shall
turne to bloud. And the fishe that is
in the riuer shall dye, and the riuer
stinke: and it shall greeue the Egip-
tians to drinke of the water of the ri-
uer. And the Lorde spake vnto Mo-
ses, Say vnto Aaron: Take thy staffe
and stretche oute thine hande ouer the
waters of Egipte, ouer their strea-
mes, ouer their riuers and ponds,
and all pooles of water, which they
haue, that they maye be blaudde: and
that there maye be bloude thoroughe
oute all the lande of Egipte: bothe
in vessels of wood, and also of stone.
D And Moyses and Aaron dyde euen
as the Lorde commaunded. And he
lift vp the staffe, & smote the waters
that were in the riuer in the sight of
Pharao, and in the sighte of his ser-
uauntes, and all the water that was
in the riuer, turned into bloud. And
the fishe that was in the riuer dyed,
and the riuer stanke: and the Egip- Psa.78.c
tians coulde not drinke of the wa- and.105.c
ters of the Riuer. And there was
bloudde throughout all the lande of
Egipte. And the enchaunters of E-
gipte did likewise with their sor-
ceries, & he hardened Pharaos heart:
neyther dyde he harken vnto theym, Exo.4.b.
as the Lorde had sayde. And Pha- and.7.a
rao tourned him selfe, and went a-
gayne into his house, and sette not his
harte there vnto. And the Egipti-
ans digged rounde aboute the riuer
for water to drinke, for they coulde
not drinke of the water of the riuer.
And it continued a weeke after that
the Lorde had smitten the riuer.

¶ The.viij. Chapiter.

THe Lorde spake vnto Moy- 1
ses: Goe vnto Pharao, and
tell him, thus sayth the Lord
Lette my people go, that Exod.7.a
they may serue me. If thou wilt not 9.a.10.a.
lette them go: Beholde, I will smite
all thy border with Frogges: And
the riuer shall scraule with frogges,
whiche shall goe vp, and come into
thy house, and into thy priuie cham-
ber where thou slepest, and vppon thy
bedde, and into the house of thy ser-
uauntes, and vpon thy people, and in-
to thine ouens, and vpon thy meates.
And the Frogges shall come vppon
thee, and on thy people, and vppon all
thy seruauntes. And the LORD Psa.78.d
spake vnto Moyses: Saye vnto Aa- 5
ron: Stretche forth thine hande,
with thy rod ouer the streames, ouer
the riuers, and ouer their ponds,
that thou mayst bring vp frogges vp-
pon the lande of Egipt. And Aaron
stretched his hande ouer the waters
of Egipt, and the frogges came vp,
and couered the land of Egipt. And
the sorcerers did likewise with their
sorcerie, and brought frogges vp vp-
pon the lande of Egipt. Then Pha-
rao called for Moyses and Aaron, and
sayde:

3.re.13 b sayde: ¶ Praye ye vnto the Lorde,
Exo.9.f. that he maye take awaye the Frogges
and 10.c. from me, and from my people: and
Acts.8.d. I will lette the people go, that they
C maye doo sacrifice vnto the Lorde.
And Moyses sayde vnto Pharao:
Reioyce thou ouer me, and appoynte
when I shall praye for thee, and for
thy seruauntes, and for thy people,
to driue awaye the Frogges from
thee and thy houses, and that they
maye remayne but in the riuer onely.
He saide: To morowe. And he sayde:
euen as thou hast sayde, that thou
mayest knowe, that there is none like
vnto the Lorde oure God. And so the
Frogges shall departe from thee, and
from thy houses, from thy seruauntes,
and from thy people, and shall remain
in the riuer onelye. Moyses and Aa-
D ron went out from Pharao, and Mo-
ses cryed vnto the Lord vpon the ap-
pointment of Frogges, which he had
made vnto Pharao. And the Lorde
did accordyng to the saying of Moyses.
And the Frogges dyed oute of the
houses, out of the courtes and fieldes.
And they gathered them together vp-
pon heapes, and the lande stanke of
them. But when Pharao sawe that
he had rest geuen him, he hardened
his hearte, and hearkened not vnto
them, as the Lorde had sayde. And the
Lorde sayde vnto Moyses: saye vnto
Aaron: Stretche oute thy Rodde,
and smite the dust of the lande, that
E it maye tourne to lyce throughout
all the lande of Egipte. And they
didde so. For Aaron stretched oute
his hande, and with his rod he smote
the dust of the earth, whiche tourned
to lyce in menne and beaste, so that all
the dust of the lande tourned to lyce,
throughout all the lande of Egipte.
And the enchaunters allayed like-
wise with their enchauntementes
to bring forth lyce: but they could not.
And the lice were both vpon menne
and beastes. Then sayde the enchant-
ters vnto Pharao: It is the finger
of God. And Pharaos heart remay-
ned obstinate, and he harkned not vn-
Exo.7.d. to them, euen as the Lorde had sayde.
And the Lord sayd vnto Moyses: Ri-
se vp earlye in the morning, and stande
before Pharao, for he will come forth
vnto the water, and thou shalte saye
vnto him: Thus sayth the Lorde: Let
my people go, that they may serue me,
else, if thou wilte not lette my peo-
ple go: Beholde, I will sende all ma-
ner of flyes both vpon thee and thy
seruauntes, and thy people, and into
thy houses. And the houses of the
Egiptians shall be full of flyes, and
the grounde wherron they are. And
F the land of Golan where my people
Ge.47.l. are, will I cause to be wonderfull in
that daye: so that there shall no flyes
be there. Whereby thou shalt knowe
that I am the Lorde in the middes of
the earthe. And I will put a diuisi-
on betweene my people and thine.
And euen to morowe shall this mi-
racle be doone. And the Lorde didde
euen so: and there came noysome flyes
into the house of Pharao, and into his
seruauntes houses, and into all the
lande of Egipte: and the lande was
corrupte with these flies. And Pha-
rao called for Moyses and Aaron, and
sayd: Go and do sacrifice vnto youre
God in the lande. And Moyses ans-
swered: It is not mete that we do so.
For then wee muste offer vnto the
Lorde oure God, that whiche is an
abhominatiō vnto the Egiptians.
But and if we sacrifice that whiche
is an abhomination vnto the Egip-
tians before their eyes, shoulde they
not stone vs? we will go three dayes
iourney into the desert, and doo sacri-
fice vnto the Lorde our God, as he Exod.3.f
G hath commaunded vs: And Pharao
sayd: I will let you go, that ye maye
do sacrifice vnto the Lorde your God
in the wildernesse: but go not farre a-
way, praye for me. And Moyses sayde:
Beholde, I wil go out from thee, and
praye vnto the Lord that the flies may
depart from Pharao, and from his ser
uauntes, and from his people to mo-
rowe. But lette Pharao from hence-
forth deceaue no more, that he will
not let the people goe to sacrifice vnto
the

the Lorde. And Moyses wente oute from Pharao, and prayed vnto the Lorde. And the Lorde did accordinge to the saying of Moyses: And the flies departed from Pharao, and from his seruauntes, and from his people, and there remayned not one. And Pharao hardened his heart euen then also, and did not let the people go.

¶ The .ix. Chapter.

THe Lorde sayde vnto Moyses Go in vnto Pharao, and thou shalte tell him: Thus sayeth the Lord God of the Hebrues: Exo. 7.c. lette my people go, that they may serue me. If thou wilte not lette them go, and wilte holde them still. Beholde, the hande of the Lord is vpon thy Locke, whiche is in the fielde: for vpon horses, asses, camelles, oxen, and sheepe, there shalbe a mighty great murryn. And the Lorde shall doo wonderfully betweene the beastes of Israell, and the beastes of Egipte: so that there shall nothinge dye of all that pertayneth to the children of Israell. And the lord appointed a time, saying: To morowe the Lorde shall finishe this worde in the land. And the Lorde did it on the morow, and all the cattell of Egipt dyed: but of the cattell of the children of Israell dyed not one. And Pharao sente, and beholde, there was not one of the cattell of the Israelites dead. And the heart of Pharao was hardened that he wouldo not lette the people go. And the Lorde sayde vnto Moyses and Aaron: Take youre handes full of ashes out of the fornace, and Moyses shall sprinkle it vp into the eyre, in the sight of Pharao, and it shall turne to dust in all the lande of Egipte: that there maye be swellinge sores with blaines bothe on man and beast throughout all the lande of Egipt. And they toke out ashes oute of the fornace, and stode before Pharao, and Moyses sprinkled it vp into the eyre: And there wer sores with blaynes both in men, and in beastes: and the sorcerers coulde not stande before Moyses, because of the blaynes, for there were botches vpon the enchaunters and vpon all the Egiptians. And the Lord hardened the heart of Pharao and he hearkened not vnto them, as the Lord had said vnto Moyses. And Exod. 5.c the Lorde sayde vnto Moyses: Rise vp earlye in the morninge, and stande before Pharao, and thou shalte tell him: Thus sayeth the Lorde God of the Hebrues: Lette my people goe, Exo. 8.a. that they may serue me: or els I will at this time sende all my plagues vpon thine heart, and vpon thy seruauntes and on thy people, that thou mayest knowe, that there is none like me in all the earth. For nowe I wil stretche out my hand, that I may smite thee, & thy people with pestilence: and thou shalt perish from the earth. And in verye deede, for this cause haue I kepte Rom. 9.a thee, for to shew the my power, & that Psa. 47.c they might declare my name throughout all the worlde. Yet thou exaltest D thy selfe against my people, that thou wilt not let them go: Beholde, to morowe this time will I send downe a mighty great haile: such a one as was not in Egipt, since it was founded, vnto this time. Sende therefore nowe, and gather thy beastes, and all that thou hast in the fielde. For vpon all the men and the beastes which are founde in the fielde, and not brought home, shal the haile fall, and they shall die. And as manye as feared the worde of the Lorde among the seruauntes of Pharao, made their seruants, & theyr beastes flee into the houses: but he that regarded not the worde of the Lorde, lette his seruauntes and his beastes in the fielde. And the Lorde sayde vnto Moyses: Stretche foorth thine hande vnto heauen, that there maye be hayle in all the lande of Egipte: vpon man, and vpon beastes, and vppon all the herbes in the field, throughout all the land of Egipt. And Moyses stretched oute his Rodde vnto heauen: and the Lorde thundred and hayled and the fyre ranne alonge vppon the grounde. And the Lorde so hailed in Psa. 78.c the lande of Egipte, that there was and. 105. hayle, and fyre mingled with hayle, so grete

so grevous, and such as there was none throughout all the lande of Egipte, since people inhabited it. And the hayle smote throughoute all the lande of Egipte, all that was in the field both manne and beaste. And the hayle smote all the herbes of the field, and brake all the trees of the fielde, onely in the land of Gozan, where the children of Israell were, was no hail.

And Pharao sent and called for Moyses and Aaron, and sayde vnto them: I have nowe sinned: the Lorde is righteous: and I and my people are vngodly. Praye ye vnto the Lord, for it is much that there should be thunders of God, and hayle. I will lette you go, and ye shall tarye no longer. Moyses sayde vnto him: As soone as I am out of the citie, I will spreade abroade my handes vnto the Lorde, and the thunder shall ceasse, neyther shall there bee anye more hayle: that thou mayest knowe howe that the earth is the Lordes. But I knowe that thou and thy seruauntes, yet feare not the face of the Lord God. And so the flaxe and the barley were smitten: for the barley was shot vp, and the flaxe was boulled: but the wheate and the Rye were not smitten: for they were late sowen. And Moyses went out of the citie from Pharao, and spreade abroade his handes vnto the Lord, and the thunder and hayle ceassed, neyther rayned it vpon the earth. And when Pharao saw that the rayne and the hayle, and thunder were ceassed, he sinned again: and hardened his heart, he and his seruantes. And the hert of Pharao was hardened: neyther wouldе he lette the children of Israell goe, as the Lorde had sayde, by the hand of Moyses.

The x. Chapter.

AND the Lorde sayde vnto Moyses: goe vnto Pharao: for I have hardened his hert, and the heart of his seruauntes, that I might put these my signes emongest them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thinges I have done in Egipt, and the miracles which I have doone amonge them: that ye may knowe howe that I am the Lorde. And so Moyses and Aaron came vnto Pharao, and sayde vnto him: Thus sayth the Lorde God of the Hebrues: Howe long shalt it be or thou wilt submit thy selfe vnto me? Lette my people go, that they maye serue me, or elles (if thou doo refuse) and wilt not let my people go, behold to morowe will I bring grashoppers into thy coastes, and they shall cover the face of the earth, that it can not be sene, and they shall eate the residue whiche remayneth vnto you: and ye escaped from the hayle: and they shall eate every grene tree that beareth you fruite in the fielde: and they shall fill thy houses, and all thy seruants houses, and the houses of all the Egiptians, after such a maner as neyther thy fathers, nor thy fathers fathers have seene, since the time that they were vpon the earth vnto this daye. And he turned him selfe aboute, and went out from Pharao. And Pharaos seruants sayd vnto him: Howe long shall he be a slander vnto vs? Let the men goe, that they maye serue the Lorde their God: knowest thou not, that Egipt is destroyed? And Moyses and Aaron were brought agayne vnto Pharao, and he sayde vnto them: Go and serue the Lorde your God. Who are they that shall go? And Moyses answered: We will go with our yong and with our olde: yea and with our sonnes, and with our daughters, and with our sheepe and with our oxen muste we goe. For we must holde a feast vnto the Lorde. And he sayd vnto them: Lette it be so. The Lorde be with you. When I lette you go, and your children, take heede, for ye have some mischiefe in hande.

Naye not soo: but goo they that are men, and serue the Lorde: for that was youre desyre. And they thrust them out of Pharaos presence. And the Lord said vnto Moyses: Stretch out thine hande ouer the lande of Egipte for grashoppers, that they maye come vppon the lande of Egipte, and

Exod. 8 and 9.a

Exod. 8.b

Exod. 8.f

eate

eate all the herbes of the lande, and all that the hayle left behinde. And Moyses stretched forth his rodde ouer the land of Egipt, and the Lord brought an eastwinde vpon the lande all that
D daye, and all that nighte. And in the
Psa. 109 f mornyng the eastwinde brought the
Isa. 16. h grethoppers, & the grethoppers went
Joel. 1. c vp ouer all the lande of Egipt, and remayned in all quarters of Egipte very grenouslye. Before them were there no such grethoppers, neyther after them shalbe, for they couered al the face of the earth, so that the lande was darke. And they did eate all the herbes of the lande, and all the fruites of the trees, and whatsoeuer the hayle had lefte: there was no grene thinges left in the trees and herbes of the field through all the lande of Egipte.

E Therfore Pharao called for Moyses and Aaron in haste, and sayde: I haue synned agaynst the Lorde your God and agaynst you: And nowe forgeue
Exod. 9. f me my synne only this once, and pray vnto the Lord your God, that he may take away from me this death onely. And Moyses went out from Pharao, and prayed vnto the Lorde: And the Lorde turned a mightie stronge west wind, and it take away the grethoppers, and caste them into the red sea, soo that there was not one grethopper in all the coast of Egipt. And
Exod. 4. f the Lorde hardened Pharaos heart, so that he would not let the children
F of Israell goo. And the Lorde sayd vnto Moyses: stretche out thy hande vnto heauen, that there maye be vpon the lande of Egipt darkenes whiche maye be felte. And Moyses stretched foorth his hand vnto heauen, and ther
Psa. 17. g was a thicke darkenes vpon all the lande of Egipt three dayes longe: no man sawe another, neyther rose vppe from the place where he was by the space of three dayes: but all the children of Israell had light where they dwelled. And Pharao called for Moyses, and sayde: go, and serue the Lorde, onely let your shepe, and your oxen abyde, and let your children go with you. And Moyses sayd: Thou muste geue vs also offeringes, and burnt offeringes for to sacrifice vnto the Lord our God: our cattel also shall go with vs, and there shall not one hoffe be left behinde, for thereof muste we take to serue the Lorde our God. Neyther do we knowe what we shall offer vnto the Lorde, vntill we come thyther. But the Lorde hardened Pharaos heart, and he would not let them go. And Pharao sayd vnto him: get thee fro me, and take heede to thy selfe, and see my face no more. For when soeuer thou commest in my sight, thou shalt dye. And Moyses saide: let it be as thou haste sayde, I will see thy face no more.

The.xi. Chapter.

AND the lord sayd vnto Moyses: yet will I bring one plage
A more vpon Pharao and vpon Egipt, and after that he will let you go hence. And when he letteth you go he shall vtterly drine you hence. Speake thou therfore in the eares of the people, that euery man borowe of his neybour, and euery woman of her neybours iewels of syluer, & iewels
Exod. 3. g of golde. And the Lorde shal geue the
and. 12. a people fauoure in the sight of the Egiptians. Moreouer Moyses was
Eccl. 45. a very great in the lande of Egipte, in
B the sight of Pharaos seruauntes, and in the sight of the people. And Moyses saide: thus sayeth the Lorde: At
Exo. 12. a midnight will I go out into the middes of Egipte, and all the fyrst borne in the lande of Egipte shall dye, euen from the fyrst borne of Pharao, that sytteth on his seate, vnto the fyrste borne of the mayde seruaunt that is behind the mylle, and all the fyrst gendred of the cattell. And there shalbe a greate crye throughout all the land of Egipte, suche as there was neuer none lyke, nor shall be. But amonge
C the children of Israell, shall not a dogge mone his tongue, nor yet man or beaste: that ye maye knowe howe that the Lorde (by a greate miracle) putteth a differrence betweene the Egiptians and Israell. And these thy

seruauntes shall all come downe vnto me, and fall before me, and say: get thee out and all the people that are vnder ther, and then will I depart. And he went oute from Pharao with an angry countenaunce. And the Lorde sayd vnto Moses: Pharao shall not heare you, that my wonders may be multiplied in the land of Egipt. And Moses and Aaron did all these wonders, (and tokens which are written) before Pharao. And the Lorde hardened Pharaos heart, so that he would not let the children of Israell go oute of his lande.

¶ The.xij. Chapter.

AND the Lorde spake vnto Moses and Aaron in the land of Egipt, saying: This moneth shalbe vnto you the beginninge of monethes: and the first moneth of the yeare shall it be vnto you. Speake ye vnto all the congregation of Israell saying: In the.x. daye of this moneth euery man take vnto him a lambe, according to the house of the fathers, a lambe throughout euery house. If the household be to litle for the lambe, let him take his neighboure whiche is nexte vnto his house, according to the number of the soules: euery one of you, according to his eatinge, shall make your count for a lambe. And lette the lambe of yours be without blemishe, a male of a yeare olde, whiche ye shall take out from among the shepe, or from among the gootes. And ye shall kepe him vntill the.xiiij. daye of the same moneth. And euery man of the multitude of Israell shall kill him aboute euen. And they shall take of the blond and strike it on the two side posts, and on the vpper doze post euen in the houses, where they shall eate him. And they shall eate the flesshe the same nighte roste with fire: and with vnleuened breade, and with sowre herbes they shall eate it. See that ye eate not thereof rawe nor sodden in water, but rost with fire: the heade, feete, and purtenaunce therof. And ye shall let nothing of it to remayne vnto the morning. That which remayneth of it vntill the morowe, shall ye burne with fire. Of this maner shall ye eate it: with your lopnes girded, your shoes on your feete, and your staues in your handes. And ye shall eate it in hast: for it is the Lordes passe ouer: for I will passe throughout the lande of Egipt this same nighte, and will smite all the firste bozne in the land of Egipt both of man and beast, and vpon all the goodes of Egipt will I the Lorde doo execution. And the blonde shalbe vnto you a token in the houses wherein ye are. And when I see the blonde, I will passe ouer you, and the plague shall not be vppon you to destroye you, when I smyte the lande of Egipte. And this day shalbe vnto you a remembraunce: and ye shall kepe it holy vnto the Lorde: euen throughout your generations shall ye kepe it holy day, that it be a custome for euer. Seuen dayes shall ye eate vnleuened breade: and the first daye ye shal put away leuen out of your houses. For whosoeuer eateth leuened breade from the first day vntill the seuenth daye, that soule shalbe plucked oute from Israell. The firste day shalbe an holye conuocation, and the seuenth day shalbe an holy conuocation vnto you. There shalbe no maner of worke done in the, saue about that onely whiche euerye man muste eate, that onely may ye do. And ye shall obserue vnleuened bread. For this same daye haue I brought your armies out of the lande of Egipt, therfore ye shal obserue this daye, and all your children after you, by a custome for euer. The first moneth and the fourteenth day of the moneth at euen, ye shal eate swete breade, vnto the.xxi. day of the moneth at euen againe. Seuen dayes shall there be no leuened bread found in your houses. And whosoeuer eateth leuened bread, that soule shalbe rotted out from the multitude of Israell: whether he be a straunger or bozne in the lande.

Exo.23.8 and.24

Leui.23.8 Num.28

Leui.23. Nu.28

Ye shall eate nothing leuened: but in

all

all youre habitations shall ye eate swerte hyerbes. Moyses called for the
D elders of Israell, and sayd vnto them: chose out and take you to every house-
holder of you a sheepe, and kill it for
Passeouer. And take a bunche of hy-
sope, and dippe it in the bloud that is
in the basin, and strike the vpper poste
and the two side postes with the
bloude, that is in the basin: and none
of you go out at the doze of his house
vntill the morninge. For the Lorde
will go about to smyte the Egypti-
ans. And when he seeth the bloude
vppon the vpper dooze poste, and on
the two side postes: he will passe
ouer the dooze, and will not suf-
fer the destroyer to come into youre
house to plague you. Therefore shall
ye obserue this thing, that it be an or-
dinaunce both to thee and thy sonnes
for euer. And when ye be come into
the lande which the Lorde will geue
you, according as he hath promised,
Josu.4.d ye shal kepe this seruice. And when
your children aske you what maner
of seruice is this ye doo, ye shall saye:
It is the sacrifice of the Lordes passe-
ouer, which passed ouer the houses
of the children of Israell in Egipte,
as he smote the Egiptians, and saued
oure houses. And the people bowed
them selues, and worshipped: And
the children of Israell went, and did
as the Lorde had commaunded Moy-
ses and Aaron: Euen so dide they.
Exo.12.b And at ▪ midnighte, the LORDE
psa.135.b smote all the firste borne in the lande
Sa.18.c. of Egipte, from the firste borne of
Pharao, that satte on his seate, vn-
to the firste borne of the captiue that
was in prison, and all the firste gen-
dred of catell. And Pharao rose vp
in the nighte, he and all his seruaun-
Sa.18.b tes, and all the Egiptians: ▪ And
there was a great crying in Egipte:
for there was no house, where there
was not one dead. And he called vn-
to Moyses and Aaron by nighte,
saying: Ryse vp, and gette you oute
from amonge my people; Bothe yee
and also the children of Israell, and
goe and serue the Lorde as ye haue
sayde: And take your sheepe and youre
beastes with you, as ye haue sayde: Ge. 27.a
and departe, and ▪ bleesse me. And the
Egiptians were harde vpon the peo-
ple, that they might sende them out
of the lande in haste: For they sayde:
Wee dye all. And the people tooke
their doughe before it was sowred,
and their bittayes bounde in clothes
vppon their shoulders. And the chil-
dren of Israell dide accordinge to
the saying of Moyses: and they bo- F
rowed of the Egiptians, ▪ iewels of Exo.3.g.
siluer, iewels of golde, and rayments.
And the Lord gaue the people fauoure
in the sight of the Egiptians: so that
they graunted suche thinges as they
required: and they robbed the Egip-
tians. And the ▪ children of Israell Nu.33.a
tooke their iourney from Rameses to Nu.11.c
Suchoth ▪ six hundred thousand men
of foote, beside children. And muche
common people went out also with
them, and sheepe, and oxen, an exceding
greate flocke. And they baked swerte
cakes of the Doughe which they
brought out of Egipt, for it was not
sowred. For when they were thrust
out by the Egiptians, they could not
tarye to prepare them selues any pro-
uision of meate. The dwelling of the
children of Israell, which they dwel-
led in Egipte, was ▪ foure hundred Ge.15.c.
and .xxx. yeares, and when the foure Judi.5.b
hundred and .xxx. yeres were expired, Gala.3.c
euen the self same day departed all the Actes.7.a
hoastes of the Lorde oute of the land
of Egipte. It is a nighte to be ob-
serued to the Lorde, in the which
he brought them oute of the lande
of Egipt. This is that night of the
Lorde, which all the children of Is-
rael must kepe, throughout their ge-
nerations: And the Lorde sayd vnto
Moyses and Aaron: This is the law
of the Passeouer: There shal no stran- G
ger eate therof. But euery seruaunt
that is boughte for money (after that
thou hast circumcised him) shall
eate therof. A straunger and an hyred
seruaunt shall not eate therof. In one
house shal it be eaten. Thou shalt cary
none of the flesshe oute of the house.

fernaunces shall all come downe vnto me, and fal before me, and say: get thee out and all the people that are vnder thee, and then will I depart. And he went oute from Pharao with an angry countenaunce. And the Lord sayd vnto Moses: Pharao shall not heare you, that my wonders may be multiplyed in the land of Egipt. And Moses and Aaron did all these wonders, (and tokens which are written) before Pharao. And the Lorde hardned Pharaos heart, so that he would not let the children of Israell go oute of his lande.

¶ The .xij. Chapter.

AND the Lorde spake vnto Moses and Aaron in the land of Egipt, saying: This moneth shalbe vnto you the beginninge of monethes: and the first moneth of the yeare shall it be vnto you. Speake ye vnto all the congregation of Israel saying: In the .x. daye of this moneth euery man take vnto him a lambe, according to the house of the fathers, a lambe throughout euery house. If the household be to litle for the lambe, let him take his neighboure whiche is nexte vnto his house, according to the number of the soules: euery one of you, according to his eatinge, shall make your count for a lambe. And lette the lambe of yours be without blemishe, a male of a yeare olde, whiche ye shall take out from among the shepe, or from among the gootes. And ye shall kepe him vntill the .xiiij. daye of the same moneth. And euery man of the multitude of Israell shall kill him about euen. And they shall take of the blond and strike it on the two side posts, and on the vpper doore post euen in the houses, where they shall eate him. And they shall eate the flesh the same nighte rosted with fire: and with vnleuened breade, and with sowre herbes they shall eate it. See that ye eate not therof rawe nor sodden in water, but rost with fire: the heade, feete, and purtenaunce therof. And ye shall let nothing of it to remayne vnto the morning. That which remayneth of it vntill the morowe, shall ye burne with fire. Of this maner shall ye eate it: With your loynes girded, your shoes on your feete, and your staues in your handes. And ye shall eate it in hast: for it is the Lordes passe ouer: for I will passe throughout the lande of Egipt this same nighte, and will smite all the firste borne in the land of Egipt both of man and beast, and vpon all the goodes of Egipt will I the Lorde doo execution. And the blonde shalbe vnto you a token in the houses wherein ye are. And when I see the blonde, I will passe ouer you, and the plague shall not be vppon you to destroye you, when I smyte the lande of Egipte. And this day shalbe vnto you a remembraunce: and ye shall kepe it holy vnto the Lorde: euen throughout your generations shall ye kepe it holy day, that it be a custome for euer. Seuen dayes shall ye eate vnleuened breade: and the first daye ye shal put away leuen out of your houses. For whosoeuer eateth leuened breade from the first day vntill the seuenth daye, that soule shalbe plucked oute from Israell. The firste day shalbe an holye conuocation, and the seuenth day shalbe an holy conuocation vnto you. There shalbe no maner of worke done in thē, saue about that onely whiche euerye man muste eate, that onely may ye do. And ye shall obserue vnleuened bread. For this same daye haue I brought your armies out of the lande of Egipt, therfore ye shal obserue this daye, and all your children after you, by a custome for euer. The firste moneth and the fourteenth day of the moneth at euen, ye shal eate sweete breade, vnto the .xxi. day of the moneth at euen againe. Seuen dayes shall there be no leuened bread found in your houses. And whosoeuer eateth leuened bread, that soule shalbe rooted out from the multitude of Israell: whether he be a stranger or borne in the lande.

Exo.23.8 and.24

Lem.23.8 Num.28

Leui.23. Nu.28

Ye shall eate nothing leuened: but in

all

all youre habitations shall ye eate
swete brede. Moyses called for the
D elders of Israel, and sayd vnto them:
chose out and take you to euery house-
holde of you a sheepe, and kill it for
Passeouer. And take a bunche of hy-
sope, and dippe it in the bloud that is
in the basin, and strike the vpper poste
and the two side postes with the
bloude, that is in the bason: and none
of you go oute at the doze of his house
vntill the morninge. For the Lorde
will go aboute to smyte the Egipti-
ans. And when he seeth the bloude
vppon the vpper doore poste, and on
the two side postes: he will passe
ouer the doore, and will not suf-
fer the destroyer to come into youre
house to plague you. Therefore shall
ye obserue this thing, that it be an or-
dinaunce both to thee and thy sonnes
for euer. And when ye be come into
the lande which the Lorde will geue
you, according as he hath promised,
Iosu.4.d ye shal kepe this seruice. And when
your children aske you what maner
of seruice is this ye doo, ye shall saye:
It is the sacrifice of the Lordes passe-
ouer, which passed ouer the houses
of the children of Israell in Egipte,
as he smote the Egiptians, and saued
oure houses. And the people bowed
them selues, and worshipped: And
the children of Israell went, and did
as the Lorde had commaunded Moy-
E ses and Aaron: Euen so dide they.
Exo.12.b And at ▪ midnighte, the LORDE
psa.135.b smote all the firste borne in the lande
Sa.18.c. of Egipte, from the firste borne of
Pharao, that sate on his seate, vn-
to the fyrste borne of the captiue that
was in prison, and all the firste gen-
dred of catteil. And Pharao rose vp
in the nighte, he and all his seruaun-
Sa.18.b tes, and all the Egiptians: ▪ And
there was a great crying in Egipte:
for there was no house, where dede
was not one dead. And he calle vn-
to Moyses and Aaron vp nyhte,
saying: Ryse vp, and gette you oute
from amonge my people: Bothe yee
and also the children of Israell, and
goe and serue the Lorde as ye haue
sayd: And take your sheepe and youre
bloues with you, as ye haue sayde:
and departe, and ▪ bleste me. And the Gen.27.a
Egiptians wer feerce vpon the pe-
ple, that they might sende them out
of the lande in haste: For they sayde:
Wee dye all. And the people tooke
their doughe before it was sowred,
and their dittayes bounde in clothes
vppon their shoulders. And the chil-
dren of Israell dide accordinge to
the saying of Moyses: and they bo- F
rowed of the Egiptians, ▪ iewels of Exo.3.g.
siluer, iewels of golde, and rayment.
And the Lord gaue the people fauoure
in the sight of the Egiptians: so that
they graunted suche thinges as they
required: and they robbed the Egip-
tians. And the ▪ children of Israell Nu.33.a
tooke their iourney from Rameses to Nu.11.a
Suchoth ▪ six hundred thousand men
of foote, beside children. And mucke
common people went out also with
them, and shepe, and oxen, an exceding
greate flocke. And they baked swete
cakes of the Doughe which they
brought out of Egipt, for it was not
sowred. For when they were thrust
out by the Egiptians, they could not
tarye to prepare them selues any pro-
uision of meate. The dwelling of the
children of Israel, which they dwel-
led in Egipte, was ▪ foure hundred Ge.15.c.
and .xxx. yeares, and when the foure Iudi.5.b
hundred and .xxx. yeres were expired, Gala.3.c
euen the self same day departed all the Acts.7.a
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he brought them out of the lande
of Egipt. This is that night of the
Lorde, which all the children of Is-
rael must kepe, throughout their ge-
nerations: And the Lorde sayd vnto
Moyses and Aaron: This is the law
of the Passeouer: There shal no stran- G
ger eate therof. But euery seruaunt
that is boughte for money (after that
thou hast circumcised him) shall
eate therof. A stranger and an hyred
seruaunt shall not eate therof. In one
house shal it be eaten. Thou shalt cary
none of the flesshe oute of the house.

Iohn.19 • Neyther shall ye breake a bone ther-
Num.9b of. All the multitude shall obserue it.
If a straunger also dwell among you,
& will hold Passouer vnto the Lord,
let him circumcise all that be males:
and then lette him come and obserue
it, and he shall be as one that is borne
in the land. For the vncircumcised per
son shall not eate thereof. One maner
of lawe shal be vnto him that is borne
in the lande: and vnto the straunger
that dwelleth among you. And all the
children of Israell did as the Lorde
commaunded Moses and Aaron: e-
uen so did they. And the selfe same day
did the Lord bring the children of Is-
rael out of the lande of Egipte with
their armies.

¶ The.xiij. Chapter.

Exod.22 AND the Lorde spake vnto
Num.8c Moyses, saying: • Sanctifie
Luke.2.b vnto me all the first borne
that open all maner matry-
ces amonge the children of Israell,
aswell of man as of beastes: for it is
mine. And Moses sayd vnto the peo-
ple: thinke on this daye in whiche ye
came out of Egipte, oute of the house
of bondage, for through a mighti hand
the Lord brought you out frō thence.
1 Cor.5.c There shal no • leuen bread be eaten.
This daye come ye out in the moneth
Exod.23 when corne beginneth to ripe. • Whē
32.g 33 the Lorde hath brought thee into the
lande of the Cananites, Hethites, Is-
mozites, Heuites, and Iebusites: •
Gen.15b which he sware vnto thy fathers, that
Exod.3.c he would geue thee a lande wherein
milke and hony floweth, thou shalte
kepe this seruice in this same month.
Seuen dayes thou shalte eate sweete
Deu.5.b bread: and in the • seuenth daye, it is
the feast of the Lorde. Swete bread
shalbe eaten seuen days, and ther shall
no leuened bread be sene, nor yet leu-
uen with thee, in all thy quarters. And
thou shalt shewe thy son in that daye,
saying: this is done, because of that
which the Lord did vnto me, when I
came oute of Egipt. And it shalbe a
signe vnto thee vpon thine hande, and
for a remembraunce betweene thyne
eyes, that the Lordes lawe maye be in
thy mouth. For • in a strong hande the Psa.138
Lorde brought thee out of Egipte.
Kepe therfore this ordinaunce in his
season, from yere to yere. And it will
come to passe that the Lord shall bring
thee into the lande of the Cananites,
which he • sware vnto thee, and to thy Gen.15.
fathers, and shal geue it thee: And the
thou shalt appoint vnto the Lord all
openeth the matrice. And euery caste
thinge that firste doeth open the ma-
trice of a beast whiche thou halte: if
they be males, they shalbe the Lordes.
And euery firste gendred of an asse,
thou shalte redeeme with a lambe: yf
thou redeeme him not, thou shalt breake
his necke. All the first borne amonge
thy children also, shalte thou bye out.
And when thy sonne asketh thee to
morowe, saying: what is this? thou
shalt saye vnto him: with a mighty
hande the Lorde brought vs oute of
Egipte, out of the house of bondage.
And when Pharao was lothe to let C
vs go, the Lord slew all the first borne
in the land of Egipt: aswell the firste
borne of man, as of beast. Therfore I
sacrifice vnto the Lorde all the males
that open the matrice, and all the first
borne of my children I redeme. This
shalbe a token vpon thine hande, and
a remembraunce betweene thine eyes,
that the Lorde brought vs oute of E-
gipte, through a mighty hande.
It came to passe that when Pharao D
had let the people goo, GOD carried
them not through the waye and lande
of the Philistines whiche was the
more nie way: but God sayde: leaste
the people haply repent when they se
war, and so turne againe to Egipte:
But God led the people aboute thor-
rough the waye of the wildernesse of
the red sea. And the children of Is-
raell went vppe harnessed oute of the
lande of Egipte. And Moyses tooke
the bones of Joseph with him: for he
made the children of Israell sweare,
saying: GOD will surelye visite Gen. 1.b
you, and ye shall take my bones awaye Iosu.24.g
hence with you. • And they tooke their Num.23
iourney

iourney from Syoth: and abode in Etham, in the edge of the wildernes.

Nu.14.c 1cor.10.b Esay.4.c Nehe.9.d • And the Lorde went before them by daye in a piller of a cloud, to lead them the waye: and by nighte in a piller of fire to geue the light, that they might go both by daye and by nighte. • The piller of the cloude departed not by day, nor the piller of fire by night, out of the sight of the people.

¶ The xiiij. Chapter.

1 AND the Lord spake vnto Moses, sayinge: Speake vnto the children of Israell, that they turne and remaine before Pi Hiroth, betweene Migdoll and the sea, ouer agaynste • Baalzephon: and before that shall they pitche by the sea.

Nu.33.b For Pharao will saye of the children of Israel: they are tangled in the land, the wildernes hath shut them in. And I will harden Pharaos heart, that he shall followe after you: and I wil get me honoure vpon Pharao and vpon all his hoste, the Egiptians also shall knowe that I am the Lord. And they did euen soo. And it was tolde the 5 kinge of Egipt that the people fled. And the heart of Pharao and of his seruantes turned against the people. And they sayde: whye haue we this done, that we haue let Israell go out of our seruice? and he made ready his charettes, and tooke his people with him, and tooke fiue hundred chosen charettes, and all the charettes of Egipte and captaynes vppon euery one of them. And the Lorde hardened the heart of Pharao king of Egipt, and he followed after the children of Israell. But the children of Israell

Psa.135 went out with • an hye hande, and the Egiptians followed after them: and all the horses and charettes of Pharao and his horsemen, and his hoste, ouer- 6 tooke them abiding by the sea, beside Pi Hiroth before Baalzephon. And when Pharao drewe nye, the children of Israell lift vp their eyes, and beholde the Egiptians followed after

Ios.24.b them: and they were sore afrayde: • and the children of Israell cryed out vnto the Lord. And they sayd vnto Moses: because there were no graues in Egipt, hast thou therefore brought vs away for to dye in the wildernes? wherefore hast thou serued vs thus, for to carye vs oute of Egipte? Did not we tell thee this in Egipte, sayinge: lette vs be in rest, that we maye serue the Egiptians? For it had ben better for vs to haue serued the Egiptians, then for to dye in the wildernes. And Moyses sayde vnto the people: • feare ye not, stande still, and beholde 2 Pa.20.c howe the Lorde shall saue you this daye. For ye that haue sene the Egiptians this daye, shall see them no more for euer. The Lord shall fight for you, and ye shall holde your peace. And the 9 Lorde sayde vnto Moyses: wherefore cryest thou vnto me? speake vnto the children of Israell that they go forwarde. But lift thou vp thy rod, and stretch out thy hande ouer the sea, and deuide it a sunder: and let the children of Israell go on dry ground through the middest of the Sea. And beholde I will harden the heart of the Egiptians that they maye followe them. And I will get me honoure vppon Pharao, and vppon all his hoste, and vppon his charettes, and vppon his horsemen. And the Egiptians shall knowe that I am the Lorde, when I haue gotten me honoure vpon Pharao, vpon his charettes, and vpon his horsemen.

And the aungell of God which went before the hoste of Israell remoued, 8 and began to go behinde them. And the clouden piller that was before the face of them, began to stande behinde them, and came betweene the hoste of the Egiptians, and the hoste of Israell. It was also a darke cloude, and gaue light by night: and all the night longe the one came not at the other. And Moyses stretched foorthe his hande ouer the sea: and the Lorde caryed awaye the sea by a verye stronge Easte winde all that nighte, and made the sea drye lande, and the waters were deuyded. And the children

of Iſraell went out into the middeſt
F of the ſea, vpon the dyre ground. And
the waters were a wal vnto them, on
the ryghte hande, and on their lefte
hande. And the Egiptians folowed
& went in after them to the middeſt of
the ſea, euen all Pharaos hoyſes, and
charretes, and his hoyſemen. And in
Iud.9.a the morning watche, the Lozde · lo-
ked vnto the hoſte of the Egiptians
out of the fierie and clowdy piller, and
troubled the hoſte of the Egiptians,
and tooke of his charette wheeles and
caryed them away violently. So that
the Egiptians ſayde: let vs flee from
the face of Iſraell: for the Lord figh-
teth for them againſt the Egiptians.
And the Lozde ſayde vnto Moyſes:
ſtretche out thine hande ouer the ſea,
that the waters may come againe vp-
on the Egiptians, vpon his charets,
and vpon his hoyſemen. And Moyſes
G ſtretched fourth his hande ouer the
ſea, and it came againe to his courſe
earely in the morning, and the Egip-
tians fled againſt it. And the · Lozde
Sa.19.b ouerthrew the Egiptians in the mids
of the ſea, and the water returned and
couered the charets and the hoyſemen,
and all the hoſte of Pharao that came
into the ſea after them, ſo that ther re-
mayned not one of them. But the
childzen of Iſraell walked vpon dyre
Eſa.11.b lande · through the middeſt of the ſea:
and the waters wer a wall vnto them
on the righthande of them, and on the
lefte. · Thus the Lozde deliuered Iſ-
1.mac.4a raell the ſelfe ſame daye oute of the
hand of the Egiptians: and Iſraell
ſawe the Egiptians dead vpon the ſea
ſyde. And Iſraell ſawe that mightie
pſa.105.b power which the Lozd ſhewed vp-
on the Egiptians: · and the people
feared the Lozd, and beleued the Lozd,
and his ſeruaunt Moyſes.

¶ The.xb. Chapter.

A Exo.15.c THen Moyſes and the childzen
of Iſraell ſange this ſong vn-
to the Lozde, and ſayde: · I will
ſynge vnto the Lozde: for he hath tri-
umphed glozioully, the hoyſe and him
Eſa.12.a that rode vpon him, hath he ouerthro-
pſa.118.c wen in the ſea. · The Lozde is my
ſtrength and pꝛayſe, and he is become
my ſaluation. He is my God, and I
will glozifie him, my fathers god, & I
will exalte him. The Lozde is a men
of warre. The Lozde is his name.
Pharaos charetes and his hoſt hath
he caſte into the ſea. His choſen cep-
taynes alſo are drowned in the red ſea,
the depe waters haue couered them,
they ſanke to the bottome as a ſtone.
Thy ryghte hande Lozde, is become
glozious in power: thy righte hande
Lozde hath all to daſhed the enemye.
And in thy great glozy thou haſt ouer-
throwen them that roſe vp againſt
ther: thou ſentteſt fourth thy wzath
whiche conſumed them euen as ſtub-
ble. Thꝛowe the winde of thy
noſtrels the water gathered together, B
the flowdes ſtoode ſtill as an heape,
and the depe water congeled together
in the hearte of the ſea. The enemie
ſayde: I will folowe on them, I will
ouertake theym, I will deuyde the
ſpoyle, I will ſatiſfye my luſte vpon
them, I will drawe my ſweard, mine
hand ſhall deſtroy them. Thou bleſ-
edſt with thy winde, the ſea couered
them, they ſanke as leade in the migh-
tye waters. Who is like thee O
Lozde among gods? who is like thee,
ſo glozious in holyneſſe, frarefull in
pꝛayſes, ſhewing wonders? Thou
ſtretchedſt out thy righthand, the erth
ſwalowed them. Thou in thy mercye
haſte caryed this people whiche thou
deliuereddſt: and haſte bꝛought them in
thy ſtrength vnto thy holy habitatiõ.
The nations heard and were afrayd,
ſoꝛowe came vpon the Philiſtines.
Then the dukes of the Edomytes
were amazed, and the mightieſt of the
Moabites, trembling came vpon
theym: all the inhabiters of Canaan
waxed faynt harted.
Let feare and dꝛede fall vpon them in C
the greatnes of thine armye, let them
be as ſtill as a ſtone, till thy people paſſe
thꝛowe, O Lozd: while this people
paſſe thꝛowe which thou haſt gotten.
Thou ſhalte bring them in, and plant
them in the mountayne of thine enhe-
ritaunce: the place Lozde which thou
haſte

hast made for to dwell in: the sanctuary
O Lord, which thy handes hath pre-
pared. The Lorde shall regne euer &
alway. For Pharaos horse wente in
with his charettes and horsemen into
the sea, and the Lord brought the wa-
ters of the sea vpon thē. But the chil-
dren of Israell went on drye land in ✝
middest of the sea. And Mir Jam a
prophetisse the sister of Aaron, toke a
timbrell in her hande, and all the wo-
men came out after her with timbrels
and daunced. And Mir Jam sang be-
Ex.9.5.a fore them: ✝ Sing ye vnto the Lorde:
for he hath triumphed gloriously: the
horse and rider hath he ouerthrowen
in the sea. And so Moyses broughte
Israel from the red sea, and they went
out into the wildernes of Sur. And
they went three days long in the wil-
dernesse, and founde no waters. And
when they came to Mara, they could
not drinke of the waters of Mara: for
they were bitter: therefore the name
of the place was called, Mara (that
is to saye bitternes.) And the people
murmured agaynst Moyses, saying:
what shall we drinke? ✝ And he cried
Judi.5 d and. 38.a vnto the Lord: and the Lorde shewed
him a tree, whiche when he had caste
into the water, the waters were made
swete. There he made them an ordey-
naunce and a lawe, and there he prou-
ed him, and saide: If thou wilt har-
Deu.28f ken ✝ vnto the voyce of the Lorde thy
God, and wilt do that which is right
in his sighte, and wilte geue eare vn-
to his commaundementes, and kepe al
his ordinaunces: then wil I put none
of these diseases vpon thee whiche I
brought vpō the Egiptians: for I am
the Lorde that healeth thee.

¶ The.xvi. Chapter.

I ✝ The ✝ children of Israell came
Nu.33 b to Elim, where were.xij. wels
of water, and. lxx. palme trees,
and they abode there by the waters.
And they toke their iorney frō Elim:
and al the whole company of the chil-
dren of Israell came to the wildernes
of Sin, which is betweene Elim and
Sinai: the.xv. daye of the. ij. moneth
after they departing out of the lande
of Egipte. And the whole multitude Nu.11.a
of the children of Israell murmured
agaynste Moyses and Aaron in the
wildernes, and the children of Israel
saide vnto them: Wolde to God we
had dyed by the hande of the Lorde in
the lande of Egipte, when we sat by
the fleshepottes, and when we did
eate bread our belyes full: for ye have
brought vs out into this wildernes,
to kill this hole multitude with hun-
ger. Then saide the Lord vnto Moy- B
ses: behold I will rayne ✝ bread from Exod.16
heauen to you: and the people shall go Dēu.8.c
out, and gather day by day, that I may Iohn.6 b
proue them whether they will walke
in my lawe or no. The.vi. daye they
shal prepare for the selues that which
they will bring in, and let it be twise
aswuch as they gather in dayly. And
Moyses and Aaron saide vnto all the
children of Israell: at euen ye shall
knowe that it is the Lorde, whiche
brought you out of the land of Egipt:
and in the morning ye shall se the glo-
rye of the Lorde, because he hath heard
youre grudginges agaynst the Lorde.
And what are we that ye haue mur-
mured against vs? And Moyses said:
At euen shal the Lord ✝ geue you flesh Nu.11.b
to eat, & in the morning bread ynough:
for the Lorde hath hearde youre mur-
muringes which ye murmure against
him: for what are we? your murmu-
ringes are not against vs, but against
the Lorde. And Moyses spake vnto
Aaron: Say vnto all the company of
the children of Israell, come foorth
before the Lorde: for he hath hearde
your grudginges. And as Aarō spake
vnto the whole multitude of the chil-
dren of Israell, they looked towarde
the wildernes: and beholde the glorye
of the Lorde appeared in the cloude.
And the Lorde spake vnto Moyses,
saying: I have heard the murmuring
of the children of Israell. Tell them
therfore and saye: at euen ye shall eate
flesh, and in the morninge ye shalbe
filled with bread, and ye shall knowe
that I am the Lorde your God.

Nu.11.g And at euen the quailes came and co-
uered the grounde where they laye:
And in the mozninge the dewe laye
rounde about the hoste. And when the
dewe was fallen, behold, it laye vpon
the grounde in the wildernes, small,
and rounde, and thin as the hoze frolte
on the grounde. And when the chil-
dren of Israell sawe it, they sayde eue-
ry one to his neyghbour: It is Man-
na. Foz they wist not what it was.
And Moyses sayde vnto them: this
is the breade whiche the Lozde hath
geuen you to eate. This is the wozde
whiche the Lozde hath commaunded:
gather it euerye man foz him selfe to
eate: a gomer full foz a man, accozding
to the number of you: and take euery
man foz them which are in his tent.
And the children of Israell did euen
so, and gathered some moze, some lesse:
and when they did mete it with a go-
2.Coz.8. mer • vnto him that hadde gathered
much, remayned nothing ouer, & vnto
him ℣ had gathered litle, was there no
lacke: euery man gathered sufficient
foz his eating. And Moyses sayde vn-
E to them: He that no man let ought re-
mayne of it till the mozninge. Not-
withstanding they harkened not vn-
to Moyses: but some of them left of it,
vntill the mozning, and it waxed full
of wozmes and stanke, and Moyses
was angrye with theym. And they
F gathered it all mozninges, euery man
foz his eatinge. Ans assoone as the
heate of the sunne came, it melted. And
the sixte daye they gathered twise soo
muche breade, twoo gomers foz one
man: and all the rulers of the multi-
tude came and tolde Moyses. He saide
vnto theym: this is that whiche the
Lozde hath sayde: to mozow is the rest
of the holy Sabboth vnto the Lozde:
bake that which ye will bake, and sethe
that ye will sethe: and that which re-
mayneth, laye it vp till the mozninge.
And they layde it vp till the mozning,
as Moyses bad: and it stanke not, ney-
ther bred there any wozme therein.
And Moyses sayd: that eate this day:
foz it is the Sabboth vnto the Lozde:
to day ye shall not finde it in the field.
Sixe dayes shall ye gather it: and in
the seuenth daye whiche is the Sab-
bothe, there shalbe none. Notwith-
standinge, there went out some of the
people in the seuenth daye foz to ga-
ther, and they founde none. And the
Lozde sayde vnto Moses: howe long
refuse ye to kepe my commaundemen-
tes and my lawes? Se, the Lozd hath
geuen you a Sabboth, therefoze he
geueth you the sixt day breade, foz two
dayes. Bide therefoze euery manne at
home, and let no man go oute of his
place, the seuenth day. And the people
rested the seuenth day. And ℣ house of
Israel called it Manna. • And it was Nu.21.b
like vnto Coziander seede, white: and
the taste of it was like vnto wayfers
made with honey. And Moises sayd:
this is that whiche the Lozde com-
maundeth, fill a gomer of it, whiche
may be kept foz youre children after
you, that they may se the bread wher-
I haue fed you in wildernelle, when
I brought you out of the lande of E-
gipt. And Moses spake vnto Aaron:
take a cruse, and put a • gomer full of Hebr.9.b
Manna therein, and laye it vp before
the Lozde, to be kept foz your children
after you. As the Lozde commaunded
Moyses, soo Aaron layed it vp before
℣ testimony to be kept. • And the chil- 2.Es.9.d
dren of Israell did eate Manna four- Judith.5
tie yeare, vntill they came vnto a lande Josu.5.b
inhabited. And so they did eate Man-
na, euen vntill they came vnto the
bozders of the land of Canaan. A go-
mer is the tenth part of an Epha.

¶ The.xvij. Chapter.

AND all the companye of the Z
children of Israell throughe-
out their armies, wente from
the wildernelle of Sin, after the com-
maundement of the Lozd, and pitched
in • Raphidim: where was no water Nu.33.b
foz the people to drinke. And the peo- B
ple chid with Moses, & saide: geue vs
water to drinke. Moses sayd vnto the
why chide ye with me? wherefoze do
ye tempte the Lozde? There the peo-
ple thyrsted foz water, and the people
murmu-

murmured against Moyses, and said:
Nu.20. Wherefore hast thou thus brought vs out of Egypte, to kill vs, and our children and cattel, with thirst. And Moyses cryed vnto the Lord, saying: What shal I do vnto this people? they be almost ready to stone me. And the Lorde sayd vnto Moyses: go before the people, and take with thee of the elders of Israell, and thy rod wherewith thou smotest the riuer, take in thyne hande, and go. Beholde, I stande before thee beside a rocke that is in Horeb: & thou shalt smite the rocke, & there shal come water out therof, that the people may drinke. And Moyses did euen so before the eyes of the elders of Israell.
1 Cor.10 Deut.9d Psal.78. Nu.20. And he called the name of the place Massa and Meriba, because of the chyding of the children of Israel, and because they tempted the Lord, saying: Is the Lorde among vs or not? Then came Amalech & fought with Israell in Raphidim. And Moyses said vnto Josua: chose vs out men, & go fight with Amalech: and to morow I wil stand on the top of the hill, and the rod of God shalbe in my hand. Josua did as Moyses had him, and fought with Amelech. And Moyses, and Aaron, & Hur went vp to the toppe of the hill.
Judi. 4.c Deut. 25 And it happened that when Moises held vp his hande, Israell had the better: And when he lete his hande downe, Amelech had the better. But Moises handes were heuie, and therfore they toke a stone and put it vnder him, and he sat downe thereon. And Aaron and Hur stayed vp his handes, the one on the one syde, and the other on the other side. And his handes remayned stedie vntill the goyng downe of the sunne. And Josua discomfyted Amelech and his people, with the edge of the sword. And the Lorde sayd vnto Moyses: write this for a remembraunce in a boke, and committe it vnto the eares of Josua: for
Nu.24.d 1.Re.15 I will vtterly put out the remembraunce of Amelech from vnder heauen. And Moises made an auter and called the name of it, The Lorde is he that worketh miracles for me. For he sayd: the hand is on the seat of God, the Lorde will haue war with Amelech, from generation to generation.

¶ The .xviii. Chapter.

Jethro the priest of Madian, Moyses father in law, heard of all that God had done for Moyses, and for Israell his people: and that the Lord had brought Israel out of Egipte. Therefore he toke Exo.2.d. and.4.f Exo.2.d. Jethro Moyses wife, (After he had sent her backe) and her two sonnes: of whiche the one was called Gerson, for he sayde: I haue bene an aliant in a straunge lande. The name of the other was Eliezer: for the God of my father (sayde he) was mine helpe, and deliuered me from the sword of Pharao. And Jethro Moises father in law came with his two sonnes, and his wife vnto Moyses into the wyldernesse, where he abode by the mount of God. And he sayde vnto Moyses: I thy father in law Jethro, am come to thee, and thy wife also, and her two sonnes with her. And Moyses went out to mete his father in lawe and did obeysaunce, and kyssed him, and eache asked other of his health: & they came into the tente. And Moyses tolde his father in lawe, all that the Lorde had done vnto Pharao, and to the Egiptians for Israels sake, and all the trauayle that had happened them by the waye, and howe the Lord deliuered them. And Jethro reioyced ouer all the goodnesse which the Lord had done to Israel, and because he had deliuered the out of the land of the Egiptians. And Jethro said: blessed be the lord whiche hath deliuered you out of the hand of the Egiptians, & out of the hand of Pharao, which hath also deliuered his people frō the captiuitie of the Egiptians. Nowe I knowe that the Lorde is greater then all goddes: for in the thinge wherein they dealte cruelly with them, are they them selues perysshed. And Jethro Moses father in law offered burnt offeringes, & sacrifices vnto God. And Aaron and all the elders of Israell came to eate breade with Moyses father in lawe

before

before God. And it chanced on the morow, that Moses sat to iudge the people, and the people stode about Moyses from morninge vnto euen. And when Moses father in lawe sawe all that he did vnto the people, he sayde: What is this that thou doest vnto the people? why sittest thou thy self alone and all the people stand about thee fro morninge vnto euen? And Moyses sayd vnto his father in law: Because the people come vnto me to seke counsell of GOD: Whenne they haue a matter, they come vnto me, & I iudge betwene euery man and his neighbor, and shewe them the ordinances of God, and his lawes. And Moses father in lawe sayd vnto him: It is not well that thou doest. Thou doth wery thy self, and this people that is with thee: for this thinge is of more
Deu.1.b weyght, then • thou arte able to performe thy self alone: Heare now ther fore my voyce, and I will geue thee counsell, and God shall be with thee. Be thou vnto the people to godward, that thou mayst bring the causes vnto God, and thou shalt teache them ordinances and lawes, and shew them the way, wherin they must walk, and the worke that they must do. Moreouer,
D thou shalt seke out among all the people, men of actiuitie, and such as feare God: true men, hating couetousnesse: and make them heads ouer the people, captaines ouer thousandes, ouer hundredes, ouer fiftie, and ouer tenne: and let them iudge the people at al sesons.
Deu.1.c And euery • great matter that happeneth, let them bring vnto thee, but let them iudge all small causes them selues: and so shal it be easier for thy self, And they shal bear with thee. If thou shalt do this thing, (and God charge thee withall) thou shalt be able to endure, and yet the people shall come to their place in peace. And so Moyses obeyed the voyce of his father in law, and did all that he had sayde: and chose actiue men out of all Israel, and made them as heads ouer the people: namely captaynes ouer thousandes, ouer hundredes, ouer fiftie, and ouer tenne.

And they iudged the people at all sesons, but brought the hard causes vnto Moyses: and iudged all small matters them selues. And Moses let his father in law depart, and he went vnto his owne lande.

The xix. Chapter.

IN the thirde moneth, when the children of Israell were gone out of the land of Egipt the same day cam they into the wildernesse of Sinai: • For they were departed from Raphidim, and were come to the desert of Sinay, and had pitched their tentes in the wildernesse And there Israell abode before the mount. • But Moses went vp vnto God, and the Lorde called him out of the mountayne, sayinge: Thus shalt thou say vnto the house of Jacob, and tell the children of Israell: Ye haue seene what I did vnto the Egiptians and tooke you vp vpon Eagles wynges, and haue brought you vnto my selfe. Nowe therefore, • if ye will
Deu.13. heare my voyce in deede, and kepe my appointment, ye shal be mine owne aboue all nations: for all the earth is mine. Ye shall be vnto me also a kingdome of • priestes, and an holy people:
1.Pet.2. and these are the wordes, which thou shalt saye vnto the children of Israel. Moyses came and called for the Elders of the people, and layde before their faces, all these wordes which the Lorde commaunded him. And the people aunswered all together, and
Exod.24 Deut.5.b and.26.b sayde: • All that the Lorde hath sayd: we will doo. And Moses brought the woordes of the people vnto the Lorde. And the Lord sayde vnto Moses: Lo, I am come to thee in a thicke cloud, that • people may heare me talking with thee, & beleue thee for euer. Moses shewed the wordes of the people vnto the Lord. And the Lord sayde vnto Moyses: Go vnto the people, and sanctifie them to daye, and to mo-
B rowe, and let them wash their clothes: and be ready against the thirde daye. For the thirde daye the Lorde will

come

ſtande downe in the ſighte of all the people, vppon mounte Sinay. And thou ſhalt ſet boundes rounde about the people, and ſaye: Beware that ye go
Heb. 12.c not vp into the mounte, or touche the bordor of it. Whoſoeuer toucheth the mounte, ſhall ſurelye dye: There ſhal not an handc touche it: But he ſhalbe
C ſtoned or ſhot throughe: whether it be beaſt or manne, it ſhall not liue: When the trumpe bloweth longe, then may they come vppe into the mounteyne: And Moyſes wente downe from the mounte vnto the people, and ſanctified them, and they waſhed their clothes. And he ſayde vnto the people: Be ready againſt the thirde daye, and come not at youre wyues. And the thirde daye in the morninge there was thunder, and lightninge, and a thicke cloude vpon the mount, and the voyce of the trumpe exceeding loude: ſo that all the people that was in the hoſte, was afrayde. And Moyſes brought the people out of the tentes, to
Deu. 4.b mete with God, and they ſtoode vnder the hill. And mount Sinay was altogether on a ſmoake: becauſe the Lorde deſcended downe vppon it in fire. And the ſmoke therof aſcended vp, as the ſmoke of a keele, and all the mount was exceeding fearefull. And
D when the voice of the trumpe blew, & waxed lowder and lowder: Moyſes ſpake & God anſwerd him by a voice and the Lord came downe vpō mount Sinay, euen in the top of the hill: and whē the Lord called Moyſes vp into the top of ỹ hil. Moyſes went vp. And the Lord ſayd vnto Moyſes. Go downe charge the people, that they preace not vp to ſee the Lorde, and ſoo manye of them periſhe. And let the prieſtes alſo which come to the Lorde, ſanctifie themſelues, leaſt the Lorde deſtroye them. And Moyſes ſayd vnto the Lorde: the people cannot come vp into the mount Sinay, for thou chargedſt vs ſaying: ſette markes aboute the hill, and ſanctifye it. And the Lorde ſayd vnto him: away, and get thee downe, and thou ſhalt come vp, thou and Aaron with thee. But let not the prieſtes and the people preſume for to come vppe vnto the Lorde, leaſt he deſtroy them. And ſo Moyſes went downe vnto the people and tolde them.

¶ The .xx. Chapter.

AND God ſpake all theſe wordes, and ſayd: I am the Lorde
B thy God which haue • brought thee out of the lande of Egipte, out of the houſe of bondage. Thou
Deu. 5.a ſhalte haue none other Goddes in my ſighte. Thou ſhalt make thee no grauen ymage, neither any ſimilitude that is in heauen aboue, eyther in the earth beneath, or in the waters vnder the
Leu. 25.a Deu. 4.c. and. 27.c earth. • Thou ſhalt not worſhipp them neither ſerue theym: for I the Lord
Mat. 1.a Ex. 14.b. thy God am a ielouſe God, and viſite the ſin of the fathers vppon the children vnto the third and fourth generation of them that hate me, and ſhewe mercye vnto thouſandes, in them that
B loue me, and kepe my commaundemētes. Thou ſhalte not take the name of
Leu. 24.b the Lord thy GOD in vayne, for the
Eccle. 24 Ecc. 23.b Lord will not holde him guiltleſſe that taketh his name in vayne. • Remem-
34.c. and 35.a ber the Sabboth day that thou ſanctifye it. Sixe dayes ſhalt thou labourc, and do all that thou haſt to doo, but the ſeuenth daye is the Sabboth of the Lorde thy God, in it thou ſhalte do no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruaunte and thy maide ſeruaunt, thy cattel and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is: and • reſted the ſeuenth daye,
Gen. 2.a wherefore the Lord bleſſed the ſeuenth day and hallowed it. • Honour thy fa-
mat. 15.a Math. 7. ther and thy mother, that thy dayes may be longe in the lande, whiche the
C Lorde thy God geueth thee.

Mat. 5.c Luk. 18.b Mat. 5.b Rom. 7.a • Thou ſhalt not kill.
• Thou ſhalt not breake wedlocke
• Thou ſhalt not ſteale.
• Thou ſhalt not beare falſe witneſſe againſt thy neyghbour.

Rom. 9.c. and. 21.b Thou ſhalt not couete thy neyghbours houſe, neyther ſhalt thou couet thy neyghbours wife, or his man ſeruant, or his maid, or his oxe, or his aſſe

or what-

whatsoeuer thy neyghbour hath.
And all the people sawe the thunder and the lightning, and the noyse of the trumpet, and the mountayn smoking. And when the people sawe it, they remoued, and stode a farre of, and sayde
D deut. 18.c Heb. 12.c vnto Moyses, talke thou with vs, and we will heare: but let not God talke with vs, leaste we dye. And Moyses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be in youre face, that ye sin not. And the people stoode a farre of: And Moyses wente into the thicke clowde, where God was. And the Lorde sayde vnto Moyses: thus thou shalte saye vnto the children of Israell. Ye haue seene that I haue talked with you from out of heauen. Ye shall not make therefore with me goddes of siluer, neyther shall ye
Deu. 27.c Iosu. 8.f 1 mac. 4.f make you goddes of gold. An aulter of earth thou shalte make vnto mee. and thereon offer thy burntofferinges and thy peace offerings, thy shepe and thine oxen. In all places where I shal put † remembrance of my name, thither I will come vnto thee, and bielle thee. And if thou wilt make me an aultar of stone, se thou make it not of hewen stone: elles yf thou lifte vp thy toole vppon it, thou haste polluted it. Neyther shalt thou go vp by steps vnto mine aulter, that thy filthynesse be not shewed thereon.

The.xxi. Chapter.

THese are the lawes which thou shalte set before them. If thou bye a seruaunte that is an Hebrue, sixe yeares he shall serue: and in the seuenth he shall go oute free, payinge nothinge. If he came alone, he shall go out alone. And if he came maryed, his wife shall go out with him. And if his master haue geuen him a wife, and she haue borne him sonnes or daughters: then the wife and her children shalbe her masters, & he shall goo out alone. And if the seruaunte say: I loue my master, my wyfe, & my children, I will not go oute free, his master shall bring him vnto the Iudges, and set him to the dore, or the dore poste, and his master shall bore his eare through with an awle: and he shalbe his seruaunt for euer. And if a
B man sell his daughter to be a seruant, she shall not goo oute as the men seruaunts doo. If she also please not her master, and he geue her to no man to wife, then shall he let her go free: to sell her vnto a straunge nation shall he haue no power, seing he despised her. If he haue promised her vnto his son to wife he shal deale with her, as men do with their daughters. And yf he take him another wife, yet her loode, her rayment, and duetye of mariage, shall he not minishe. And if he do not these three vnto her, then shall she go oute free, and paye no money. • He Leu. 24.c
that smyteth a man that he dye, shalbe Nu. 25.d
slaine for it. If a man laye not a waite, Mat. 5.c
but God deliuer him into his hande, then I will poynte thee a place whither he shall flee. If a man come presumpteously vpon his neighboure to slee him with gile, thou shalt take him
3 Re. 1.g from mine • aultar that he dye. He that smyteth his father or his mother, let De. 24.b
him be slayne for it. • He that stealeth a man and selleth him, (if it be proued vpon him) shall be slayne for it. • And Leu. 20.b
he that curseth his father or mother, Pro. 20.c
shalbe put to death for it. If mē striue mat. 15.a together, and one smite another with Mar. 7.b
a stone, or with his fist, and he dye not but lyeth in bed: if he rise agayne and walke without vpon his staffe, then shall he that smote him, go quite, saue only he shal bere his charges for leising his time, and shal pay for his healing. And if a man smite his seruant or his
C mayd with a rod, & they dye vnder his hande, it shalbe auenged in deede. And yf they continue a daye or twoo, it shal not be auenged, for they ar his money. If men striue and hurt a woma with childe, so that her fruit depart frō her, and yet no misfortune folowe: the shal he be mersed accordyng as the womās husbande will laye to his charge, and he shall pay as the dayes men appoint Leu. 24.c
him. • And if any misfortune folowe, De. 19.b
then shall he paye life for life, eye for mat. 5.f
eye, tooth for tooth, hande for hande, foote

foote for foote, burning for burning, wounde for wound, stripe for stripe.

And if a man smite his seruant or his mayd in the eye, & it perish, he shal let them go free for the eyes sake: Also if he smite out his seruaunt or his maydes tooth, he shal let thē go out free for the toothes sake. If an oxe gore a man or a woman that they dye, thē the oxe shal be stoned, & his flesh shal not be eaten: but the owner of the oxe shal go quite. Gen. 19a

If the oxe were wont to push in time past, and it hath bene told his master: and he hath not kepte him, but that he hath killed a man or a woman: then the oxe shalbe stoned, and his owner shall dye also. If ther be set to him a summe of money, then he shal geue for the deliuerance of his life, whatsoeuer is put vnto him. And whether he hath gored a sonne, or hurte a daughter, he shall be serued after the same maner. But if he be a seruaunt or a mayd that the oxe hath gored, then he shall gene vnto their master. xxx. sicles of siluer, & the oxe shalbe stoned. If a man open a well or dig a pit, and couer it not, and an oxe or an asse fall therin, the owner of the pit shall make it good, and gene money vnto their master: and the dead beast shalbe his. If one mans oxe hurt anothers that he dye: then they shall sel the lyue oxe, and deuide the money: and the dead oxe also they shal deuide. Or if it be knowen that the oxe hath vsed to pushe in times past, & his master hath not kept him, he shal pay oxe for oxe, and the dead shalbe his owne.

¶ The. xxij. Chapter.

Iton. 1 b 9. 2. Ki. 12

If a man steale an oxe or sheepe and kill it or sell it, he shall restore fiue oxen for an oxe, and fower sheepe for a sheepe. If a theefe be founde breakinge vp and be smitten that hee dye, there shall no bloude be shed for him, but if the sunne be vp when he is found, then there shalbe bloudshed for him. A theefe shall make restitution: If he haue not wherewith, he shalbe solde for his theefte. If the theefte be founde in his hande aliue, (whether it be oxe, asse, or sheepe) he shal restore double. If a man do hurt field or vyneyarde, and putte in his beaste to fede in another mans field: of the beast of his owne field, and of the beaste of his owne vyneyarde, shall he make restitution. If fyre breake oute and B catch in the thornes, and the stackes of corne or the standing corne, or field be consumed therewith, he that kindled the fyre shall make restitution. If a man deliuer his neighbour money or stuffe to keepe, and it be stollen oute of his house: If the theefe be founde, let him paye double. And if the theefe be not founde, then the goodman of the house shalbe brought vnto the iudges (And shall sweare.) Whether he haue put his hand vnto his neibours good. And in all maner of trespas, whether it be for oxen, asse, sheepe, rayment or any maner of lost thinge which another chalengeth to be his, the cause of both parties shall come before the iudges: And whom the iudges condemne let him pay double vnto his neybour. If a man deliuer vnto his neibour to C keepe, asse, oxe, sheepe, or whatsoeuer beast it be, and it dye or be hurte, or taken awaye (and no man see it:) then shall an othe of the Lorde be betwene them, that he hath not put his hande vnto his neybours good, and the owner of it shall take the othe, and the other shall not make it good. And if it be stolen from him, thē he shall make restitution vnto the owner therof. If it be torne with wilde beastes, then let him bringe recorde of the tearing, and he shall not make it good. And if a man borowe ought of his neighbour, and it be hurte or els dye, and the owner thereof be not by, he shall make it good. But if the owner thereof be by, he shall not make it good: namely, if it be an hyred thinge, and came for his hyre. Gen. 34a If a man entise a maide that is not betrothed, & lye with her, he shall endote her, and take her to his wife. And yf her father refuse to gene her vnto him, he shall paye money accordinge to the dowrye of Virginnes. Thou shalt not suffer a witch to liue. 1 Sa. 28a

Whole-

• Whosoeuer lieth with a beast, shalbe slayne for it. He that offreth vnto any godden saue vnto the Lorde onely: Let him be vtterly rooted out. • Vexe not a straunger, neyther oppresse him: for ye were straungers in the land of Egipte. • Ye shall trouble no widowe nor fatherlesse childe: If ye shal trouble them, and they cry vnto me, I will surely heare their crie, and then will my wrath waxe hote, and I will kill you with the sword, and your wines shal be widowes, and your children fatherlesse. • If thou lende money to any of my people that is poore by thee, thou shalte not be as a tyraunt vnto him, neyther shalt thou oppresse him with vsurye. • If thou take thy neyhbours rayment to pledge, thou shalte deliuer it vnto him agayne by that the sunne go downe: For that is his coueringe oneiye: euen the rayment for his skinne, wherin he sleepeth. And when he crieth vnto me, I will heare him, for I am mercifull.

Leu.19 g
Exod.7.c
Exo.22.c
Leu.25.f
deu.73.b
D
deut.14 b

• Thou shalt not rayle vpon the godes • nether blaspheme the ruler of thy people. Thy fruites (whether they be dyre or moyst) se thou kepe not backe.

2.re.16 b
• act.23 a

• Thy firste borne sonne thou shalte geue me, lyke wyse also shalt thou do with thine oxen and with thy sheepe. Seuen daies it shalbe with the dame, and the eyght daye thou shalte geue it me. Ye shalbe holye people vnto me: neyther shall ye eate any fleshe that is torne of beastes in the field. But shal cast it to dogges.

Exo.13 a

The.xxiii. Chapter.

THou shalte not accepte a vayne tale: neyther shalte putte thine hand with the wicked, to be an vnrighteous witnes. Thou shalte not folowe a multitude to do euill: neyther answere in a matter of plee, that thou shouldest (to folowe many) turne aside from the trueth, neyther shalt thou paynt a poore mans cause.

A

deu. 22.a

• If thou mete thine enemies oxe or asse goyng astraye, thou shalt bringe them to him agayne. • If thou see thyne enemies asse lyenge vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyft him vp agayne. Thou shalte not hynder the right of the poore, in their sute. Kepe thee far from a false matter, • and the innocent and righteous slee thou not, for I will not iustifie the wicked. • Thou shalt take no giftes, for giftes blynde the lighte, and peruert the wordes of the righteous. Thou shalte not oppresse a straunger, for ye know the heart of a straunger, seyng ye were straungers in the land of Egipte. • Sixe yeres thou shalte sowe thy lande, and gather in the frutes therof: and the seuenth yere thou shalt let it reste and lye still, that the poore of thy people maye eate: and what they leave, the beastes of the field shall eate: in like maner thou shalt do also with thy vineyard, and thin olive trees. • Sixe dayes thou shalt do thy worke, and in the seuenth daye thou shalt reste, that thyne oxe and thine asse maye reste, and the sonne of thy mayde, and the straunger maye be refreshed. In al things that I haue said vnto you be circumspecte. And make no rehersall of the names of straunge gedes, • neyther let it be heard out of thy mouth. Three feastes thou shalte holde vnto me in a yere. • Thou shalt kepe the feast of swete breed, that thou eate vnleuened breed, seuen daies long as I commaunded thee, in the time of the moneth when corne beginneth to ripe: for in that moneth ye came out of Egipte: • and see that no man appeare before me emptie. And the feast of Haruest, when thou repest the first fruites of thy labours, whiche thou haste sowne in the field. And the feast of in gathering, whiche is in the ende of the yere when thou haste gathered in thy labours out of the field. • Thre times in a yere shall all thy men children appeare before the Lorde God. • Thou shalte not offer the bloud of my sacrifice vpon leuened breed: neyther shall the fat of my feast remayne vntill the morning. • The first of the first fruites of thy lande, thou shalte bringe into the house of the Lorde thy God: • then shalte also not sethe a kid in

Exo.20 b
Exo.23 c
and.34.c.
Exo.34 c
deu. 29.a
C
Deu.16 c
Exo.34 b
Exod.34
deu. 26.a
• deu.14 c
Exo.34 b

in his mothers mylke. Beholde, I sende
an Aungel before thee, to kepe thee in
the waye, and to bringe thee into the
place which I haue prepared. Be-
ware of him, and heare his voice, and
resiste him not, for he will not spare
your mysdedes, and my name is in him.
But and if thou shalte hearken vnto
his voyce, and to all that I speake, I
will be an enemye vnto thyne ene-
myes, and an aduersarye vnto thyne
Exo.13 a aduersaryes. For mine ✠ Aungel shall
go before thee, and bring thee in vnto
the Amorites, and Hethites, & Phe-
rezites, and Cananites, Heuites, and
Iebusites, and I shall destroye them.
Nu.25.a D Thou shalt not worship their gods,
neyther serue them, neyther do after
the workes of them: but ouerthrowe
them, and breake downe the ymages
Deut.7b of them. And ye shall serue the ✠ Lord
your God, and he shal blesse thy bread
and thy water, and I will take all
sickenesse away from the middes of
thee. There shalbe no woman childe-
lesse or vnfruitfull in the lande: the
number of thy dayes will I fulfill.
I will sende my feare before thee: and
will trouble all the people whither
thou shalte goo. And I will make all
thine enemies turne their backes vn-
to thee, and I will sende hornates be-
fore thee, which shall driue out the
Heuites, the Cananites, and the He-
thites before thee. Neuerthelesse I
will not caste them oute in one yeare,
least the land grow vnto wildernesse,
and the beastes of the fielde multiply
against thee. By little and little I
will driue them out before thee vn-
till thou be increased, and inherite the
lande, and I will make thy coastes
from the red sea vnto the sea of ✠ Phi-
listines, and from the deserte vnto the
riuer. For I will deliuer the inha-
biters of the lande into thyne hande,
and thou shalte drive them out before
Deut.7a thee. ✠ Thou shalt make none appoint
Exo.24b ment with them nor with their gods.
Neyther let them dwell in the lande,
leaste they make thee sinne against
me: for yf thou serue their goddes, it
will be thy decaye.

¶ The xxiiij. Chapter.

AND he sayde vnto Moyses:
come vp vnto the Lord: thou & A
Aaron, Nadab and Abihu,
and the lxx. elders of Israell, and yee
shall worship a far of. And Moyses
himselfe alone shall go vnto the Lord,
but they shall not come nye, neyther
shall the people go vp with him. And
Moyses came, and tolde the people all
the wordes of the Lord, & all the lawes. Exo.19a
And all the people answered with
one voyce, and sayde: all the woordes
which the Lorde hath sayde, will we
do. And Moyses wrote all the wordes
of the Lorde, and rose vp early, and set
vp an ✠ aultare vnder the hill, and xii. B
stones accordinge to the .xii. tribes of Exo.20b
Israell: and sente younge men of the
children of Israell, whiche broughte
burnte offeringes, and offred peace of-
feringes of oxen vnto the Lorde.
And Moyses tooke halfe of the
blood, and put it in basens, and the o-
ther halfe he sprinkled on the aultare.
And he toke the boke of the appoynt-
mente, and red it in the audience of the
people. And they sayde: All that the
Lorde hath sayde, we will do, and be
obedient. And Moyses toke the ✠ blod 1Pet.1.a
and sprinckeled it on the people, and
sayde: beholde, ✠ this is the bloude of Hebr.9.a
the appoyntmente whiche the Lorde
hath made with you vppon all the
woordes. Then wente Moyses and
Aaron, Nadab and Abihu, & the lxx. C
elders of Israel vp, and sawe the God
of Israell, and there was vnder his
feete, as it were a worke of a Saphir
stone, and as it were the heauen whē
it is cleare and vpon the nobles of the
children of Israell, he sette not his
hande. And they sawe God, and did
eate and drinke. And the Lorde sayde
vnto Moyses: come vp to me into the D
hill, and be there, and I will geue thee
tables of stone, and a lawe, & cōmaun-
dements, which I haue written, that
thou mayest teach them. And Moyses
rose vp and his minister Jehosua, and
Moyses went vp into the hill of God,

and

and sayd vnto the elders: tarrye here vntill we come agayn vnto you. Beholde, here is Aaron, and Hur with you: If any man haue any matters to do, let him come to them. And Moses went vp into the mount, and a cloude couered the hill, and the glorye of the Lorde abode vpon mount Sinay, and the cloude couered it. vi. dayes. And the seuenth day he called vnto Moyses out of the cloude. And the fashion of the glorye of the Lorde was lyke consuming fire on the toppe of the hill in the sight of the children of Israell. And Moyses went into the cloude, and got him vp into the mountayne. And Moyses was in the mounte. xl. dayes, and. xl. nightes. Exod. 34

¶ The. xxv. Chapter.

AND the Lord spake vnto Moses, sayinge: speake vnto the children of Israell that they bring me an heaue offering: of euery man that geueth it willingly with his hearte, ye shall take it. • This is the heaueoffering which ye shall take of them, golde, and siluer, and brasse: yelowe silke, purple, scarlette, whyte silke, and goates heare, rams skinnes that are red, and the skinnes of Taxus, and Sethim wood, oyle for light, spices for annointinge oyle, and for swete cense, Onix stones, and stones to be set in the Ephod, and in the brest lap. And let them make me a sanctuarye (that I may dwell among them.) And accordinge to al that I shew thee both after the fashion of the habitation, and after the fashion of al the ornamentes thereof, euen so shall ye make it. And they shall make an • Arke of Sethim wood, two cubites and an halfe longe, a cubite and a halfe broade, and a cubite and an halfe hye. And thou shalt ouerlaye it with pure golde: within and without shalt thou ouerlay it, and shalt make one hye vpō it, a crowne of golde rounde about it. And thou shalte caste foure ringes of golde for it, and put them in the foure corners thereof: two ringes shalbe in the one side of it, and two in the other. And thou shalte make barres of Sethim wood, & couer them with golde: and put the barres in the ringes along by the sides of the arke, to bere it with all. And the barres shall be in the ringes of the arke, and shall not be taken awaye from it. And thou shalt put in the arke, the witnesse whiche I shall geue thee. And thou shalt make a mercyseate of pure golde, two cubits and an halfe longe, and a cubite and a halfe brode. And thou shalt make two Cherubins of golde: Euen of a whole worke shalte thou make them in the two endes of the mercyseate: and the one Cherub shalte thou make on the one ende: and the other on the other ende. Euen of the same mercyseate shall ye make Cherubins in the two endes thereof. And the Cherubins shall stretch their wings abrode ouer an hye, couering the mercyseate with their winges, and their faces shall loke one to another: euen to the mercyseate warde, shal the faces of the Cherubins be. And thou shalt putte the • mercyseate aboue vpon the arke, and in the arke thou shalt put the witnes whiche I will geue thee. And from thence I will talke vnto thee, & will common with thee from vpon ỹ mercyseate: from betwene the two Cherubins whiche are vppon the arke of witnesse, of all thing whiche I will geue thee in commaundement vnto the children of Israell. • Thou shalt also make a table of Sethim wood of two cubits long, and one cubite brode, and a cubite and an halfe hye. And thou shalte couer it with pure gold, & make thereto a crowne of golde, rounde about. And make vnto that an hoope of foure fingers brode, rounde about. And make for it foure ringes of gold, and put the ringes in the corners that are on the foure feete thereof: euen ouer against the hoope shall the ringes be, to put in barres, to beare the table withall. And thou shalte make the barres of Sethim wood, and ouerlay them with golde, that the table maye be borne with them. And thou shalte make his dishes, and spones, flatpeces, and pottes, to powre out withall euen

Exod. 35

Exod. 37 A

B

Rom. 3 Hebr. 5. a

C

Exod. 37

euen of fine gold shalt thou make the.
And thou shalt set vpon the table, shewbread before me alwaye. ✠ And thou
shalt make a candlestick of pure gold,
euen of a whole worke shal the candel
sticke be made, with his shaft, braunches, bolles, knoppes, and floures proceading therout: Sixe braunches also
shal procede out of the sides of it: three
braunches of the candlestick out of the
one side, & three out of the other. Three
cuppes lyke vnto almondes, with
knops and floures in one braunch, and
three cuppes like almonds in the other
braunche, with knoppes and floures.
And euen so throughout the sixe braunches that procede out of ỹ candlesticke:
and in the candlestycke set four cuppes
like vnto almondes, with their knops
and floures: and ther shalbe a knop vn
der euery two braunches (in three rounes) of the sixe that procede out of the
candlestycke: And the knoppes and the
braunches shalbe of it. And it shall be
one worke, euen of pure golde. And
thou shalt make the seuen lamps of it,
and the seuen lamps therof, shalt thou
put on hye theron, to geue light vnto
the other side that is ouer, agaynst it.
The tongs and snuffers therof, shalbe
of pure golde. Of an hundred pound
waight of fine gold shalt thou make it
with all the apparel. ✠ Looke therfore
that thou make them after the fashion
that was shewed in the mount.

Hye.8.a.b and.7.f

¶ The .xxvi. Chapter.

THe Tabernacle shalt thou make
with ten curtaynes of whyte
twyned silke, purple, and scarlet. And in them shalt thou make pictures of brodered worke. The length
of one curtayne shalbe eyght & twentye cubites, and the breadth of one curtayne foure cubites, and euery one of
the curtayns shal haue one mesure. v.
curtaines shalbe coupled together: one
to another. And thou shalt make lowpes of yelowe silke, along by the edge
of the one curtayne whiche is in the
seluedge of the coupling curtaine. And
likewise shalt thou make in the edge
of the vtmost curtain that is to be coupled therwith on the other side. Fifty
lowpes shalt thou make in thone curtaine, and fiftye lowpes shalte thou
make in the edges of the curtayn that
is to be coupled therwith on the other
side, that the lowpes maye take holde
one of another. And thou shalt make
fyftie buttons of gold, and couple the
curtaynes together with the buttons, Exo.36b
and it shalbe one habitation. ✠ And C
thou shalt make .xi. curtaynes of gotes
heare, to be a couering vppon the tabernacle. The lengthe of a curtayne
shalbe thirtie cubytes, and the breadth
fower, and they shalbe all .xi. of one
measure. And thou shalt couple fiue
curtaynes by them selues, and the sixe
by them selues, and shalte double the
sixt in the fore front of the tabernacle.
And thou shalt make fyftie lowpes in
the edge of the vtmoste curtayne on
the one side: euen in the edge of the
coupling curtayne, and fiftye lowpes
in the edge of the other curtayne:
that must be ioyned vnto it. And thou
shalt make fifty buttons of brasse, and
put them on the lowpes, and couple
the couering together, that it maye be
one. And the remnaunte that resteth
in the curtaynes of the couering: euen
the halfe curtayne that resteth, shalbe
left on the backesides of the habitation, that a cubite on the one syde, and
a cubite on the other side, may remain
in the lengthe of the curtaynes of the
couering, and that it may remayne of
eyther syde of the habitation, to couer
it withall. And vpon the tabernacle
thou shalt make a couering of Ramis
skynnes, died red: and yet a couering D
aboue all of taxus skinnes. And thou
shalt make bordes for the habitation
of Sethim wood, to stande vpright:
ten cubites long shall euery borde be,
and a cubite and an halfe brode. Two
sete shal there be in one bord, and they
shalbe seperate one from another.
And thus shalte thou make for all the
bordes of the tabernacle. ✠ And thou Exo.26c
shalt make .xx. bordes for the habitation on the Southside, and thou shalt
make .xl. sockettes of siluer vnder the
twentie bordes, two sockettes vnder

one borde, for his two feete, and two
sockettes vnder an other borde for his
two feete. In like maner in the north
side of the habitation there shall be.xx.
bordes, and.xl. sockettes of siluer, two
sockettes vnder one boorde, and two
sockettes vnder an other boorde. And
in the west end of the habitation, shalt
thou make sixe bordes, and two bor-
des shalt thou make in the corners of
the habitation in the meetyng toge-
E ther of the two sides. And they shal-
be coupled together beneth, and lyke-
wise aboue to a ryng. And thus shall
it be for the two bordes that are in the
F corners. And they shalbe eyght boor-
des hauinge sockettes of siluer, euen
sixteene sockettes: that there may be
two sockettes vnder one boorde, and
two sockettes vnder another boorde.
And thou shalte make barres of Se-
thim wood, fiue for the bordes of the
tabernacle in one syde, and fiue barres
for the bordes of the tabernacle in the
other side, and fiue barres for the bor-
des of the tabernacle in the west end.
G And the myddle barre shall goe a-
longe throughe the myddes of the
bordes, from the one ende vnto the o-
ther. And thou shalt couer the boor-
des with golde, and make theyr ryn-
ges of golde, to put the bars through,
and thou shalt couer the barres with
golde also. And thou shalt reare vp
the habitation according to the fassy-
on thereof, as it was shewed thee in
the mounte. And thou shalte make a
vayle of pealowe silke, of purple scar-
lette, and whyte twined sylke of bro-
dered woorke with pyctures shalte
thou make it. And hange it vppon
fower pyllers of Sethim wood co-
uered with golde. Whose heades shall
bee of golde, standyng vppon fowre
sockettes of siluer. And thou shalte
hange vppe the vayle with ringes,
that thou mayest bringe in (within
the vayle) the arke of wytnesse.
And the vayle shall vnto you, deuyde
the holye from the moste holy. And
thou shalt put the mercye seate vpon
the arke of wytnesse in the holyeste
place. And thou shalte putte the table
without the vaile: and the candlestick
ouer against the table, on the south-
side of the habitation. And put the ta-
ble on the northside. And thou shalte
make an hanginge for the doore of the
tabernacle of pealowe sylke, purple,
scarlet, & whit twined silke, wrought
with neddle woorke. And thou shalte
make for hanginge, fyue pyllers of
Sethim wood, and couer them with
golde, and theyr knoppes shall be of
golde, and thou shalte caste fyue sock-
ets of brasse for them.

The.xxvii. Chapter.

AND thou shalt make an aulter A
of Sethim wood, fyue cubits Exo.33.a
long, and fyue cubites brode. Ezc.43.a
For it shalbe foure square, and thre cu-
bites hye. And thou shalt make it hor-
nes in the fowre corners of it: the hor-
nes shalbe of it selfe, and thou shalte
couer it with brasse, and make his ashe
pannes, shouels, basens, fleshehookes,
fyre panners, and al the apparell therof
for the same, of brasse. And thou shalt
make vnto it a gredierne also (like a
net) of brasse. And vpon that net shalt
thou make foure brasen ringes in the
fowre corners thereof: and thou shalt
put it vnder the compasse of the aulter
beneth, that the nette maye be in the
middes of the aulter. And thou shalt B
make two barres for the aulter of
Sethim wood, and couer them with
brasse, and let them be put in ringes
alonge by the sydes of the aulter to
beare it withall. And make the al-
ter holow with bordes: euen as it was
shewed thee in the mount, so shal they
make it. And thou shalte make the
court of the habitation, that ther may
be in the south side hanginges of whit
twyned silke, of an hundred cubites
long, for one side, and twentye pillers
therof, with their twenty sockettes
of brasse: but the knoppes of the pil-
lers and their whopes shalbe siluer.
In likewise on the northsyde, there
shalbe hanginges of an hundred cu-
bites long, and twentye pillers with
their twenty sockets of brasse, and the
knoppes and the whopes of siluer.
And the breadth of the court which

ts eastwarde shall haue fiftie cubites: hangynges of fifteene cubites in the one syde: and their pillers with theyr three sockettes: and likewyse on the other syde shalbe hangings of fifteene cubites, with theyr three pillers and
C sockets. And in the gate of the Court shalbe a vayle of twentie cubites of yealowe silke, purple, and scarlet, and white twined silke, wrought with nedle woorke: and foure pillers with their foure sockettes. All the pillers rounde about the court, shalbe wrapped with siluer, and their knops shalbe of siluer, and their sockets of brasse. The length of the court shalbe an hundred cubites, and the breadth fiftie, and the height fiue. And the hangings
D shall bee of white twined silke, and their sockets of brasse. All the vessels of the habitation in all maner seruice, and the pinnes therof: yea and all the pinnes also of the Court shall bee of brasse. And thou shalt commaund the
Leu. 20. a children of Israell, that they geue the pure oyle Oliue beaten for the light, to powre alway into the Lampes. In the Tabernacle of witnesse without the vayle which is before the witnes shall Aaron and his sonnes dresse it, bothe euenynge and mornynge before the Lorde: and it shalbe a Statute for euer vnto the generations of the children of Israell.

¶ The xxviij. Chapter.

A And take thou vnto thee Aaron thy brother, and his sonnes with him, from amonge the children of Israel, that they maye minister vnto me: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye bee vnto glorye and beautie. And thou shalte speake vnto all that are wise harted, and whom soeuer I haue filled with the Spirite of wisedome: that they make Aarons rayment to consecrate him with that hee maye minister vnto mee.

These are the garmentes which they shall make, a Brestlap, Ephod, a Cu-
nicle, a Strayte coate, a Myter, and a Girdle. These holy garmentes shall they make for Aaron thy brother and his sonnes, that they maye minister
B vnto me. And let theim take golde, yealowe silke, purple, scarlette, and white twyned silke: They shal make the Ephod of golde, yealowe silke, purple, scarlette, and white twined silke, with broudred woorke. The two sides shall come together, and be closed vp in ♱ two edges therof. And the girdle of the Ephod shall bee of the same woorkmãshyp and of the same stuffe, euen of gold, yealow silke, purple, scarlet, and white twined silke. And thou shalt take two Onix stones and graue in theym the names of the children of Israel: sixe names of them in the one stone, and the other sixe in the other stone: accordyng to (the order of) their birth. After the woorke of a stone grauer, and of him that graueth signettes shalte thou graue the two stones with the names of the children of Israell: and shalte make theym to be sette in golde. And thou shalte put the two stones vppon the two shoulders of the Ephod, that they maye be stones of remembraunce vnto the childrenne of Israell. And Aaron shall beare their names before the Lorde vppon his two shoulders for a remembraunce. And thou shalte make hokes of gold, and two cheynes of fyne golde, linke woorke and wre-
C thed: and fasten the wrethed cheynes to the hookes. And thou shalte make the brestlap of iudgemente with broudered woorke, euen after the woorke of the Ephod shalt thou make it: namely of gold, yealowe silke, purple, scarlet, & white twined silk, shalt thou make it. Fowresquare it shalbe and double, an hand breadth long, and an hand breadth brode. And thou shalt fil it with foure rowes of stones. In the first row shal be a Sardius, a Topas, & Smaragde in the second row, a Rubie, a Saphir & a diamond: in the thirde Ligozios, an Achat, & Amatist: in the fourth, a Turcas, Onix, & Jaspis. And they shalbe set in golde in their inclosures.

And the stones shalbe grauen as sig-
D nettes be grauen, with the names of
the childzenne of Israell, euen with
twelue names, euerye one with his
name according to the twelue tribes.
And thou shalt make vpon the brest-
lappe, two fastenynge cheynes of pure
golde and wzethen wozke. And thou
shalt make likewise vpon the brestlap
two ringes of golde: and put them on
the edges of the brestlap, and put two
wzethen cheynes of golde in the two
ringes which are in the edges of the
brestlap. And the other twoo endes of
the two cheynes, thou shalte fasten in
two close hokes, and put theim vpon
the shoulders of the Ephod, on the
fozeside of it. And thou shalt yet make
two ringes of golde, which thou mat-
est put in the two edges of the breste-
lappe, euen in the bozders therof, to-
warde the inside of the Ephod, ouer-
agaynst it. And yet two other ringes
of gold thou shalt make, and put them
on the two sides of the Ephod, beneth
ouer agaynst the brestlap, alowe wher
the sides are ioyned together vpon the
bzodered girdle of the Ephod. And
they shall binde the brestlappe by his
ringes vnto the ringes of the Ephod
with a lace of pealowe silke, that it
may lye close aboue the bzodered gir-
E dle of the Ephod: and that the breste-
lappe bee not loosed from the Ephod.
And Aaron shall beare the names of
the childzen of Israell in the brestlap
of iudgement vpon his hearte, when
he goeth into the holye place foz a re-
membzaunce before the Lozde alwaye.
And thou shalte put in the brestlap of
iudgement. Urim and Thumin: and
they shalbe euen vpon Aarons heart,
when he goeth in before the Lozd: and
Aaron shall beare the iudgemente of
F the childzen of Israell vpon his heart
before the Lozde alwaye. And thou
shalte make the tunicle vnto the E-
phod altogether of pealowe silke. And
there shalbe an hole foz the head in the
middes of it, hauinge a bonde of wo-
men wozke rounde about the coller of
it, (as it were the coller of a parliet)
that it rent not. And beneath vpon the
hem, thou shalte make poungranates
of pealowe silke, and of purple, and
scarlette rounde aboute the hem, and
belles of golde betwene them rounde
aboute: and let there bee euer a golden
bell, and a poungranate, a golden bell
and a pomgranate, rounde about vp-
pon the hem of the tunicle. And Aa- Ecc.45.b
ron shall haue it vpon him, when he
ministreth: and the sound shalbe heard
when he goeth into the holy place be-
foze the Lozde, and when he commeth
out, he shall not dye. And thou shalte
make a plate of pure golde, and graue
thereon, as signets are grauen: The
holynesse of the Lozde: and put it on a
pealowe silke lace to be vpon the my-
ter, euen vpon the foze front of it. And
it shalbe vpon Aarons fozehead: that
Aaron may beare the signe of the holy
thinges which the childzen of Israell
hallowe in all their holye giftes.
And it shalbe alwayes vpon his foze- G
head, foz the reconciling of them be-
foze the Lozde. And thou shalt make a
linnen coate, and thou shalte make a
miter of linnen, and a girdle of needle
woozke. And thou shalt make foz Aa-
rons sonnes also cotes, girdles and bo
nets, glozious and bewtiful: and thou
shalte put them vpon Aaron thy bzo-
ther, and on his sonnes with him:
and shalte annoynt them, and fill their
handes, and sanctifye theym, that they
may minister vnto me. And thou shalt
make the linnen bzeches to couer their
pziuities: from the ioynes vnto the
thies shall they reche. And they shal-
be vpon Aaron and his sonnes, when
they come into the tabernacle of wit-
nes, oz when they come vnto the aul- Exo.27.d
tare to minister in holynesse, that they
beare no sinne, and so dye. And it shal-
be a lawe foz euer vnto Aaron and his
seede after him.

¶ The.xxix. Chapter.

THis thing also shalte thou doo A
vnto theym, when thou hal- Leui. 8.b
west theym to bee my Pziestes
Thou shalte take a calfe, euen a yong
oze, and two rammes that ar without
blemish, and vnleuened bzeade and ca-
kes of

kes of sweete breade, tempered with oyle, and wafers of sweete breade annointed with oyle (of wheaten flour shalt thou make thē) and put thē in the maund, and bring them in the maund with the calfe and the two rammes. And bring Aaron and his sons vnto the dore of the tabernacle of witnesse, and washe them with water, and take the garmentes, and put vppon Aaron: the vnder cote, the tunicle of the Ephod, and the Ephod, and the brestlap: and girde them to him with the broidered girdle which is in the Ephod. And put the mytre vppon his heade: and put the holy crowne vpon the mitre. Then shalt thou take the annointing oyle, and powre it vpon his head, and annoynt him. And bring his sonnes, and put albes vppon theym, and girde them with girdles, as well Aaron as his sonnes. And putte the miters on theym, and the Priestes office shalbe theirs for a perpetuall lawe. And thou shalte fill the handes of Aaron and of his sonnes: and bring the calfe before the tabernacle of witnesse. ¶ And Aaron and his sonnes Leui. 1. b shall put their handes vpon the heade of the calf, & thou shalte kill him before the Lorde, by the doore of the tabernacle of witnesse. And take of the bloude of the calfe and put it vpon the hornes of the auitar with thy finger: and powre all the bloude beside the bothome of the auitare: and take al the fatte that couered the inwardes, and the hall that is on the liuer, and the two kidneys and the fat that is vpon them: and burne them vpon the auitar. But the flesh of the calfe, and his skin, and his dounge shalt thou burne with fire, without the hoste. It is a C sinoffering. Then shalt also take one ram, and Aaron and his sonnes shall put their handes vpon the head of the ram, and when thou haste slaine the ram, thou shalte take his bloudde, and sprinkle it round about vpon the auitare, and cutte the ram in peeces, and washe the inwardes of him, and his legges, and put them vnto the peeces and vnto his heade, and then burne the whole ram vpon the auiter for a burntoffering vnto the Lorde, and for a sweete sauoure and a sacrifice vnto the Lord. ¶ And take the other ramme, Leui. 7. b and Aaron and his sonnes shall putte their handes vppon his heade. Then shalte thou kill him, and take of his bloude, and put it vpon the tip of the right eare of Aaron, and of his sonnes, and vppon the thumbe of their right handes, and vpon the great toe of their right foote, and sprinckle the bloude vpon the auitare round about. And thou shalt take of the bloude that D is vpon the auitar, and of the annoyntinge oyle, and sprinkle it vpon Aaron and his best imentes, and vppon his sonnes, and vppon their garmentes with him. And he shalbe halowed and his clothes, and his sonnes, and their clothes with him. ¶ And thou Leui. 8. c. shalte take the fat of the ram, and his rumpe, and the fatte that coureth the inwardes, and the hal of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder: for the ram is a full offering: and a sinnell of breade, and a cake of oyle bread and a wafer out of the basket of sweete breade that is before the Lorde: and put all vpon the handes of Aaron, and on the handes of his sonnes: and waue them for a waueofferinge before the Lorde. And agayne, thou shalt take it from of their handes, and burne it vpon the auitare for a burnte offeringe, to be a sauoure of sweetenes before the Lorde: for it is a sacrifice vnto the Lord. ¶ And thou shalt take the brest Leui. 8. d of the ramme of Aarons consecration, E & waue it for a waue offering before the Lorde: and it shalbe thy part. And thou shalte sanctifie the breste of the waueoffering: and the shoulder of the heueoffring, which is waued & heued vp of the ra of the consecratiō, for Aarō & his sons. And it shalbe Aarons & his sons by a statute for euer, of ỹ children of Israel: for it is an heueoffring: & it an heuoffring of ỹ children of Israel & of their peace offrings. Their heueoffrings to the lorde. And ỹ holy garmentes of Aarō shalbe his sons after

him, to be anoynted therin, & to fil ther
handes therein. And that soune that
is priest in his stede after him, shall
put them on seuen dais: when he com-
meth into the tabernacle of witnes to
Leui.8.g ministre in the holy place. ¶ And thou
shalt take the ram of the consecration
and seeth his flesshe in an holye place.
And Aaron and his sonnes shall eate
the flesshe of the ram, and the bread that
is in the basket, euen by the dore of the
tabernacle of witnes: & they shall eate
thē, because the attonement was made
therwith, to fyll their handes, and to
consecrate them: but a straunger shall
not eate therof, because they are holy.
And yf ought of the flesshe of the con-
secration or of the bread remayne vn-
to the morninge, thou shalte burne it
with fyre, & it shal not be eate, because
it is holy. Therfore shalt thou do vn-
to Aaron and his sonnes, euen so, ac-
cordyng to all thinges which I haue
commaunded thee: seuen dayes shalte
thou fill their handes, and offer euery
day a calfe for a sinoffering, for to re-
concile withal, that thou maist clense
the aultare when thou reconcilest by-
pon it, and thou shalte annoynte it, to
sanctifye it. Seuen dayes thou shalte
reconcile vpon the aultare, and sanc-
tifie it, and it shalbe as an aultar most
Nu.27.a holye. Euerye one that toucheth the
aultare, lette him bee holye. This is
that which thou shalte offer vpon the
aultar: euen two lambes of one yeare
olde, day by daye continually: the one
thou shalte offer in the morninge, and
the other at euen. And with the one
lambe a tenth deale of floure mingled
with the fourth part of an hin of bea-
ten oyle, and the fourth part of an hin
of wine for a drinke offeringe. And
the other lambe thou shalte offer at
euen, and shalte do therto accordinge
to the meate offering and drinke offe-
ring in the morning: to be an odour of
a sweete sauoure and a sacrifice vnto
the Lorde. And let this be a continual
Leui.1.a, burnt offeringe among your children
after you before the doore of the taber
Nu.12.a nacle of witnesse before the Lorde,
where I will meete you, to speake
there vnto ther. There will I meete
with the children of Israell, and will
be sanctified in mine honour. And I
will sanctifie the tabernacle of wit-
nesse and the aultar. And I will sanc-
tifye also both Aaron and his sonnes
to be my priestes. And I will dwell Leu.16.b
among the childrenne of Israell: and 1 Co.3.b
will be their GOD. And they shall
know that I am the Lorde their God
that brought them out of the lande of
Egipte, for to dwell among them: e-
uen I the Lorde their God.

¶ The xxx. Chapter.

AND thou shalte make an aul-
tar to burne with incense: of
Sethim woodde shalte thou
make it, a cubite longe and a cubite
broade: euen fowre square shall it be,
and two cubites hye, the hornes there-
of shal proceede out of it: and thou shalt
ouerlay it with fine golde, bothe the
roofe and the walles round about, and
his hornes also: and thou shalte make vnto
it a crowne of golde round about, and
two golden rings on either side: euen
vnder the crowne: that they may be
as places for the barres to beare it with
all. And thou shalt make the barres of
Sethim wood, and couer them with
golde. And thou shalte putte it before
the vayle that is by the arke of wit-
nesse, before the mercye seat that is
vpon the witnes, where I will mete
ther. And Aaron shall burne therevp
sweete incense euery morninge, when
he dyelleth the lampes, euen then shall
her burne it: and likewise at Euen
when he setteth vppe the lampes, hee
shall burne incense: and this incen-
singe shall bee perpetuall pe before the
Lorde, throughout your generations.
Ye shall putte no ¶ straunge incense Leu.10.a
thereon, burnt sacrifice, or meate off-
ringe, neyther powre ape drinke of-
fering thereon. And Aaron shall re-
concile vpon the hornes of it, once in
yeare with the blonde of the sinne off-
ring of reconcilinge: euen once in the
yeare shall hee reconcile it thorough
your generations. It is moste holy vn-
to the Lord. And the Lorde spake vnto
Moses, saying: ¶ If thou take the
summe

summe of the children of Israel after their nomber, they shal geue euery man a reconciling of his soul vnto ✝ Lord, when thou tellest them, that there be no plagne amonge them, when thou tellest them. And thus much shal euery man geue, that goeth into the num
Leu.17.b ber: halfe a sicle, after the sicle of the
Nu.3.g. sanctuary: a sicle is twentie half pence
Ezc.45.b In halfe sicle shall be the heue offering of the Lord. All that are numbred frō twentie yere olde and aboue shal geue an heue offeringe vnto the Lorde. The riche shall not passe, and the poze shall not go vnder halfe a sicle. But ye shal geue an heue offering vnto the Lorde, that he may haue mercye vppon your soules. And thou shalt take the reconciling money of the children of Israel, and shalt put it vnto the vse of the tabernacle of witnesse: that it may be a memoriall vnto the children of Israel before the Lord, that he may haue mercye vppon your soules. And the Lorde spake vnto Moyses, sayinge:
C Exo.40.b thou shalt make a laner of brasse, and his foote also of brasse, to wash withall, and shalt put it betwene the tabernacle of witnesse, and the aultare, and put water therin. For Aaron and his sonnes shall washe their handes and their feete therein: euen when they go into the tabernacle of witnes, or whē they go vnto the aultare to minister and to burne the Lordes offeringe, they shall washe them selues with water, least they dye. And it shalbe an ordinaunce vnto them for euer, both vnto him and his seede throughoute their generations. And the Lord spake vnto Moses, sayinge: Take vnto thee principall spices: of the most pure mirre hundzeth sicles, of swete cynamon halfe so much, euen two hundzed and fiftie sicles: of swete calamus two hundzed and fiftie: of casia two hundzed and fiftie, after the holy sicle: and
Leui. 8.d of oyle olyue an hin. And thou shalt make of the oyle an holye ointment, euen an ointmente compounde after the crafte of the apotecarye. And thou shalte annoynt the tabernacle of witnes therwith, and the arke of witnes and the table, and all his apparell, and the candlestiche, and all his apparell: and the aultare of incense, and the aultare of burntsacrifice, with all his apparell, and the laner and his foote. And thou shalte sanctifie them, that they maye be holye: so that no man touche them, but they that bee hallowed. And thou shalt annoint Aaron and his sonnes, and consecrate them, that they may minister vnto me. And thou shalt speake vnto the children of Israel, saying: this shalbe an holye ointinge oyle vnto me throughout your generations. Vppon mannes flesshe shal it not be powred, neyther shall ye make any other after the making of it, for it is holy: and shalbe holy vnto you. Whosoeuer maketh like that, or whosoeuer putteth auye of it vppon a straunger, shall perish from amonge his people. And the Lorde saide vnto Moyses: take vnto thee swete spices, baume, Onicha, swete Galbanum: these spices with pure francke incense, of eche like moche, and make of them swete smelling incense, after the craft of the apotecary, mingled together, pure and holye. And beate it to ponder, and put of it before the witnes in the tabernacle of witnesse, where I will meete thee. It shalbe vnto you moste holye. And see that ye make none after the making of that. It shalbe vnto you holye for the Lorde. Whosoeuer shall make like vnto that to smell therto, shall perishe from among his people.

C The xxxi. Chapter.

AND the Lord spake vnto Moses, sayinge: beholde, I haue
Exo.35.a called by name Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iuda. And I haue filled him
Ex.28.b with the spirite of God, in wisedome and vnderstanding, in knowledge and in all maner of worke, to find out subtil feates, and to worke in golde, siluer and brasse: and in the crafte to sette stones, and to graue in timber, and to worke in all maner of workemanshippe. And beholde I haue geuen him to his companion, Aholiab the sonne of Ahisamah of the tribe of Dan.

and in the heartes of all that are wise
B harted, haue I put wisdome to make
all that I haue commaunded thee, the
Tabernacle of witnesse, the Arke of
witnesse, and the mercyseate that is
therupon: and all the ornamentes of
the Tabernacle, and the table and his
ornamentes, and the pure candlesticke
with all his apparell, and the aulters
of incence: and the aulters of burnt off-
erynges, and all his vessels, and the
laner with his foote. The vestimen-
tes to minister in, and the holye gar-
mentes for Aaron the preest, & the gar-
mentes of his sonnes to minister in,
and the anoynting oyle: and sweete
encle for the sanctuarye: accordyng to
all that I haue commaunded thee, shal
they doo. And the Lorde spake vnto
C Moyses, sayinge: speake vnto the
childzen of Israell, and saye: Truely
Exo.23b wise see that ye kepe my Sabbothes:
for it is a signe betweene me and you,
in your generations, for to knowe that
I the Lorde am he that doth sanctifie
Nu.14b you. Kepe my Sabboth therfore: for
it is holy vnto you. He that defileth
it, shalbe slayne. For who soeuer wor-
keth therin, the same soule shalbe ro-
ted out from among his people. Sixe
dayes shall men worke: and in the se-
uenth day is the Sabboth of the holy
rest of the Lord. Whosoeuer doth any
worke in the Sabboth day, shall dye:
wherefore let the childzen of Israell
kepe the Sabboth, that they obserue
it throughout their generations, that
it be an appoyntment for euer. For it
is a signe betweene me and the childze
of Israell for euer. For in sixe dayes
Gen. 1.b the Lorde made heauen and earth: and
in the seuenth day he rested, and was
refreshed. And when the Lorde had
Exo.23b made an ende of communinge with
Moyses vpon the mount Sinai, he
gaue him two tables of witnes, euen
Tables of stone, writtē with the
fynger of God.

The xxxii. Chapter.

I AND when the people sawe that
it was longe or Moyses came
downe out of the mountayne
they gathered theim selues together
vnto Aaron, and sayde vnto him:
Vp make vs goddes to go before vs: Acts.7.c
for of this Moyses (the felowe that
brought vs out of the land of Egipt)
we wote not what is become. And
Aaron sayde vnto theym: Plucke of Jud.8.f
the golden earinges which are in
the eares of your wines, your sonnes
and of your daughters: & bring them
vnto me. And all the people pluckede
off the golden earinges, which they
had in their eares, and brought them
vnto Aaron. And he receaued theim Ps.106.c
of their handes, and fashioned it with
a grauer, and made of it a calfe of mol-
ten metall. And they sayde: These be
thy Gods, O Israell, which brought 2 Re.12.f
B
thee out of the lande of Egipte. And
when Aaron sawe that, he made an al-
tar before it. And Aaron cried saying:
To morowe is the holy day of the Lorde.
And they rose vp in the morning, and
offered burntofferinges, and brought
peace offeringes also. And the people 1 Co.10b
sat them downe to eate and drinke, and
rose vp again to play. And the Lorde
sayde vnto Moyses: Go, get thee Deu. 9.b
downe: thy people which thou broughtest out of the lande of Egipte, haue
marred al, they are turned at once out
of the way, which I haue commaun-
ded them: for they haue made theim Ps.106.c
a calfe of molten metall, and haue
worshipped it, and haue offered ther-
to, saying: These be thy Godes, O
Israell, which haue brought thee out
of the lande of Egipt. And the Lorde
C sayde vnto Moyses: I haue sene this Ex.33.a.
people: and behold, it is a stifnecked
people: and now let me, that my
wrathe may waxe hote against them,
and consume them: and I will make
of thee a mighty people. And Moyses
besought the Lord his God, & said: O
Lord, why doth thy wrath waxe hote
against thy people, which thou hast
brought out of the land of Egipt, with
great power, and with a mighty hand?
Wherefore should the Egyptians speake Nu.14.a
and say: For a mischiefe did he bring
them out, for to slea them in the mou-
taynes, and to consume them from the
earth

earth. Turne from thy fierce wrath, D and turne from this euill (deuised) against the people. Remember Abraham, Isahac, and Israel thy seruauntes: to whom thou swarest by thyne owne selfe, and saydest vnto them: • I Ge. 15. 2. and. 48. b will multiplie your seede, as the starres of heauen: and all this land that I haue spoken of, wil I geue vnto your sede, and they shal inherite it for euer. And the Lord refrained him self from that euill, ✠ which he said, he would do vnto his people. And Moses turned his backe, and went downe from Exo. 21 b the hill, • and the two tables of witnesse were in his hande, and the same tables were written on both the sides, and were the worke of God, and the writting was the writing of God grauen in the Tables. And whenne Iosua heard the noyse of the people, as they shouted, he sayd vnto Moses: There is a noyse of warre in the host. And he answered: It is not the crye of them that haue the maistrye, nor of them that haue the worse: but I doo heare the noise of them that sing. And E it fortuned, as soone as he came nye vnto the hoost, he saw the calf, and the daunting, and Moyses wrath waxed hote, and he cast out the tables oute of his handes, and brake them beneth the Deu. 9. e hill. • And he tooke the Calfe which they had made, ✠ burned it in the fire, and stampte it vnto powder, and strawed it in the water, and made the children of Israel drinke of it. And Moses sayde vnto Aaron: What did this people vnto thee: ✠ thou hast brought so great sin vpon them? And Aaron answered: Let not the wrathe of my Lorde waxe fearce, thou knowest the people that they are euen set on mischiefe: For they sayde vnto me: Make vs Gods to go before vs: for we wot not what is become of Moses, the fellow that brought vs out of the lande of Egipte. And I sayde vnto them: Let them that haue gold plucke it off, and bring it me: and I did cast it into F the fire, and there came out this calf. Moyses therfore saw that the people were naked (and that Aaron hadde made them naked vnto their shame among their enemyes) and he went & stode in the gate of the host, and sayde: If any man pertayne vnto the Lorde, let him come vnto me. And all the sonns of Leui gathered themselues together and came vnto him. And he sayd vnto them: Thus saith the Lorde God of Israell: Put euery man his swearde by his syde, and go in and oute from gate to gate, through the host, and slea euery man his brother, and euery man his companignion, and euery man his neyghbour. And the children of Leui did as Moses had said. And there fell the same day, about thre thousand me. And Moses sayde: Fill your handes vnto the Lord this day, euery man vpon his sonne, and vpon his brother, and that ther may be geuen you a blessing this day. And on the morowe it G fortuned, that Moyses sayde vnto the people: Ye haue sinned a great sinne. And now wil I go by vnto ✠ Lord: peraduenture I may purchase an attonement for your sinne. Moyses therfore went agayne vnto the Lord, and sayd: Oh this people haue sinned a greate sinne, and haue made them gods of Gold. And now I pray thee, either forgeue them their sinne: or (if thou wilte not) • wipe me out of thy booke, whiche thou haste written. Psal. 69. And the Lorde sayd vnto Moyses: I will putte him out of my booke that hath sinned against me. And nowe go thou, bring the people vnto the place whych I said vnto thee: behold • mine Exo. 33 a angell shall go before thee. Neuerthe later in the day, when I visite, I wil visite their sinne vpon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

¶ The .xxxiij. Chapter.

AND the Lord sayd vnto Moses: Departe and goo hence: A thou and the people, whiche thou haste brought out of the lande of Egipte, vnto the lande whiche I swarе vnto Abraham, Isahac, and Iacob, sayinge: Vnto thy sede will Ge. 22. 3

Exo.23.c I geue it, • (and I will send an angel before thee, & will cast out the Cananites, the Amorites, and the Hethites, the Pherezites, the Heuites, and the Iebusites (a land that floweth with milke and honey. For I will not go
Exo.33.c among you my selfe: for ye are a stiffnecked people: lest I consume thee in
1 the way. And when the people heard this euill tidinges, they sorowed: and no man put on his best rayment. And the Lord spake vnto Moyses: say vnto the children of Israel: Ye are a stiffnecked people: I must come once sodenly vpon you, and make an ende of you. Therefore now put thy goodly rayment from thee, that I may know what to do vnto thee. And the children
W of Israell layd their goodly rayment from them, euen by the mount of Horeb. And Moyses toke the tabernacle, and pitched it without the hoste, a farre off from the hoste, and called it the tabernacle of witnes.

And soo it came to passe, that euery one which would pray vnto the Lorde, went oute vnto the tabernacle of witnesse, which was without the hoste. And it fortuned, that whenne Moyses went out vnto the Tabernacle, all the people rose vp, and stode euery man at his tent doore: and loked after Moyses, vntill he was gone into the tabernacle. And as sone as Moyses was entred into the Tabernacle, the cloudy piller descended, and stoode at the doore of the Tabernacle, and he talked with Moyses. And all the people sawe the cloudy piller stand at the tabernacles doore: and they rose vp, and woorshipped euery man in his tente doore. And the Lord spake vnto Mo-
Nu.12.e yses face to face, as a man speaketh vnto his frende: and he turned agayn into the hoste. And the child Iosua his seruaunt, the sonne of Nun, departed not out of the tabernacle. And Moy-
C ses sayd vnto the Lord: See, thou sayst vnto me: leade this people forth, and thou hast not shewed me, whom thou wilt sende with me. And thou hast sayd moreouer: I know thee by name, and thou hast also founde grace in my sight: Now therefore if I haue found fauoure in thy sighte, then shewe me thy way, that I may knowe thee: and that I maye finde grace in thy sight. And consider also, that this nation is thy people. And he sayd: My presence shall go with thee, and I will geue thee rest. He said vnto him: If thy presence goe not with mee, carye vs not hence: For howe shall it be knowen here, that I and the people haue found fauor in thy sight, but in that thou goest with vs. If thou go with vs, shal not I & thy people haue preeminence before all the people that are vpon the face of the earthe. And the Lorde saide vnto Moyses: I will do this also that thou hast said: for thou hast found grace in my sight, & I know thee by name. And he said: I beseech the shewe me thy glory. And he said: I wil make all my good go before thee, and I will be called in this name of † Lord before thee, D
• and will shewe mercye, to whom I Rom.9.d
will shewe mercy, & will haue compassion on whom I wil haue compassiō. And he said furthermore: thou mayest not see my face, for • there shal no man Rom.9.e
see me, and liue. And the Lord said: beholde, there is a place by me, and thou shalt stande vpon a roche: and while Deu.4.b
my glory goeth forth, I will put thee Judg.6.c
in a clift of the roche, and will put my and.13.d
hand vpon thee, while I passe by. And John.1.e
I wil take away my hande, and thou shalt see my backe parte: but my face shall not be seene.

¶ The xxxiij. Chapter.

AND the lord said vnto Moyses, Hewe † two tables of stone, like vnto the first, and I will Deu.10.a
write vpon the wordes that were in the first tables, which thou brakest. And be ready in the morning, & thou maist come vp early vnto the mount of Sinai: and stand there with me in the top of the moust. Let shal no man come vp with thee, neither let any man be seene throughout al the mount, neither let the sheepe nor oxen feede before † hill. And Moyses hewed two tables

of

of stone like vnto the firste, and rose by early in the morning, and went vp vnto the mount of Synai, as the Lord had cõmaunded him: & toke in his hãd the two tables of stone. And the Lord descẽded in the cloud, & stode with him there: and he called vppon the name of the Lord. And whe the Lord walked
Psa.86.c Jer.32.d before him, he cried, Lord, Lord God, mercifull and gracious, long sakkyng, and abundaunt in goodnes and truth, and keping mercy in stoze for thousan des, forgeuing wickednesse, vngodlyn nes and sin, and not leauinge one in nocent, visiting the wickednes of the fathers vppon the children, and vppon childrens children, euen to the thirde and fourth generation. And Moyses bowed himselfe to the earth quickly, and worshipped, and said: If I haue founde grace in thy sight (O Lorde) then let my Lord go with vs: for it is a stubburn people, and thou shalt haue mercy vpon our wickednes & our sin, & shalt take vs for thine inheritance.

B And he said: Beholde, I make an appointment before all the people: and I will do merualles: suche as haue not ben done in all the worlde, neither in al nations. And all the people amonge which thou art, shalt see the worke of the Lord: for it is a terrible thing that I will do with thee: kepe thole things that I commaund thee this day. Beholde, I cast out before thee the Amorites, Canamites, Hethites, Pherezites, Heuites, and Iebusites. Take
Deu.7.a 3 Ki.11. heede to thy selfe, thas thou make no compacte with the inhabitters of the lande whither thou goest, least it bee cause of ruine among you. But ouerthrow their aulters, and breake their images, and cut downe their groues. Thou shalt worship no straunge God.
Exo.20.a For the Lorde is called gelous, because he is a gelous God: least if thou make any agrement with the inhabitters of the land, & they go a whooring after their gods, and do sacrifice vnto their gods, they cal thee, and thou eat of their sacrifice: & thou take of their daughters vnto thy sonnes, and their daughters go a whooring after their gods: and make thy sonnes go a whooring after their gods also. Thou shalt make thee no goddes of metall. The C feast of ♱ sweete bread shalt thou kepe. Exo.12.b Seuen dayes thou shalt eate vnleue- and.23.b ned breade, as I commaunded thee in the time of the moneth, when Corne beginneth to ripe. For in the moneth when corne beginneth to ripe, thou camest out of Egipt. • All that openeth Exo.13.a vp the matrice is mine: & all that be- and.22.b steth the matrice among the cattell, if Nu.18.c it be male: whether it be oxe or sheepe. But the first of the asse thou shalt bie out with a lambe: And if thou redeme him not, thou shalte breake his necke. All the first borne of thy sonnes shalt thou redeme. • And see that no man ap- Exo.23.b pere before me emptie. Sixe • dayes Ecc.35.a thou shalt worke, & in the seuenth day Deut.16 thou shalt rest, both from earing and Exo.20.b reping. • Thou shalt obserue the feast Exo.23.c of weekes with their firste fruites of wheat harueste, and the feast of in gatherung at the yeres ende. Thrise in a yeare shall all your man children appere before the Lord Iehouah, god of Israell. When I cast out the nations before thee, and enlarge thy coastes, so that no man shall desire thy land, thou D shalt go vp to appeare before the Lord Exo.23.c thy God thrise in the yere. • Thou Deu.14.a shalt not offer the blud of my sacrifice vpon leauen, neyther shall oughte of the sacrifice of the feaste of the Passeouer be lefte vnto the morning. • The Exo.23.a firste ripe fruites of thy lande, thou shalt bring vnto the house of the Lord Exo.23.d thy God: And thou shalte not sethe a kidde in his mothers milke. And the Lorde sayde vnto Moyses: Write these woordes: For after the tenoure of these woordes I haue made a co- nenaunt with thee, and with Israell. • And he was there, with the Exo.24.b LORDE fortie dayes, and forty nightes, and did neyther eate breade nor drinke water. • And he wrote Deu.10.a vpon the Tables the woordes of the conenaunte, euen tenne verses. And it is foũnde, when Moses came downe from mounte Synai, that the two Tables of witnesse were in Moyses hande,

when

when he came downe from the mount. And Moses wist not that the skinne of his face shone in maner of an horne whyle he talked with him. And Aaron and all the children of Israel looked upon Moses: and behold the skin of his face shone, and they wer afrayd to come nye him. And whē he had called them, Aaron, and al the chiefe that were in the company came vnto him, and Moses talked with them. And afterwarde, all the children of Israell came nye, and he commaunded them al that the Lorde had sayde vnto him in mount Sinai. And whē Moses had made an end of cōmening with them,
2.cor.3.d • he put a couering vppon his face.
And again, when Moses went in be-
2.cor.3.c fore the Lord, to speake with him, • he toke the couering of, vntil he cam out. And he came oute, and spake vnto the children of Israel that which he was commaūded. And the children of Israell sawe the face of Moses, that the skin of Moses face shone. And Moses put the couering vppon his face agayne, vntill he went in, to commen with him.

¶ The .xxxv. Chapter.

AND Moyses gathered all the company of the childrenne of Israell together, and said vnto them: These are the wordes which the Lorde hathe commaunded that ye
Exo.20b should do them: • Sixe dayes ye shall worke, but the seuenth daye shall be vnto you the holy sabboth of the Lordes rest: whosoeuer doeth any worke therin shal dye. Ye shall kindle no fire throughout all your habitations vpon the Sabboth daye. And Moyses spake vnto al the multitude of the chil
Exo.25a dren of Israell, sayinge: • This is the thing which the Lorde commaunded, sayinge: Take from amonge you an heue offering vnto the Lorde. Who so euer is of a willing heart, lette him bringe it for the heaueoffering of the LORD: Namely gold, siluer, and brasse, and yelow silke, purple, scarlet, white silke, goates heare, and rammes skinnes red, and tarus skinnes with Sethim woodde: oyle for light, and spices for the annoyntinge oyle, and for the sweete incense: And
B Onix stones, and stones to be sette in the Ephod, and in the brestlap. And let all them that are wise herted amōg you, come and make all that the Lord hath cōmaunded: the habitation with the tent therof, and his couering, and his ringes, and his bordors, his barres, his pilliers, and his sockets: the arke and the staues therof, with the mercyseate, and the vayle that couereth it: the Table and his barres, and all his vessellis: and the shew breade, the candlesticke of light and his apparell, and his lampes with the oyle for the lighte: the cense aultare, and his barres, the annoyntinge oyle and the sweete cense, and the hanginge of the doore at the entringe in of the tabernacle: the aultare of burnt sacrifice with the brasen gridyron, his staues and all his vessels: the lauer and his foote, and the hangynges of the court, with his pilliers, and their sockettes, and the hanginge in the doore of the court, the pinnes of the habitation, & the pins of the court with their coardes: the ministring garmentes to ministre in the holye place, and the holye
C vestimentes for Aaron the Priest, and the vestiments of his sonnes, that they may minister in. And al the company of the children of Israell departed from the presence of Moses. And every one cam (as many as their hartes cozaged them, & as many as theyr sprits made them willing) & brought a present for the Lorde, to the making of the Tabernacle of witnesse, and for all his vses, and for the holye vestimentes. And they came both men & women (euen as many as were willing harted) & brought bracelets, and earinges, ringes, and chaynes, which iewelles were all of golde: and all the men brought a wauesoffering of golde vnto the Lord. And every man with whom was found yelowe silke, purple, scarlet, white silke, and goates heare, and redde skinnes of rammes, and tarus skinnes, brought therm.

All

All that did heare by an oblation of gold and braſſe, and broughte an heue offering vnto the Lorde. And all men with whome was founde Hethim wood for any maner woorke of miniſtration, broughte it. And all the wo-
D men that were wiſe hearted, did ſpin with their handes, and broughte the ſpun woorke both of yealow ſilk, purple, ſkarlet, and white ſilke. And all the women whom their owne heart moued, ſpan goates heere wiſely. And the Lorde broughte Onix ſtones, and ſtones to be ſet in the Ephod, and in the breſtlappe, and ſpice, and Oyle for light, and for the annoynting oyle, and for the ſweete cenſe. And the children of Iſraell brought a willing offering vnto the Lord, both men and women, as many as hadde willinge heartes to bring, for all maner of woorkes which the Lorde had cõmaunded to be made, by the handes of Moſes. And Moſes ſayde vnto the children of Iſraell: be-
Exo. 31 a holde, the Lorde hath called by name Bezaleell the ſonne of Uri the ſonne of Hur of the tribe of Iuda, and hath filled him with the ſpirite of God, in wiſedome & vnderſtanding, in knowledge, and in all maner woorke, to finde out curious woorkes whiche are made in gold, ſilver and braſſe. In the craft of ſtones, to ſet them: and in caruinge of wood to make any maner of ſubtil woorke. And he hath put in his heart that he may teache: both he and Aholiab the ſonne of Ahiſamache of the tribe of Dan. Them hath he filled with wiſdome of heart, to woorke all maner of graue, and ſubtil, and nedle woorke, in yealowe ſilke, and purple, in ſcarlet and white ſilk, and in weuing: and to do al maner of woork and ſubtil feates.

¶ The. xxxvi. Chapter.

AND Bezaleell woroughte, and Aholiab, and all wiſe hearted
Exo. 31 a men, to whom the Lorde gaue wiſdom and vnderſtanding, to know howe to woorke all maner woorke for the ſeruice of the Sanctuary, and all that the Lord had commaunded. And Moſes called Bezaleel, Aholiab, and all the wiſe hearted men, and ſuche as the Lorde had geuen wiſedome vnto, and as many as their hearts couraged to come vnto that woorke to woorke it. And they receaued of Moſes all the preſent, which the children of Iſraell had brought for the woorke of the ſeruice of the Sanctuari, to make it. And beſide that they broughte giftes vnto it euery day in the morninge. And all the wiſe menne that wrought all the holy woorke, came euery man from his woorke whiche they made, and ſpake vnto Moſes, ſaying: the people bring to muche, and more then ynoughe, for the ſeruice and woorke which the Lord hath commaunded to be made. And then Moſes gaue a commaundement, and they cauſed it to bee proclaymed throughout the hoſte, ſaying: ſee that neyther man nor woman prepare any more woorke for the preſent of the ſanctuary: and ſo the people were forbidden to bring: for the ſtuffe they hadde, Exr. 26, g.
was ſufficient for all the woorke, to
B make it, and to muche. All the wiſe hearted men therefore, and they that wrought for the habitation, made ten curtaines of white twined ſilke, yealowe ſilke, purple, and ſcarlette: with pictures of brodered woorke made hee them. The length of one curtain was xxviij. cubites, and the breadth foure, and the curtaynes were all of one ſise. And he coupled fiue curtains by them ſelues, and other fiue by them ſelues. And he made loupes of yelowe ſilke a long by the edge of one curtain, euen in the ſelueage of the couplinge curtayne. And likewiſe hee made on the ſide of the couplinge curtayne on the other ſyde. Fiftie loupes made hee in the one curtayne, and fiftie in the edge of the couplinge curtayne on the other ſide: and the loupes held one curtayne to another. And he Exo. 31 a
made fifty rings of gold, and coupled the curtayns one to another with the rings: and ſo it was made one dwelling place. And he made. xi. curtaynes of goates heare, to be a tente ouer the tabernacle. The length of a curtayne, had. xxx. cubites, and was. iiij. cubites broade, and they all eleuen of
one:

our side. And he coupled fiue curtains by them selues, and six by them selues, and he made fiftie loupes along by the border of the vtmost coupling curtain and fiftie in the edge of the other coupling curtaine. (That they might be ioyned together.) And he made fiftye ringes of brasse to couple the tent together, that it might be one. And he made a couering vpon the tent of ram skinnes redde, and yet an other of taxus skins aboue that. • And hee made Ex.26.c. standing boordes for the tabernacle) of Sethim woodde. The length of a boorde was ten cubites, the breadth one cubite and a halfe. One boord had two feete, whereby they were ioyned one to another. And thus made he for all the borders of the tabernacle. And he made.xx. boordes for the southside of the habitatiō, and.xl. sockets of siluer, vnder the.xx. boords, two sockettes vnder one borde, for his two feete, and two sockets vnder another borde for his two fete (where the sockets of the sides end in the corners.) And for the other side of the dwelling, which is toward the north, he made twentie boordes, and their fourtie sockettes of siluer, two sockets vnder one boorde, and two sockets vnder the other. And toward the west ende of the tabernacle. (That is to say) at that end of the tabernacle which enclineth towarde the sea. He made sixe boordes, & two other boordes made he in the corners of the habitation, for either syde, & they were ioyned close beneath and aboue, with a clampe, and thus they dide to both the corners. And there were.viii. boordes, and sixtene sockets of siluer, vnder euery boorde two sockets. And D he made barres of Sethim wood, fiue for the bordes of the tabernacle in the one side, and fiue for the boordes of the tabernacle in the other side, & .v. bars for the bordes of the habitation in the west end, (Eoward the sea.) And he made the middest barre to shoote thorough the bordes, euen from the one ende to the other, and ouerlayde the boordes with golde, and made ringes of gold to thrust the barres through, and couered the barres with golde. And he made an hanging of yealowe silke, purple scarlet, and white twyned silke, euen with pictures made he it of broweyed woorke. And made therevnto fower pillers of Sethim wood, and ouerlayd them with golde. Their knoppes were also of gold, and he cast for them fower sockets of siluer. And he made an hanging for the tabernacle doore: of yelow silke, purple, scarlet, and white twined silke of needle woorke. And the fiue pillers of it with their knoppes, and ouerlayde the knoppes of them, and the boupes with golde. Their fiue sockets also were of brasse.

¶ The.xxxvij. Chapter.

AND Bezaleel made the • arke A of Sethim wood, two cubi- Ex.25.a.
tes and an half long, and a cubite and a halfe brode, and a cubite and a halfe hye, and ouerlayd it with fine golde within and without, and made a crowne of golde to it rounde about, and cast for it foure ringes of gold for the foure corners of it: two ringes for the one side, and two for the other, and made barres of Sethim wood, and couered them with golde, and put the barres in the ringes along by the syde of the arke to beare it withall.
And he made the mercye seate. (That is to say, Goddes answering place) of pure golde: two cubites and a halfe was the length thereof, and one Cubite and a halfe the breadthe: And he made two Cherubins of thicke golde vpon the two endes of the Mercye seate. One Cherub on the one ende, and an nother Cherub on the other ende. Euen of the Mercy seate made he the Cherubines, namely in theendes therof. And the Cherubins spreade oute their wynges aboue an hye, and couered the mercyseate therewith. And their faces were one to another: euen to the mercy seat warde were the faces of the Cherubines.
• And he made the table of Sethim wood two cubites was the length there-

therof and a cubitte the breadth, and a cubite and a halfe the height of it. And he overlayde it with fine golde, and made thereto a crowne of gold rounde about, and made thereto an hoope of an handes breade, rounde aboute, and made vppon the hoope a crowne of golde rounde aboute, and caste for it foure ringes of gold, and put the ringes in the foure corners, that were in the foure feete thereof. Euen hard by the hoope were the ringes, into the which the barres were put, to beare the table withal. And he made the barres of Sethim wood, & couered them with golde to beare the table withall, and made the vessels (for the table) of pure golde: the dishes, spoones, flatte peeces, and pottes to poure withall.

Exod. 25

And he made the candlesticke of pure golde: euen of one peece made he the candlesticke. For his foote, his shafte, his cups, his knoppes, and his flowers were of one peece. Sixe braunches proceding out of the sides therof, three oute of the one syde, and three oute of the other. And in one braunche three cuppes made like vnto almonds with knops and flowers. And in another branch, three cups made like vnto almonds with knoppes and flowers, and so throughout the sixe braunches, that proceeded out of the candlesticke. And vpon the candlesticke selfe were foure cuppes after the fashion of almondes with knoppes and flowres: vnder euerye two braunches a knop. And the knoppes and the braunches proceded out of it, and it was all one peece of pure thicke golde. And he made his seuen lampes with the tonges and snuffers thereof, of pure gold.

D Euen of an hundred weyght of pure golde, made he it with all the vessels therof. And he made the cense aultar of Sethim wood. The length of it was a cubite, and the breadth a cubite, for it was foure square, and two cubites hye, with hornes proceding out of it. And he couered it with pure gold both the toppe and the sides therof rounde aboute, and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two ringes of golde for it, euen vnder the crowne therof, in the two corners of it, and in the two sides therof to put barres in, for to beare it withall: and made the bars of Sethim wood, and overlayde them with golde. And he made the holy anointing oyle, and the swete pure incense, after the apoticaries craft.

The xxxviij. Chapter.

AND he made the burnte offering altar of Sethim wood, fyue cubites was the length therof, and fyue cubites the breadth: euen foursquare, and three cubites hye. And he made vnto it hornes in the foure corners of it, proceeding out of it, and he overlayde it with brasse. And he made all the vessels of the aultare: the cauldrons, shouels, basyns, fleshehookes and colepannes. All the vessels therof made he of brasse. And he made a brasen gridyron of networke vnto the aultar, rounde about, alowe, beneath, vnto the myds of the aultar, & caste fowre ringes of brasse, for the fowre endes of the gridyron, to putte barres in. And he made the barres of Sethim wood, and couered the with brasse, and put the barres into the ringes in the foure corners of the altar, to beare it withall, and made the aultare holowe within the boordes.

Exod. 37

B And hee made the lauer of brasse, and the foote of it also of brasse in the sight of them, that did watche at the doze of the tabernacle of witnesse. And he made the course on the southsyde, and the hanginges of the courte were of whyte twyned silke, hauing an hundred cubites. The pillers were twentie, and theyr brasen sockettes twentye. But the knoppes of the pillers, and theyr hoopes were of siluer. And on the Northsyde the hanginges were an hundred cubites. Their pillers were xx. and their sockets of brasse xx. But the knoppes and the hoopes of the pillers were of siluer. On the weste syde, were hanginges of fiftye cubites, ten pillers, and their ten sockets (of brasse.) But the knoppes and the hoopes of the pillers, were of siluer.

And

And toward the east side, were hangings of .l. cubites: the hanginges of the one syde of the gate, were fiftteene cubites longe, with three pillers, and three sockets. And of the other side of the court gate, were hangings also of xv. cubits long, with three pillers and three sockets. All the hangings of the court round about, wer of white twined silke: but the socket of the pillers were of brasse: and the knops and the houpes of the pillers were of siluer, & the couering of the heades was of siluer, and all the pillers of the courte were houped about with siluer. And the hāging of the gate of ỹ court was needle worke, of yelowe silke, purple, scarlet & white twined silk. xx. cubits longe, and fiue in the breadth, ouer against the hanginges of the Court. And their pillers were fowre, & their fowre sockettes of brasse, and the knoppes of siluer, and the heades ouerlaide with siluer, and houped about with siluer, and all the pinnes of the Tabernacle and of the courte rounde about were of brasse. This is the summe of the habitation of witnes, as it was counted accozding to the commaundement of Moses foz the office of the Leuites by the hande of Ithamar sonne to Aaron the priest. And Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iuda, made all that the Lozd commaunded Moyses, and with him was Aholiab sonne of Ahisamach of the tribe of Dan, a cunninge grauer, and a woozker of needle wozke in yelowe silke, purple, scarlet, and white twined silke. All the golde that was occupied foz all the wozke of the holye place was the golde of the waue offeringe, euen .xxix. hundzeth weyghte and seuen hundzeth and .xxx. sickles, accozding to the sickle of the Sanctuary. And the sum of siluer that came of ỹ multitude, was .v. scoze hundzed weyghte, and a thousande seuen hundzed and .lxxv. sicles after the sicle of the Sanctuary. Foz euerye manne an halfe weight, euen halfe a sickle after the sickle of the sanctuary, foz all them that went to be numbzed from .xx. yere olde and aboue, euen foz .vi. hundzeth thousande and three thousande and .v. hundzeth and .l. menne. And of the .v. scoze hundzeth weyght of siluer, were cast the sockettes of the Sanctuarye, and the sockettes of the vayle, an hundzed sockettes of the fiue scoze hundzed weyght, an hundzed weyghte to euery sockette. And of the thousande seuen hundzeth and .lxx. sickles, hee made knoppes to the pillers, and ouerlayed the heades, and whooped them with siluer. And the brasse of the waueofferinge was .lxx. hundzede weyght, and two thousande and .iiii. hundzede sickles. And therewith he made the sockettes to the dooze of the Tabernacle of witnesse, and the brasen altare, and the brasen gredyron foz it, with all the vessels of the altar, and the sockets of the court rounde about, and the sockets foz the court gate, and all the pinnes of the habitation, and all the pins of the court rounde about.

¶ The .xxxix. Chapter.

AND of the yelow silke, purple and scarlet, they made the vestimentes of ministration to doo seruice in the holy place, and made the holy garmentes foz Aaron, as the Lozde commaunded Moyses. And he made the Ephod of gold, yelow silke, purple, scarlet, and white twined silk. And they did beate the golde into thin plates, and cut it into wiers: to wozk it in the yelow silke, purple, scarlette, and in the fine white, with bzowdzed wozke. And they made two sydes foz it, to close them vp by the two edges. And the bzowdzing of the girdle that was vpponit, was of the same stuffe, and after the same wozke of golde, yelowe silke, purple, scarlet, and twined white silke, as the Lozd commaunded Moses. And they wzought Onix stones closed in ouches of gold, and grauen as signettes are grauen with the names of the childzen of Israell, and put theym on the shoulders of the Ephod, that they should be stones foz a remembzance of the childzen of Israell, as the Lozde commaunded Moses and

and he made the breſtlap of cunning
worke, and like the worke of the E-
phod: euen of gold, pelowe ſilke, pur-
ple, ſcarlet and twyned white ſilke.
It was .iiij. ſquare: and they made the
C breſtlap double, an hand breadth long
and an hande breadth brode. And they
filled it with .iiij. rowes of ſtones.
The firſt rowe, a Sardius, a Topas,
a) an E- and a Smaragdus: the ſeconde rowe,
meraud. a Rubie, a Saphir, and a Diamond:
b) or a Car- in the third rowe, Ligurius, an Achat,
buncle. and an Amatiſt: in the fourth rowe, a
Turcas, an Onix, and a Jaſpis. And
they were cloſed in ouches of golde in
their incloſures. And the .xij. ſtones
were grauen as ſignettes with the
names of the children of Iſrael: euery
ſtone with his name, according to the
D twelue tribes. And they made vpon the
breſtlap two faſtning cheynes of wi-
then worke and pure golde. And they
made two hookes of golde and two
golde ringes, and put the two ringes
in the two corners of the breſtlappe.
And they put the two cheines of gold
in the two ringes, in the corners of the
breſtlap: and the two endes of the two
cheynes they faſtened in the two hokes
and put them on the ſhoulders of the
Ephod vpon the forefront of it. And
they made two ringes of golde, and
put them on the two corners of the
breſtlappe vpon the edge of it which
was on the inſide by the Ephod. And
they made two golden rings, and put
them on the two ſides of the Ephod,
beneth on the forefyde of it, and ouer-
againſt his felowe, aboue vpon the
bodying of the Ephod, and they ſtrai-
ned the breſtlappe by his ringes vnto
the ringes of the Ephod, with a lace
E of pelowe ſilke: that it might be vpon
the bodginge of the Ephod, and that
the breſtlap ſhould not be louſed from
of the Ephod: as the Lorde commaun-
ded Moyſes. And he made the tunicle
vnto the Ephod of wouen worke all
together of pelowe ſilke, and there
was an hole in the middeſt of the tu-
nicle, as the collar of a partlet, with a
bande rounde about the coller, that it
ſhoulde not rente. And in the tunicle
they made hems with pomgranates,
of pelow ſilk, purple, ſcarlet & white
twined ſilke. And they made little
belles of pure golde, and put them a-
mong the pomgranates rounde about
vpon the edge of the tunicle: a bel and
a pomgranate, a bel and a pomgranate
round about the hemmes of the tuni-
cle to miniſter in, as the Lorde com-
maunded Moyſes. And they made
cotes of fine white of wouen worke
for Aaron and his ſonnes, and a miter
of fine white, and goodly bonettes of
fine white, and linnen breches of twi-
ned white, and a girdle of twined
white, pelowe ſilke, purple and ſcar-
let: euen of nedle worke, as the Lorde
commaunded Moyſes. And they made F
the plate for the holye crowne of fine
golde, & wrote vpō it a grauen worke
the holynes of the Lorde: and tyed vn-
to it a lace of pelowe ſilke to faſten it
an hye vppon the miter, as the Lorde
commaunded Moyſes. Thus was all
the worke of the habitation and of the
Tabernacle of witneſſe finiſhed. And
the children of Iſrael did accordinge
to all that the Lorde had commaunded
Moyſes: euen ſo did they. And they
brought the habitation vnto Moyſes:
the tent and all his apparell, buttons,
boordes, barres, pillers and ſockettes,
the couerings of rams ſkinnes red,
and the couerings of taxus ſkinnes, G
and the hanginge vayle, the Arke of
witneſſe and the bars thereof, and the
mercyſeate, the table and all the veſ-
ſels thereof, and the ſhewbreade: the
pure candleſticke, with the lampes
thereof: euen with the lampes to be
prepared and all the veſſelles thereof,
and the oyle for light: the golden aul-
tare, and the anoyntinge oyle, and the
ſweete ſence, and the hanginge of the
Tabernacle doore, and the braſen aul-
tare with his gridyron of braſſe, his
barres, and all his veſſelles, the laver
and his foote: the hanginges of the
courte, with his pillers and ſocket-
tes: the hanginge to the courte gate,
and his pinnes and coardes, and all
the veſſell of the ſeruice of the habi-
tation for the Tabernacle of witnes:

the ministring beſtimentes to serue in the holye place, and the holye beſtimentes for Aaron the Priest, and his sonnes vsyments to minister in accordyng to all that the Lorde commaunded Moyses: euen so the chyldren of Israel made al the worke. And Moſes beheilde all the worke, and see, they had done it euen as the Lord cõmanded: euen so had they done, and Moyses bleſſed them.

¶ The .xl. Chapter.

AND the Lorde spake vnto Moyses sayinge: In the firſte daye of the firſte moneth shalte thou sette vp the habitation and the Tabernacle of witnesse, and put therein the arke of witnesse, and couer the arke with the vayle, and bringe in the table, and apparell it accordyng to the order therof. And thou shalte bringe in the candlestycke, and light his lampes, and set the sens aultare of golde before the Arke of witnesse, and put the hangynge at the doze of the habitation. And set the burntoffrynge aultar before the doze of the habitation and tabernacle of witnes, and set the lauer betweene the tabernacle of witnesse and the aultar, and put water therin, & make the court round about, and hange vp the hangynge at the courte gate. ¶ And thou shalt take the annoynting oyle, and annoynt the habitation and all that is therein, and halowe it with all the veſſels therof, that it may be holy. And thou shalt annoynt the aultar of burntoffrynge and al his veſſels, and sanctifie the aultar, that it maye be an aultar moste holye. And thou shalt annoynt also the lauer and his fote, and sanctifie it. And thou shalt bring Aaron and his sonnes vnto the doze of the Tabernacle of witnes, and wash them with water. And thou shalte put vpon Aaron the holy beſtiments, and anoint him, and sanctifye him that he maye minister vnto me. And thou shalt bring his sonnes, and clothe them with garmentes, and anoynt them as thou diddeſt annoynt their father, that they maye minister vnto me. For their annointing shalbe an euerlastynge priesthood vnto them throughout their generations. ¶ And Moyses did accordyng to all that the Lorde commaunded him: euen so did he. Thus was the Tabernacle reared vp the firſte daye in the firſte moneth in the seconde yeare. And Moyses reared vp the Tabernacle, and sastened his sockettes, and sette vp the bozders therof, & put in the barres of it, and reared vp his pillers, and spred abroade the tents ouer the habitation, and put the couerynge of the tents on hye aboue it, as the Lorde commaunded Moyses. And he toke the testimonie, and put it in the Arke, and set the barres to the arke, and put the mercyseat an hye vpon the arke, and brought the arke into the habitation, and hanged vp the vayle, and couered the arke of witnesse, as the Lord commaunded Moyses. And he put the table in the tabernacle of witnesse in the Northside of the habitation, (but without the vayle) and set the breade in order before the Lorde, euen as the Lord had commaunded Moyses. And he put the candlestycke in the tabernacle of witnesse oueragaynste the table towarde the southside of the habitation, and set vp the lampes before the Lorde: as the Lorde commaunded Moyses. And he put the golden aultar in the tabernacle of witnes before the vail and brent swete cense theron, as the Lorde commaunded Moyses. And he hanged vp the hanging at the doze of the habitation, and set the burntoffering aultare by the entringe in of the habitation of the tabernacle of witnesse, and offered burntoffringes and meateoffringes theron, as the Lorde commaunded Moyses. ¶ And he set the lauer betwene the tabernacle of witnesse and the aultar, and powred water therein, to washe withall. And Moyses, Aaron and his sonnes washed their handes and their feete therat: when they went into the tabernacle of witnesse, and when they went to the aultar they washed themselues, as the Lorde commaunded Moyses.

Num. 7d

Exo. 30 c

Exo. 30 d

And

And he reared vp the courte rounde
about the habitation and the aultar,
and set vp an hangynge at the courte
gate: and so Moyses finished the
Num. 9c woorke. And the cloude couered the
tabernacle of Witnesse, and the glorye
of the Lord filled the habitation. And
Moyses coulde not enter into the ta-
bernacle of witnesse, because the cloud
abode therein, and the glorye of the
Lorde filled the habitation. (For the
cloud had couered all.) And when the
cloude was taken vp from the habita-
tion, the children of Israell toke their
iourneys throughout their armies.

And when the cloude was not ta-
ken vp, they iorneyed not till it was
taken vp, for the Lorde was vpon the
habitation by daye, and fire by night,
in the sight of all the house
of Israell throughout
all their
armies.

¶ The ende of the second booke of Moses, called in the Hebrue Welleschemote, and in the Latine, Exodus.

¶ The thirde Booke of Moyses called in the Hebrue Waiqra, and in the Latin Leuiticus.

¶ The first Chapter.

AND the Lorde called
Moyses, and spake
vnto him oute of the
Exo. 23c tabernacle of Wit-
nes saying: Speake
vnto the children of
Israell, and thou
shalte say vnto them. If a man of you
bringe a sacrifice vnto the Lorde, ye
shall bring your sacrifice from among
the catell, euen from among the oxen
and the sheepe. If his sacrifice be an
burntofferinge, let him offer a male of
the oxen without blemishe, and bring
him (of his owne voluntarye will)
vnto the doore of the tabernacle of wit-
nes before the Lorde. And he shal put
his hande vpon the head of the brent- B
sacrifice, and it shalbe accepted for him
to be his attonemente. And he shall
kill the calfe of the droue before the
Lord. And the Priestes Aarons sons
shall bring the bloude, and sprinkle it
rounde about vpon the aultar, that is
by the doore of the tabernacle of wit-
nesse. And then shal he slay the burnt-
offering, and hewe him in peces. And
the sons of Aaron the priest shall put
fire vppon the aultar, and put wood
vpon the fire. And the Priestes Aa-
rons sonnes shall lay the peces (euen
the heade and the fat) vpon the wood
that is on the fire in the aultare. But
the inwardes and the legges therof
shall he wash in water, and the priest
shall burne all on the aultar, that they
maye be a burntsacrifice for a sweete
odour vnto the Lord. And if his sacri- C
fice be of the flocks (namely of the shepe
or goates) let him bring a male with-
out blemishe for a burntoffering. And
let him kill it on the northside of the
aultar before the Lord. And the priestes
Aarons sons shall sprinkle the bloud
rounde about vpon the aultar. And it
shalbe cut in peces: euē with his head
and his fat, and the priest shal put this
vpon the wood that lyeth vpon the fire
on the aultar. But he shall washe the
inwardes and the legges with water,
and the priest shall bring al together, &
burne it vpon the aultar for a burnt-
offring of a sweete sauor vnto the lord.
If the burntoffring for the sacrifice of
the Lord be of the foules, he shal bring
his sacrifice of the turtildoues or of the
yonge pigeons. And the Priest shall
bring it vnto the aultare, & wring the
necke a sonder of it, and burne it on the
altar. But the bloud therof shall runne
out vpon by the side of the altar. And
he shal plucke away his croppe with
his fethers, & cast them beside the altar
on the east part in the place of ashes.

And he shall breake the wynges of it, but plucke them not a sunder. And the Priest shall burne it vpon the aultar, euen vpon the wood that is vpon the fire, that it may be a burntsacrifice for a swete sauour vnto the Lorde.

The.ij. Chapter.

¶ The sothe that will offer a meat offeringe vnto the Lorde, the same offeringe shall be of fine floure, and he shall poure oyle vpon it, and put frankencens theron, and shall bringe it vnto Aarons sonnes the priestes. And he shal take therout his handfull of the floure, and of the oyle with all the frankincens, & the Priest shall burne it for a memoriall of him vpon the aultare: to be an offering for a swete sauour vnto the Lorde. And the remnaunte of the meateofferinge shalbe Aarons, and his sons: a thinge most holy of the sacrifices of the Lord. If thou bringe also a meateofferinge that is baken in the ouen, let it be a swete cake of fine floure mingled with oyle, or an vnleauened wafer annoynted with oyle. If thy meatoffering be baken in the frying pan, it shalbe of swete floure mingled with oyle. And thou shalte mince it small, and powre oyle theron, that it may be a meateofferinge. And if thy meatofferinge be a thinge broyled vpon the gridyron, then let it be of floure mingled with oyle.

And thou shalt bring the meatoffring (that is made of these thinges) vnto the Lord, and shalt deliuer it vnto the Priest that he maye offer it vpon the aultar, and the Priest shall take of the meateofferinge a memoriall, and shall burne it vpon the aultar: that it maye be a burntoffering for a swete sauoure vnto the Lorde. And that whiche is lefte of the meateofferinge shalbe Aarons and his sonnes. It is a thinge moste holye of the offeringes of the LORDE. All the meateofferinges which ye shal bring vnto the Lorde, shalbe made without leuen. For ye shall neither burne leauen nor honye in any offeringe of the Lorde. Notwithstanding ye shall bring the firstlings of them vnto the Lorde: but they shall not come vppon the aultar for a swete sauour. All the meateofferinges also shalte thou season with salte: neyther shalt thou suffer the salte of the couenaunte of thy God to be lacking from thy meatoffering: but vpon all thine offeringes thou shalt bringe salte. And if thou offer a meateoffering of the first ripe fruits vnto the Lord, thou shalt offer for a meateofferinge of thy first fruits, eares of corne dryed by the fire, and corne beaten as meale. And thou shalte put oyle vpon it, and laye frankencens theron, that it may be a meateoffering. And the priest shall burne parte of the beated corne, and part of that oyle with all the frankencense, for a remembrance. And it shal be a sacrifice vnto the Lorde.

Mat.5.b
Mar.9.g
Coll.4.a

The.iij. Chapter.

¶ And yf his sacrifice be a peace offring, and he take it from among the beastes, (whether it be a male or female) hee shall bringe suche as is without blemishe, before the Lord: and put his hande vpon the heade of his offering, and kill it at the dore of the tabernacle of witnes. And Aarons sons the Priestes shall sprinkle the blood vpon the aultar rounde about. And he shall offer some what of the peaceoffering to be a sacrifice vnto the Lorde: euen the fat that is aboute the inwardes, and all the fatte that is about the inwardes: and the two kidneys, and the fatte that is on them and vpon the loynes, and the aboundance that is on the liuer shall he take away with the kidneys. And Aarons sons shall burne them on the aultar vpō the burntsacrifice whiche is vppon the wood that is on the fire to be a burntsacrifice for a swete sauoure vnto the Lorde. If he bring a peaceofferinge vnto the Lorde from of the flocke, let him offer male or female: but without blemishe. And if he offer a sheepe for his sacrifice, he shall bringe it before the Lorde, and put his hande vppon

Exo.29.f

his offeringes heed, and kill it before the dore of the tabernacle of witnes, and Aarons sonnes shall sprinkle the bloud therof rounde about the aultar: And of the peaceoffring, let him bring a sacrifice vnto the Lorde: the fat therof, and a rumpe altogether, whiche they shall take of, harde by the backe bone: and the face that coureth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys, and the fat that is vpon them and vppon the loynes, and the aboundaunce that is vppon the liuer shall be taken away with the kidneys. And the Priestes shal burne them vpon the aultar, to be the foode of a sacrifice vnto the Lord. If his offring be a goat, he shal bring it before the Lord, and put his hande vpon the head of it, and kill it before the tabernacle of the couenaunt, and the sonnes of Aaron shall sprinkle the bloud therof vpon the aultar round about. And he shall bring thereof, his offeringe, euen a sacrifice vnto the Lorde: the fatte that coureth the inwardes, and all the fatte that is vpon the inwardes, and the two kidneys, and the fat that is vpon them and vpon the loynes, and the aboundaunce vpon the liuer shall he take away with the kidneys. And the Priestes shall burne the vpon the aultar for the foode of the sacrifice: that al the fat may be a swete sauour vnto the Lord. Let it be a perpetuall statute for your generations throughout your dwellings, that ye eate neyther fat nor bloud.

Gene. 8 a den. 17. b and. 19. f.

The.iiij. Chapter.

AND the Lord spake vnto Moses saying: speake vnto the children of Israell, and saye: If a soule sinne through ignoraunce, and hath done anye of those thinges whiche the Lorde hath forbidden in his commaundementes to be doone. And if the Priest that is annointed do sinne, (according to the sinne of the people) let him bringe for his sinne whiche he hath sinned a younge oxe without blemishe vnto the Lorde for a sinne offering. And he shall bringe the younge oxe vnto the doore of the tabernacle of witnesse before the Lorde, and shall put his hand vpon the younge oxes heade, and kill the younge oxe before the Lorde. And the Priest that is appointed, shall take of the younge oxes bloud, and bring it into the tabernacle of witnesse, and the priest shall dippe his finger in the bloud, and sprinkle therof seuen times before the Lorde, euen before the hanginge of the holy place. And he shall putte some of the bloud before the LORD, vpon the hornes of the aultar of sweete sence, whiche is in the tabernacle of witnesse, and shall powre all the bloud of the younge oxe vnto the botome of the aultar of burntofferinge, whiche is at the doore of the tabernacle of witnesse. And he shall take awaye all the fat of the oxe that is for sinne, the fat that coureth the inwardes, and all the fat that is aboute the inwardes, and the two kidneys, and the fat that is vpon them, and vppon the loynes and the aboundaunce of the liuer shal he take awaye with the kidneys, as it was taken awaye in the oxe of the peaceofferinge, and leste the Priestes burne them vpon the aultar of burnt offering. But the skin of the younge oxe, and all his flesh, with his heade, and his legges, with his inwardes, and his dounge, shall he beare out and carye the younge oxe altogether oute of the hoofte vnto a cleane place, euen where the ashes are powred out, and burne him there on wood in the fire: euen by the place where the ashes are caste oute, shall he be burnte.

Leui. 9. c

Exo. 29. b

If the whole congregation of Israel sinne through ignoraunce, and the thinge be hid from their eyes, so that they haue committed anye of those thinges whiche the Lorde hath forbidden to be done in his commaundementes, and haue offended. When the sinne whiche they haue sinned in, is knowen, the congregation shall bringe a younge oxe for the sinne, and bringe him before the Tabernacle of the witnesse, & the elders of the multitude shal put their handes vpon the

head of the yong oxe before the Lord. And the yong oxe shalbe slayne before the Lorde. And the Priest that is annoynted shall bringe of his blood into the tabernacle of witnesse, and the Priest shall dippe his finger in the blood, and sprinkle it seuen times before the Lorde, euen before the vayle. And shall put of the blood vppon the hornes of the aultar, whiche is before the Lord in the tabernacle of witnes, and shall poure all the blood vnto the botome of the aultar of burntoffering which is before the doze of the tabernacle of witnesse, and shal take of his fatte from him, and burne it vpon the aultar, and shall doo with this yong oxe, as he did with the yonge oxe for sinne: euen so shall he do with this. And the Priest shall make an attonement for them, and it shalbe forgeuen them. And he shall bringe this yonge oxe without the hoste, and burne him as he burned the first. For it is an obtation for the sinne of the congregation. When a Lorde sinneth, and committeth through ignorance anye of these thinges (whiche the Lorde his God hath forbidden to be done in his commandementes,) and hath offended. And if this sinne be shewed vnto him whiche he hath done, he shall bring his offering: euen an hee goate without blemishe, and laye his hande vpon the head of the hee goate, and kil it in the place wher the burntoffering is vsed to be killed before the Lorde. For it is a sinneoffering. And let the Priest take of the blood of the offring with his finger, and put it vppon the hornes of the burntofferinge aultar, and powre his blud vnto the botome of the burntoffering aultar, and burne all his fatte vpon the aultar, as the fat of the peaceofferinges. And the priest shall make an attonement for him, as concerninge his sinne, and it shalbe forgeuen him. If one of the common people of the lande sinne through ignorance, and committe anye of the thinges which the Lord hath forbidden in his commandementes to bee done, and so hath trespassed: If his sinne which he hath sinned, come to his knowledge he shall bring for his offeringe, a shee goate from among the flockes, without blemishe for his sinne which he hath sinned, and laye his hande vpon the heade of the offeringe, and slea it in the place of burntofferinges. And the Priest shal take Leui. 1.d of the blood thereof with his finger, and put it vpo the hornes of the burnt offering aultar, and poure all the blood vnto the botome of the aultar, & shall take away all his fat, as the fat of the peaceofferinges is taken away. And the priest shall burne it vpon the aultar, that it maye be a swete sauour vnto the Lorde, and the priest shall make an attonement for him, and it shalbe forgeuen him. And if he bring a sheepe for a sinne offeringe, he shall bring a female without blemishe, and laye his hande vpon the heade of the offeringe and slea it for a sinneofferinge in the place where they kill the burntofferinge. And the priest shall take of the blood of the offering with his finger, and put it vpo the hornes of the burnt offeringe aultar, and shall poure the blonde thereof vnto the botome of the altare. And he shall take away all the Leui. 3.d fatte thereof, as the fatte of the shepe of the peaceoffering is wont to be taken away. And the priest shall burne it vpon the aultar, that it maye be the Lordes burntsacrifice, and the Priest shall make an attonement for his sin, that he hath committed, and it shalbe forgeuen him.

The.v. Chapter.

If a soule sinne and heare the boyce of sweringe, and is a witnesse: whether he hath seene or knowen of it, yf he haue not vttered it, he shall beare his sinne. Either if a soule touche anye vncleane thinge whether it be a carion of an vncleane beaste, or of vncleane cattell or vncleane wormes, and is not ware of it: beholde, he is vncleane and hath offended. Either if he touche any vncleannesse of man (whatsoeuer vncleannesse

ciennelle it be that a man is vnaware to be holpen withall) and is not ware of it, and commeth to the knowledge of it, he hath trespassed. Either if a soule sweare and pronounceth with his lippes to do euill or to do good (whatsoeuer it be that a man vttereth to pronounce with an othe) and the thinge be hyd from hym, and commeth to the knowledge of it, and hath offended in one of theis. And it shall come to passe that when he hath synned in one of theise thynges, he shall confesse that he hath synned in that thinge. Therefore shal he bringe his trespasse offering vnto the Lorde for his synne which he hath synned. A female from the flocke, a lambe or a she goate, for a synneoffering. And the Priest shall make an attonement for him concerninge his synne.

Ken. 12. a Luke. 2. b And yf he be not able to bringe suche a sheepe, he shall bringe for his trespace which he hath synned, two turtle doues or two yonge pigeons vnto the Lorde, one for a synne offeringe, and the other for a burntoffering. And he shall bringe theym vnto the Priest, which shall offer the synneofferinge firste, and wringe the necke a lyttle of it, but plucke it not cleane of. And he shall sprinkle of the bloode of the synneofferinge vppon the syde of the aulter: and the reste of the blood shal he powre by the bottome of the aulter: for it is a synneofferynge. And he shall offer the seconde for a burntofferinge as the maner is: and so shall the priest make an attonement for him (for the synne whiche he hath synned) and it shalbe forgeuen him. And yf he be not able to bringe twoe turtyll doues or two yonge pygeons, then he that hath synned shall bringe for his offeringe: the tenth part of an Epha of fine flour for a synneoffering, but put none oyle theron, neyther put any frankensence thereto for it is a synneofferinge. And let the priestle offer it, and the priest shall take his handefull of it, for a remembrauncе thereof, and burne it vpon the aulter, to be a sacrifyce for the Lorde, it is a synneoffering. And the priest shall make an attonement for him as touchinge his synne that he hath synned in one of theis, and it shalbe forgeuen. And the remnaunt shall be the Priestes, as a meatofferinge. And the Lorde spake vnto Moyses, saying: If a soule trespasse and synne throughe ignorauncе in thinges, that are consecrated vnto the Lorde, lette him bringe for his trespasse vnto the Lorde a ram without blemithe out of the flocke, valued in money at two syclies after the sycle of the sanctuary, for it maye be for a trespasseofferinge. And he shall make amendes for the harme that he hath done in the holy thinge, & let him put the fyfth part more therto, and gyue it vnto the Priestle. And the Priest shall make an attonement for him with the ram that is for the trespace, and it shalbe forgeuen him. If a soule synne and commit anye of these thinges which are forbidden to be done by the commaundements of the Lorde: and wiste it not, and hath offended, he shall beare his synne, and shall bring a ram without blemith out of the flocke that is esteemed to be worth a trespaceofferinge, vnto the Priestle. And the Priestle shall make an attonement for him concerning his ignorauncе, wherin he erred and was not ware, and it shalbe forgeuen him. This is the trespaceoffering, which he offred vnto the Lorde for that trespace.

Exo. 30 d

¶ The .vi. Chapter.

AND the Lord spake vnto Moses, saying: if a soule sinne and trespasse against the Lord, and deny vnto his neighbour that which was taken him to kepe, or that was put into his handes, or doeth violent robberye or wronge vnto his neyghbours, or if he haue founde that which was lost, and denyeth it, and sweareth falsely, vpon whatsoeuer thing it be that a man doth and synneth therein: If he haue so sinned or trespassed, he shall restore agayne that he tooke violently away, or the wronge which he dyd, or that which was delinered him to kepe, or the lost thinge whiche he found, and all that about whiche he hath sworne falsely, he shall restore it

agayns in the whole summe, and shall adde the fifth parte more thereto, and geue it vnto him to whom it perteyneth the same daye that he offereth for his treſpaſſe, and let him bringe for his treſpaſſe vnto the Lorde, a Ram without blemiſhe oute of the flocke (that is eſteemed worthy a treſpaſſe offring) vnto the prieſt. And the prieſt B shall make an attonement for him, before the Lorde, and it shalbe forgeuen him, whatſoeuer thinge it be, that he hath done, and treſpaſſed therein. And the Lorde ſpake vnto Moiſes, ſaying: commaunde Aaron and his ſonnes, ſaying: this is the lawe of the burnt offering. Exo. 29. The burntoffering shalbe vpon the harth of the aulter all night vnto the morning, and the fyre shall be kyndled on the aulter. And the prieſt Exod. 28 shal put on his linnen albe, & his linnen breches vpon his fleſhe, and take awaye the aſhes vppon the whiche the fyre conſumed the burntſacrifyce in the aulter, and he shall put them beſyde the aulter, and put of his rayment, and put on other, and carry the aſhes out without the hooſt vnto a cleane place. The fyre vppon the aulter shall burne ſtill and never be put out. But the prieſt shall laye wood on it every day in the morning, and put the burnt ſacrifice vppon it, and he shall burne therein the fat of the peaceoffringes. The fyre shal euer burne vppon the al- Nu. 15.a ter, and never go oute. This is the Leui. 2.a lawe of the meateoffring: which Aarons ſonnes shall bringe before the Lorde, euen before the aulter: and one of them shall take his handfull of the floure of the meateoffering and of the oyle, and al the frankenſence whiche is vpon the meateoffring, & shall burne it vnto a remembraunce vpon the alter for a ſwete ſauour, euen a memorial of it vnto the Lorde. And of the reſt therof, shall Aaron and his ſonnes eate: vnleuened shal it be eaten in the holye place: euen in the courte of the tabernacle of witnelle, they shall eate it. It shall not be baken with le- uen. I haue geuen it vnto them for their portion of my ſacrifices. It is moſte holy, as is the ſinneoffring and treſpaſſe offering. All the males a- mounge the childryn of Aaron shall eate of it: It shall be a ſtatute for euer in your generations concerning the ſa- crifice of the Lorde: lette every one that toucheth it be holy. And the lord ſpake vnto Moyſes, ſaying: this is the offering of Aaron and of his ſon- nes whiche they shall offre vnto the Lorde in the daye when he is annoyn- ted: the tenth part of an Epha of floure for a meateoffring perpetuall: halfe in the morning, and halfe at night: In the fryng panne it shalbe made with oyle. And when it is fryed, thou shalt bring it in, and the baken offringes of this oblation minced ſmall, shalt thou offre for a ſwete ſauour vnto the Lord. And the prieſt of his ſonnes that is annoynted in his ſteade, shall offre it: It is the Lordes duetie, for euer it D shalbe burnte altogether. For every meateoffring that is made for the prieſt shalbe burnt all together, and shall not be eaten. And the Lorde ſpake vnto Moiſes, ſaying: ſprake vnto Aaron, and vnto his ſonnes and ſaye: This is the lawe of the ſynne offringe. In the place where the burntoffering is kylled, shall the ſynne offering be kyl- led before the Lorde, for it is moſte holye. The Prieſt that offereth it, Ose. 4.d ſhall eate it: In the holy place shall it be eaten, euen in the courte of the ta- bernacle of wytneſſe. No man touche the fleſhe therof, ſaue he that is ha- lowed. And who ſo ſprinkleth of the bloud therof vppon any garmente, thou shalt waſhe it in the holy place, there as it is ſprinkled vpon. But Leui. 15. the earthen potte that it is ſodden in, shalbe broken. And yf it be ſodde in a braſen pot, it shalbe ſcowred, and ryn- ſed in the water. All the males among the Prieſtes shall eate therof, for it is moſte holye. And noo ſynne offe- rynge, whoſe bloude is brought in- to the tabernacle of witneſſe to recon- cyle withall in the holye place, shalbe eaten, but shalbe burnt in the fire.

The .vij. Chapter.

This is the lawe of trespasse-offerings: it is most holy. In the place where they kill the burntoffring, shall they kill the trespasseoffrings also, & his bloud shall he sprinkle rounde about vpon the alter. All the fat therof shall they offer: the roumpe and the fatte therof that coureth the inwardes, and the two kidneyes, and the fat that is on them and vpon the loynes: and the aboundaunce that is on the liuer shalt thou take away with the kydneys, and the priest shall burne them vpon the alter, to be a sacrifice vnto ✠ Lord: for it is a trespasse offering. All the males amonge the priestes shall eate therof in the holy place, for it is most holy. As the sinne offering is, so is the trespasseoffering, one lawe serueth for both, and it shalbe the priestes that reconcyleth therewith. And the priest that offereth any mans burntoffringe, shall haue the skinne of the burntoffringe which he hath offred. And all the meate offryng that is baken in the ouen, and that is dressed vpon the gredyron, and in the frying pan, shalbe the priestes that offereth it. And euery meate offryng that is mingeled with oyle, and that is dry, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as a nother.

This is the lawe of the peace offring, when it is offred vnto the Lorde. If he offer it to geue thankes, he shall bryng vnto his thankeoffring swete kakes mingeled with oyle, and swete wafers annointed with oyle, and kakes mingled with oyle of fine flour fryed. He shall bryng his offrynge vppon kakes of leuened bread, for his peaceoffringes, to geue thankes: and of all the sacrifice he shall offer one for an heue offringe vnto the Lorde, and it shalbe the priestes that sprinkeled the bloude of the peaceoffringes.

And the flesche of the thankeoffrynge in his peaceoffrings shall be eaten, the same day that it is offred. And let him lay vp nothinge of it vntill the morowe. But if he offer his sacrifice by reason of a vowe, or of his owne freewill, it shalbe eaten the same daye that he offereth his sacrifice.

And yt ought remaine vntill the morowe it may be eaten: but as much of the offered flesche as remayneth vnto the thirde day, shalbe burnt with fire. And if anye of the flesche of his peace-offringes be eaten in the thirde day, then shall he that offereth it, obtayne no fauoure, neyther shall it be reckened vnto him, but shalbe an abhomination. Therefore the soule that eateth of it shall beare his sinne. And the flesche that toucheth any vncleane thinge shall not be eaten, but burnte with fyre: and all that be cleane, shall eate the flesche. But yf any soule eate of the flesche of the peaceoffring that pertayneth vnto the Lorde, hauinge his vncleanesse vpon him: the same soule shall perysshe from amonge his people. Moreouer the soule that doth touche anye vncleane thinge, that is of the vncleannesse of man, or of any vncleane beaste, or any abhomination that is vncleane: and then eate of the flesche of the peaceoffringe which pertayneth vnto the Lorde, that soule shall perisshe from his people. And the Lorde spake vnto Moyses, sayinge: speake vnto the children of Israell and say. Ye shal eate no maner fatte Leui. 3.c
of oxen of shepe and of gootes: neuertheiater the fat of the beast that dyeth alone, and the fatte of that which is torne with wilde beastes, shalbe occupyed in any maner of vse, but ye shall in no wise eate of it. For whosoeuer eateth the fatte of the beaste of which men vse to bringe an offring vnto the Lorde, that soule that eateth it shall perisshe from his people.

Moreouer, ye shall eate no maner Gen. 9.a
of bloude, whether it be of foule or Le. 17.c
beaste. Whatsoeuer soule it be that and. 19.f
eateth anye maner of bloude, the same Deu. 12.
soule shall perisshe from his people. 1. Ma. 14.
And the Lorde talked with Moyses, D
saying: speake vnto the children of Israell and say: he that bringeth his peace offringe vnto the LORDE, lette him bringe his gifte vnto the LORDE of his peaceoffrynge:

set his owne handes bringe the offeringes of the Lord: euen the fat with the brest shall he bring: that the brest maye be waued for a waue offringe before the Lorde. And the preest shall burne the fatte vpon the alter, and the brest shalbe Aarons and his sonnes. And the right shoulder shall ye gene vnto the preest, for an heueoffringe, of your peaceoffringes. The same that offereth the bloud of the peaceoffringes and the fatte, amonge the sonnes of Aaron, shall haue the righte shoulder for his parte, for the • waue brest and the heueshoulder haue I taken of the childzen of Israell euen of their peace offringes, and haue geuen it vnto Aaron and vnto his sonnes: by a statute for euer of the childzen of Israell. Num 18

This is the annoyntinge of Aaron & the annoyntinge of his sonnes in the sacrifices of the Lord, in the day whē he offered them to be preestes vnto the Lorde. And these be the sacrifyces whiche the Lorde commaunded to be geuen them (in the daye of their annoyntinge) of the childzen of Israel, by a statute for euer in their generation. This is the lawe of the burnt offringe and of the meatoffring, and of the sacrifice for sinne and trespalle, for consecration, and for the peaceoffringe: which the Lorde commaunded Moyses in the mount of Synai, when he commaunded the childzen of Israell to offre their sacrifices vnto the Lord in the wildernesse of Synai.

¶ The. viij. Chapter.

AND the Lorde spake vnto Moyses saying: take • Aaron and hys sonnes with hym, and the vestures and the annoynting oyle, and a ponge ore for sinne, and two rammes, and a basket with sweete breade: and gather thou all the congregation together vnto the doze of the tabernacle of witnesse. And Moyses did as the Lord commaunded him, and the people were gathered together vnto the doze of the tabernacle of witnesse. Exo. 28.

And Moyses sayde vnto the congregation: this is the thing which the Lorde commaunded to be done. And Moyses brought Aaron and his sonnes, and washed them with water, and put vpon him the tunicle, (of pesolowe sylke) and put the Ephod theron, which he girded with the broidered gyrdell that was in the Ephod, and bounde it vnto him therewith. And he putte the brestlappe theron and put in the brestlap, Urim & Thumin. And he put the myter vpon his head, and put vpon the myter (euen vpon the faze from of his face) the golden plate of the holy crowne, as the Lorde commaunded Moyses. • And Moyses toke the annoynting oyle, and annoynted the tabernacle, and all that was therein, and sanctified them, and sprinkled therof vpon the alter seuen tymes, and annoynted the alter, and all his vessels, the laner and his foote, to sanctifie them (with the oile.) And he powred of the annoynting oyle vpon Aarons head, and anoynted him, to sanctifie him. And Moses brought Aarons sonnes, and put albes vpon them and girded them with girdles, and put bonets vpon their heades: as the lord commaunded Moyses. • And he brought the ponge ore for sinne. And Aaron and his sonnes put their handes vpon the heade of the ponge ore that was for sin. And Moyses slewe him, and toke of the bloud, which he put vpō the hornes of the alter round about with his finger, and purified it, and powred the bloud vnto the bottome of the alter, and sanctified it, and reconcyled it. And he toke all the fatte that was vpon the inwardes, and the aboundaunce of the liuer and the two kidneyes, and their fat, and Moyses burned it vpon the alter. But the ponge ore and his hide, his flesshe and his dong, he burnt with fyre without the host as the Lorde commaunded Moyses. And he brought the ram for the burntoffringe, and Aaron and his sonnes put their handes vpon the head of Exo. 29 c Exo. 50.

of the ram, whiche Moses killed, and sprinkled the blonde vppon the aulter rounde aboute, and Moyses cutte the ram in peeces and burnt the heade, the peeces and the fatte, and washed the inwardes and the legges in water, and Moses burnt the ram euery whit vpon the altar, for a burnt sacrifice that it mighte be a sweete sauoure, and an offering vnto the Lord, as the lord Exod. 29 commaunded Moses. ¶ And he broughte the other ram, namelye the ram of consecration (of the Priestes) and Aaron and his sonnes put their handes vpon the heade of the ram: whiche Moyses slewe, and toke of the blond of it, and put it vpon the tippe of Aarons right eare, and vpon the thombe of his right handes, and vpon the great toe of his righte foote. And Moyses broughte Aarons sonnes, and putte of the blonde (of the ram) on the tip of the right eare of them, and vpon the thombes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the blond vpon the aulter round about. ¶ And he toke Exod. 29 the fatte and the rumpe, and all the fat that was vpon the inwardes, and the aboundaunce of the liuer, and the two kidneys with their fat, and the right shoulder. And out of the basket of sweete breade that was before the Lorde, he toke one sweete cake of oyled bread, and one wafer, and putte them on the fat, and vpon the right shoulder and put altogether vpon Aarons handes, and vpon his sonnes handes, and waued it a waueofferinge before the Lord. And Moses toke them from off their handes, and burnt them vppon the altar, euen vpon the burntoffring altar: for it was the sacrifice of consecration, for a sweete sauoure and a sacrifice vnto the Lorde. ¶ And Moses Exod. 29 tooke the brest & waued it for a waueoffring before the Lorde, for it was of the ram of the consecratiō: and it was Moses part, as the Lorde commaunded Moyses. And Moses toke of the anoyntinge oyle, and of the blonde which was vpon the altar: and sprinkled it vpon Aaron and vpon his vestimentes, vpon his sonnes and on his sonnes vestimentes with him, and sanctified Aaron, his vestures, & his sonnes, and his sonnes vestures with him. And Moses sayd vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnes, and there eate it with the breade that Exo. 29. is in the basket of consecration, as I commaunded, saying: Aaron and his sonnes shal eate it: and that which remayneth of the breade, shall ye burne with fire. And ye shall not departe from the doore of the tabernacle of witnesse seuen dayes, vntill the dayes of youre consecration be at an ende. For vii. dayes shall he fill youre handes as he did this day: euen so the Lord hath commaunded to doo, to reconcile you withall. Therefore shall ye abide in the doore of the tabernacle of witnesse daye and night, seuen dayes long: and kepe the watche of the Lorde, and ye shall not dye: for soo I am commaunded. And so Aaron and his sonnes did all things which the Lord commaunded by the hande of Moses.

¶ The. ix. Chapter.

AND it fortuned that in the. viij. day, Moses called Aaron and his sonnes, and the elders of Israel: and sayd vnto Aaron: take thee a calfe, a yong one out of the droue, for sinne, and a ram for a burntofferinge: both without blemishe, and bring the before the Lorde. And vnto the children of Israell thou shalt speake, saying: take ye an he goate for sinne, and a calfe and a lambe both two of a yere olde, without blemishe for a burntesacrifice, and an oxe and a ram for peaceofferings, to offer before the Lord, and a meatoffering mingled with oyle, for to daye the Lorde will appeare vnto you. And they brought that (whiche Moyses commaunded) before the tabernacle of witnesse, and all the congregation came and stoode before the Lord. And Moyses saide: this is the thing which the Lorde commaunded that ye shoulde do: and the glorie of the Lorde shall appeare vnto you.

And

Hebr.5.8 and.7.b

And Moyses sayde vnto Aaron: go vnto the aultar and offer thy sacrifice for synne, and make an attonement for thee and for the people: and thou shalt offer the offeringe of the people, to reconcile them, as the Lorde commaunded. Aaron therefore wente vnto the aultar, and slewe the calfe whiche he had for synne. And the sonnes of Aaron brought the blood vnto him, and he dipte his finger in the blonde and put it vpon the hornes of the aultare, and powred the blud vnto the botome of the aultar. But the fat and the two kidneys and the aboundaunce of the liuer of the sinneofferinge, he burnt vppon the aultar as the Lorde commaunded Moyses. The flesshe and the hide he burnt with fire without the hoste. And he slewe the burntoffering, ¶ Leui. 4.b and Aarons sonnes brought vnto him the blood, whiche he sprinkled rounde aboute vpon the aultare. And they brought the burntofferinge vnto him with the peeces thereof, and the heade: and he burnte it vppon the aultar, and did washe the inwardes and the legges, and burnte them vpon the burnt offering on the aultar. And then he brought the peoples offering, takinge the goate that the people had for the sacrifice of synne, and slewe it, and offered it for synne, as he did the first. And brought the burntoffering, and offered it as the manet was, and Leui. 2.b brought the meateofferinge, and filled his hande therof, and burnte it vpon the aultar, beside the burntsacrifice of the morninge. He slewe also the oxe and the ram for the peaceoffring, that the people hadde for them selues: and Aarons sonnes brought vnto him the blood whiche he sprinkled vpon the aultar rounde about, and tooke the fat of the oxe and of the ram, the rumpe, and the fat that coureth ỹ inwardes, and the kidneys and the aboundaunce of the liuer: and they put the fatte vpon the brests, and he burnt the fat vpon the aultar: but the brestes and the right shoulders Aaron waued for a waue offeringe before the Lorde, as the Lorde commaunded Moyses.

And Aaron lift vp his hande ouer the people, & blessed them, and came downe from offeringe of the sinneofferinge, burntofferinges and peaceofferinges. And Moyses and Aaron wente into the tabernacle of witnesse & came out and blessed the people, and the glorye of the Lorde appered vnto all the people. And there cam a fire out from before the Lorde and consumed vpon the aultar, the burntoffering, and the fat. Which when all the people sawe, they gaue thankes, and fell on their faces. D 2 Par.7.a 2 mac.2.b

¶ The .x. Chapter.

ANd Nadab and Abihu, the sonnes of Aaron toke eyther of thē his censor, and put fire therin, and put sence therupon, and offered straunge fire before the Lorde, which he commaūded them not, and there went a fire out from the Lorde, and consumed them, and they died before the Lorde. Then Moyses sayde vnto Aaron: this is it that the Lorde spake, saying: I will be sanctified in them that come nye me, and before all the people I will be glorified. And Aaron held his peace. And Moyses called Misael and Elisaphan the sonnes of Oziel the vncle of Aaron, and said vnto them: come on, carye youre brethren from the holye place oute of the hoste. And they went to them, and caryed thē in their albes out of the host, as Moyses had sayde. And Moyses sayde vnto Aaron, and vnto Eliezar, and Ithamar his sonnes, Vncouer not youre heades, neyther rente youre clothes, leaste ye dye, and leaste wrath come vpon al the people. But let your brethren the hole house of Israell bewepe the burning which the Lorde hath kindled. And goe not yee oute from the doze of the tabernacle of witnesse, leaste ye dye: for the annointinge oyle of God is vppon you. And they did as Moyses sayde. And the Lorde spake vnto Aaron, saying: Thou shalt not drinke wine and stronge drinke, thou and thy sons that are with thee: when ye go into the tabernacle of witnesse, leaste ye dye. Let it be a lawe for euer throughout your generations. E Exo.30.b Exo.39.b Leu.16.a D V De.14.a Jer.16.b

And

and that ye maye (haue knowledge to) put difference betweene holye and vnholy, betweene vncleane and cleane, and that ye may teache the children of Israell, all the statutes which the lord hath spoken vnto them by the hand of
C Moses. And Moses saide vnto Aaron and vnto Eleazar and Ithamar his sonnes that were lefte: take the meatofferinge that remayneth of the sacrifices of the Lorde: & eate it with out leuē beside the altar: for it is most holy: ye shall eate it in the holy place, because it is thy duety and thy sonnes duetie of the sacrifices of the Lord: for so I am commaunded. And the waue breest and heueshoulder shall ye eate in a cleane place: thou and thy sons and thy daughters with thee. For they be thy duetie and thy sonnes duetie geuē out of the peaceoffringes of the children of Israell. The heueshoulder & the wauebreast shall they bringe in with the sacrifices of the fat, to waue it before the Lorde, and it shalbe thyne and thy sons with thee: by a lawe for euer as the Lorde hath commaunded.
D And Moyses soughte the goate that was offred for sinne, and see, it was burnte. And he was angry with Eleazar and Ithamar the sonnes of Aarō whiche were left alive, saying: wherfore haue ye not eaten the sinne offeringe in the holye place, seinge it is most holy: and God hath gruen it you to beare the sinne of the congregation, to make agreement for them before the Lorde? Behold the blud of it was not brought in within the holy place. Ye shoulde haue eaten it in the holy place as I commaunded. And Aaron sayde vnto Moyses: behoide, this day haue I offered their sinne offeringe and theyr burntofferinge before the Lord, and it is chaunced me after this maner. And if I had eaten the sacrifice to day, should it haue bene accepted in the sight of the Lorde? And whē Moses hearde that, he was content.

The. xi. Chapter.

A And the Lord spake vnto Moses and Aaron, and saide vnto them: speake vnto the children of Israell, & say these are the beastes whiche ye shall eate, amonge all the cattell that are on the earth: whatsoeuer parteth the hoofe, and deuideth it into two clawes, and chaweth cudde amonge the beastes, that shall ye eate. Neuerthelesse, these shall ye not eate, of them that chawe cud, and deuideth the hooues: as is the camell, whiche chaweth cud, but he deuideth not the hoofe, therefore is he vncleane vnto you, euen so the coney whiche chaweth cud, but deuideth not the hoofe he is therefore vncleane to you. And the hare though he chaweth the cud, yet because he deuideth not the hoofe, he is therefore vncleane to you. And agayne, the swine, though he deuyde the hofe into two clawes, yet he chaweth not the cud. He is vncleane to you. Of their flesche shall ye not eate, and their carkasses shal ye not touche, but let them be vncleane to you. These
B shall ye eate of all that are in the waters: whatsoeuer hath finnes & scales in the waters, seas, and riuers, that shall ye eate. And all that haue not finnes and scales in the sea and riuers of all that moue and liue in the waters, let them be abhomination vnto you: Ye shall not eate of their flesche, but abhorre their carkases. Let al that haue no finnes nor scales in the waters be abhominable vnto you. These
C are they which ye shal abhorre among the foules, and that oughte not to be eaten, for they are an abhomination. The Egle, the golhaukе, and the cormorant, the vulture, and the kite, after his kinde, and all rauens after theyr kinde, the estriche, the nighte crowe, the cuckowe, and the Owle after his kinde, the falcon, the stocke, the great owle, the baske, the pellican, the pye, the heron, the Jay, after his kinde, the lapwing, and the swalowe. Let all foules that creepe and go vpon all foure, be an abhomination vnto you.
D Yet these maye ye eate, of euery creepinge thinge that hath wynges and goo vppon foure feete, euen those that haue knees aboue vpon theyr feete, to leape withall vppon the earth, euen

those

Gen. 7. a
Deu. 14.
Act. 10. a

Bzuchus • Scarabeus. • Locusts • Attachus.

these of them ye maye eate • the Arbe after his kynde, the • Helaam after his kinde, the • Hargol after his kind, and the • Hagab after his kinde. All other soules that mone and haue foure fete, shall be abhomination vnto you. In suche ye be vncleane, and whosoeuer toucheth the carkas of them, shal be vncleane vnto the euen: and whosoeuer beareth the carkasse of them, E shall washe his clothes, and be vncleane vntill euen. And euery beaste that hath hoofe and deuideth it not into two clawes, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them shalbe vncleane. And whatsoeuer goeth vpon his handes among all maner beastes that go on all foure fete, suche are vncleane vnto you: and who so dothe touche theyr Leuit. 5. a. carkasse • shall be vncleane vntill the Iygge, 2. c euen. And he that beareth the carkasse of them, shall washe his clothes and be vncleane vntill the euen, for suche are vncleane vnto you. And let these also be vncleane to you amonge the thinges that crepe vpon the earth, the weasell and the mouse, and the toade, after their kinde, the hedgehogge, the stellio, the lacerte, the snayle, and the moll: these are vncleane to you among all that crepe: whosoeuer doth touch them when they be deade, shall be vncleane vntill the euen. And whatsoeuer any of the deade carkasses of them doth fall vpon, shalbe vncleane: whether it be vessell of wood, or rayment, or skin, or bagge, or whatsoeuer vessell it be that any worke is wrought in. And it must be plunged in the water, and it shalbe vncleane vntill the euen, and so shall it be clensed. Al maner of erthen vessell wherinto any of F them falleth, shalbe vncleane, with all Leuit. 6. b that therein is: and it shalbe broken. and. 15. b All maner meat also that is vsed to be eaten, yf any such water come vpon, it shalbe vncleane. And all maner drink that is vsed to be dronke in all maner suche vessels, shalbe vncleane: And euerye thynge that their carkasse falleth vppon, shalbe vncleane. Whether it be ouen or kettell, let it be broken. For they are vncleane, and shalbe vnto you: Neuertheles, yet the founteynes and welles and collection of waters shalbe cleane stil. And who so toucheth their carkases, shall be vncleane. Yf the deade carkase of any suche fal vpon any seede vsed to sowe, it shal yet be cleane stil: but and if any water be powred vpon the seede, and a deade carkasse fall therupon, it shalbe vncleane vnto you. Yf anye beast of which ye may eate, dye, and any man touche the dead carkase therof, he shal be vncleane vntill the euen. He that eateth of the deade carkasse of it, shall wash his clothes and be vncleane vntill the euen. And he also that beareth the carkasse of it, shall washe his clothes and be vncleane vntill the euen. Let euery creeping thing that creepeth vpon the earth be an abhomination, and not be eaten.

Whatsoeuer goeth vpon the brest, and G whatsoeuer goeth vpon foure, or that hath mo fete among all creping thinges, that crepe vpon the earth, of that see ye eate not, for they are abhominable. Ye shall not make your soules abhominable with nothing that creepeth neyther make your selues vncleane with them: that ye should be defiled therby. For I am the Lord your God Be sanctified therefore, and ye shalbe holye • for I am holy: and ye shall not Leuit. 19. defile your soules with any maner of 1. Pe. 1. c creeping thinge, that creepeth vpon the earth. For I am the Lorde, that brought you out of the land of Egipt, to be your God: ye shalbe holy therefore for I am holy. This is the lawe of beastes and soules, and of euery liuing creature, that moueth in the waters, and of euery creature that creepeth vpon the earth, that there maye be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

The. xii. Chapter.

AND the Lorde spake vnto A Moises: saying, speake vnto ✠ childzen of Israell & saye: yf a woman hath conceaued, and borne a man-

manchilde, she shall be vncleane seuen dayes: euen in like maner as when she is put a part in time of her naturall disease. And in the eyght daye the flesshe
Gen. 17. of the childes + foreskinne shalbe cutte
and. 21. 8 awaye. And she shal then continue in
Luke. 2. the bloude of her purifying three and
B thirtie dayes. She shall touche no hallowed thing nor come into the sanctuarye, vntill the time of her purifyinge be oute. If she beare a mayde child, she
C shalbe vncleane two weekes, as when she hath her naturall disease. And she shal continue in the bloude of her purifying three score and sixe dayes.
Luke. 2. + And when the dayes of her purifyinge are out: whether it be for a sonne or for a daughter, she shall bring a lambe of one yere old for a burntoffring, and a yonge pigeon or a turtill doue for sinne vnto the dore of the Tabernacle of witnesse and vnto the Priest: which shall offer them before the Lorde,
D and make an attonement for her, and
Leui. 5. 8 sher shalbe pourged of the issue of her bloude. + And this is the lawe for her that hath borne a male or female. But and if she be not able to bring a lambe,
Luke. 2. she shall bring + two turtles or two yonge pigeons: the one for the burntofferinges, and the other for sinne.
And the Priest shall make an attonement for her, and she shalbe cleane.

¶ The xiij. Chapter.

A And the Lorde spake vnto Moses & Aaron saying: whē there appeareth a rising in any mans flesshe, eyther a scabbe, or a glisteringe white: and the plage of a leprosie, be in the skin of his flesh, he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests, and the Priest shal loke on the sore in the skin of his flesshe. And when the heare in the sore is turned vnto white, and the sore also seme to be lower, then the skin of his flesshe it wilbe a plage of leprosie, and the priestes shall looke on him and iudge him vncleane. If there be but a white pieke in the skinne of his flesshe, and seme not to be lower then the skin, nor the heare thereof is turned vnto white, the Priest shall shut him vp seuen dayes. And the Priest shall loke vpon him again the seuenth day: And if the plague seme to him to abide still, and the plague growe not in the skin, the Priest shall shut him vp yet .vii. dayes mo. And the Priest shal loke on him agayne the seuenth day. Then if the plague be darker, and not growen in the skinne, the Priest shall iudge him cleane, for it is but a skirfe. And he shall wash his clothes, and be cleane. But and if the scabbe growe in the skin after that he is sene of the Priest, and iudged cleane, he shalbe sene of the Priest againe. If the priest see that the scabbe be growen abroade in the skin, the Priest shall make him
B vncleane: for it is a leprosie. When the plague of the leprosie is in a manne he shalbe brought vnto the Priest, and the Priest shall see him. And if the rising be white in the skinne, and haue made the heare white, and there be rawe flesshe in the sore, it wilbe an old leprosie in the skinne of his flesshe. And the Priest shall make him vncleane, and shall not shut him vp seinge he is vncleane. If a leprosye breake out abrode in the skinne, and couer all the skinne, from his heade to his fote, wherlocuer the Priest loketh, and the Priest looke vpon him. And if the leprosie haue couered all his flesshe, he shall iudge the plague to be cleane, because it is all turned into whitenesse, and he shalbe cleane. But and if there be rawe flesshe on him when he is seene, he shalbe vncleane. And the Priest shall see the rawe flesshe, and declare him to be vncleane. For the rawe flesshe is vncleane seing it is a leprosye. Or if the rawe flesshe departe agayne, and chaunge vnto white, he shall come to the Priest, and the Priest shal see him, and beholde: If the sore be chaunged vnto white (and couer the whole man) the Priest shall iudge the plague cleane and he shalbe cleane: the flesh also in whose skin there

and

is a bile and is healed, and in the place of the bile, there appeare a white rising, eyther a shining white & somewhat reddishe, it shall be seene of the Priest. And if when the Priest seeth him, it appeare lower the the skinne, and the heare therof be chaunged vnto white, the Priest shall iudge him vncleane: for it is a plague of leprosy, broken out of the bile. But and if the priest loke on it, and ther be no white heares therein, and if it be not lower then the skin, but be darker, the priest shall shut him vp. vii. dayes. And yf it spread abrode in the flesh, the Priest shall make him vncleane, seing it is ỹ plague. But and if the spot stand stil, and growe not, it is the print of an hote byle, and therfore the Priest shall declare him to be cleane. If there be enye flesshe, in whose skinne there is a hote burning, and the flesshe that burneth haue a white spot, somwhat reddishe or white, the Priest shall looke vpon it. And if the here in that bright spot be chaunged to white, and it appeare lower then the skinne, it is a leprosie broken out of the burning. And therefore the Priest shall iudge him vncleane, seeing it is the plague of leprosie. But if the priest loke on it, and there be no white heare in the bright spotte, and be no lower then the other skin, but be darker, the Priestle shall shut him vp seuen dayes. And the Priest shall looke on him the seuenth daye: And if it be growen abrode in the skinne, the Priest shall iudge him vncleane, seeing it is the plague of leprosie. And yf the spot stand stil in it and growe not in the skinne, but is darke, it is a rysinge of the burninge, and the Priest shall therefore declare him cleane, seing it is the print of the burning. If a man or a woman hath a sore vpon the heade or the bearde, the Priest shall see it. And if it appeare lower then the skin: and there be in it a yealowe heare, and thin (more then it was wonte to be) the Priest shall iudge him vncleane, seeinge that the same fretting is a token of leprosie vpon the head or beard. And if the priest loke on the sore of the print, & it seme not lower then the skin, and that the heare is not blacke, the priest shal shut vp the freting sore seuen dayes. And in the seuenth day the priest shall loke on the sore: and if the sore be not growen, and there be in it no yelowe heare, and the sore seeme not lower then the skinne, he shalbe chaunen: but the place of the sore shall he not shaue, and the priest shal shet vp the sore seuen dais mo. And in the seuenth day the priest shal loke on the sore. And if the sore be not growen in the skinne, nor seme lower then the other skin, the Priest shall clense him, and he shall wash his clothes, and be cleane. But if the sore growe in the flesshe after his clensing the priest shall loke on him. And if the sore be growen in the skin, the Priest shal not seke for yealowe heare, for he is vncleane. But if her for the print stande stil, and that there is blacke heare growen vp therein, the sore is healed, and he shalbe cleane, and the Priest shall declare him to be cleane. If there be white spottes in the skin of the flesh of man or woman, the priest shall looke vpon it. And if the spots in the skinne of their flesshe be somwhat darke and white withall, (her maye be sure, that it is no leprosie) it is a freckle growinge in the flesshe: therefore is he cleane. And the man (whose heade is destitute of heare, wherby he is made balde) is cleane. And he that hath his heare out in his forehead, is forehed bald and clean. If there be in the balde head or bald forehead a white reddishe sore scab, there is leprosie sprong vp in his bald head or bald forehead. And the priest shall loke vpō him and if the rysinge of the sore be white reddishe in his bald hed, or bauld forehead after the maner of leprosie which is in the skinne of the flesshe, then he is a leperous man & vncleane. And the priest shall make him vncleane for the plague therof is in his hed. The leper in whō the plague is, shal haue his clothes rent, & his heade bare, & shal put a couering vppon his lip, & shalbe called vncleane & defiled.

Yuy

And as long as the disease is fleth vpon him, he shalbe defiled & vncleane, Nu. 5.a. & 9.a. & 15.a he shall dwell alone, euen without the hoste shall his habitation be. The cloth that the plague of leprosy is in, whether it be lynnen or woollen, whether it be in the warp or woofe of linnen, or of woollen, either in a skinne or any thing made of skin, if the disease be pale, or somewhat reddishe in the cloth or skin: whether it be in ỹ warp or woofe, or any thing that is made of skinne, then it is a plague of leprosye, & shall be shewed vnto the priest. The priest therfore shall see the plague, and shut it vp seuen dayes, and loke on the plague the seuenth day. Which if it be encreased in the clothe (whether it be in the warpe or woofe, or in a skyn) or in any thing that is made of skinne, it is the leprosye of a fretting sore: it is vncleane, and that cloth shalbe burnt eyther warpe or woofe, whether it be woollen or linnen, or anye thing that is made of skynne, wherin the plague is, for it is a fretting leprosye, it shall be burnt in the fire. If the priest see that the plage is not growen in the clothe: either in the warp or woof, or in what soeuer thing of skinne it be, the priest shall commaunde them to washe the thing, wherein the plague is, and he shall shut it vp seuen dayes mo. And the priest shall looke on the plague agayne, after ỹt is washed. And if the plague haue not changed his colour, and is spredde no further abroad, it is vncleane. Thou shalt burne it in the fyre, for it is fret inwarde in parte, or all together. And if the priest see that the plague is darker, after that it is washed, he shal rent it out of the cloth or out of the skin, or out of the warpe or out of the woofe. And if it appeare any more in the clothe (eyther in the warp, or in the woofe, or in any thing made of skins) it is a worcing plague. Thou shalt burne the plage that is in it. Moreouer, the cloth, either warpe or woof, or whatsoeuer thing of skin it be whiche thou haste washed, if the plage be departed therfrom, it shalt be washed once agayne: and then shall it be clene. This is the law of the plage of leprosie in a clothe, whether it be woollen or linnen, either in the warpe or woofe, or in any thing of skinnes, to make it cleane or vncleane.

The xiiij. Chapter.

AND the Lord spake vnto Moses, sayinge: This is the law of the leper in the daye of his cleansing: He shalbe brought vnto the priest, and the priest shal go out without the hoste, and loke vpon him. And if the plage of leprosie be healed in the leaper, then shall the priest commaund that he whiche is to be cleansed, bring two liuing byrdes and cleane, and cedre wood, and purple clothe, & yssope. And the priest shall commaunde that one of the birdes be killed in an earthen vessell, and vpon renning water. And he shall take the liuinge birde, with the Cedre wood, the purple and the yssope, and shal dippe them, and the liuing birde in the bloud of the slayne bird vpon the renning water, & sprinkle vpon him (that muste be cleansed of his leprosye) seuen tymes, and cleanse him, and shall lette the liuinge birde goe free into the fielde. And he that is cleansed, shal washe his clothes and shaue of all his heare, and washe him selfe in water, that he maye be cleane. And after that shall he come into the hoste, and shall tarrye without his Tente seuen dayes, but in the seuenth daye, he shall shaue of all his heare, namelye, his heade, his bearde, and his browes: euen all his heare shalbe shauen of. And he shall washe his cloathes, and his flesche in water, and he shall be cleane. In the eyght daye he shall take two lambes without blemishe, and an ewe lambe of a yere olde without blemishe, and three tenth deales of fyne floure for a meat offering mingled with oile, and a log of oyle. And the priest that maketh him cleane, shall bring the man, that is to be made cleane, and those thinges, before the Lorde, euen before the doore of the Tabernacle of witnesse. And the priest shall take one lambe,

Mat. 8.a
Mar. 1.d
Luke. 5.c

Minha.

and offer him for trespalle, and the log
of oyle, and waue them before the lorde.
And he shall slee the lambe in the
place where the synneoffring, and the
burntoffering are slayne: euen in the
holy place. For as the synneoffring is
euen so is the trespalle offring the prie-
stes: seyng it is moste holye. And the
Priest shall take of the blonde of the
trespalle offeringe, and put it vpon the
tippe of the righte eare of him that is
to bee clensed, and vppon the thombe
of his righte hande, and vppon the
great toe of his right fote. ¶ The priest
shall take of the log of oyle, and poure
it into the palme of his lefte hande,
and dippe his righte finger in the oyle
that is in his lefte hande, and sprinkle
of the oyle with his fynger seuen tyme
es before the Lorde. And of the rest
of the oyle that is in his hande, shall
the Priest put vppon the tippe of the
righte eare of him that is for to bee
clensed, and vppon the thombe of his
righte hande, and vppon the great toe
of his right fote, euen vpon the blond
of the trespalle offering. And the rem-
nannte of the oyle that is in the prie-
stes hande, he shall powre vppon the
heade of him that is for to be clensed:
and the Priest shall make an attone-
ment for him before the Lorde. And
the priest shall offer the synneoffring,
and make an attonement for him that
is to bee clensed, for his vncleannesse.
And then shall he kill the burntoffer-
ring, and the priest shal offer the burnt
offering, and the meate offering vppon
the aultare, and the Priest shall make
an attonement for him, and he shalbe
clense. ¶ If he be poore, and can not
get so muche, he shall take one lambe
for a trespalle offering to waue it for
his clensyng, and a tenth deale of fine
flower mingled with oyle for a meat
offeringe, and a logge of oyle, and two
turtle doues or twoe yonge pigeons,
suche as he is able to get, wherof the
one shall be for synne, and the other for
a burntofferinge. And he shall bringe
them the viii. daye for his clensing
vnto the Priestes before the doze of the
Tabernacle of witnesse before the Lord.
And the Priest shall take the lambe
that is for the trespalle, and the logge
of Oyle, and waue them before the
Lorde. And he shall kill the lambe for
the trespalle, and the Priest shall take
of the blond of the trespalle offeringe,
and put it vpon the tippe of his righte
eare that is to be clensed, and vppon
the thombe of his righte hand, and vp-
on the great toe of his right fote. And
the priest shall powre of the oyle into
his righte hande, and the priest shall
with his fynger sprinkle of the oyle
that is in his lefte hande, seuen tyme
es before the Lorde. And the priest
shall put of the oyle that is in his hand
vppon the tippe of the righte eare of
him that is to be clensed, and vpon the
thombe of his right hande, and vppon
the great toe of his right foote, euen in
the place where the blond of the tres-
palle offering was put. And the rest of
the oyle that is in the priestes hande,
he shall putte vppon the heade of him
that is to be clensed: that he may make
an attonement for him before the lorde.
And he shall offer one of the turtle do-
ues, or of the yong pigeons, such as he
can get: the one for a synneoffering, and
the other for a burntoffringe, with the
meat offering. And the Priest shall
make an attonement for him that is
to be clensed, before the Lord. Thus is
the lawe of him, in whom is the plage
of Leprosye, & whose hand is not able
to gette that which pertayneth to his
clensinge: And the Lorde spake vnto
Moses and Aaron, saying: when ye
become vnto the lande of Canaan,
which I geue you in possession. And
if I put the plague of Leprosye in a
house of the lande of your possession,
he that oweth the house shall comme,
and tell the Priest, saying: Me thinge
that there is as it were a Leprosy in
the house. And the Priest shall com-
maunde them to empty the house be-
fore the Priestes goe into it to see the
plague: that all that is in the house
be not made vncleane, and then maye
the Priest go in, to see the house.
If the Priest also see, that the plague
is in the walles of the house, and they

Leuit. 15. b

there be holow strakes pale or redde, which seeme to be lower thenne the wall it selfe, the Preeste shall goo oute at the house doores, and shut vp the house seuen dayes. And the Preest shall come againe the seuenth daye, and if he see that the plague ber increased in the walles of the house, the Preest shall commaunde them to take awaye the stones. In whiche the plague is, and let theym cast theym into a foule place without the Citie, and he shall commaunde the house to bee scraped within rounde about, and powre out the duste (that they scrape of) without the Citie into a foule place. And they shall take other stones, and put theym in the places of those stones, and other matter, to plaster the house withall. And yf the plague come agayne, and breake out in the house, after that he hath taken awaye the stones, and scraped the walles of the house, and after that he hath plastered the house newe, the Preest shall come and see it. And if he perceaue, that the plague hath growen further in the house, it is a frettinge leprosie in the house. It is therefore vncleane. And he shall breake downe the house. And the stones of it, and the timber therof, and all the matter of the house shall he carye oute of the citie vnto a foule place. Moreouer, he that goeth into the house al the while that it is shutte vp, shall be vncleane vntill the euen. He that sleepeth in the house, shall washe his clothes, he likewise that eateth in the house, shall washe his cloathes. And yf the Preest come and see, that the plague hath spread no further in the house, (after that it is newe plastered) the Preeste shall iudge that howse cleane, because the plague is healed. And let him take to cleanse the house withall: two birdes, Cedar wood, purple cloth, and Isope. And he shall kill one of the birdes in an earthen vessell, and vpon running water: and take the Cedre wood, and the isope, and the purple with the liuing birde, and dippe theym in the bloude of the slayne birde, and in the running water, and sprenkle the house seuen times, and cleanse the house with the bloud of the birde, and with the running water, with the liuinge birde, with the Cedre wood, and the isope, and the purple cloathe. But he shall let the liuing bird flye out of the towne into the byode fieldes, and so make an attonement for the house, and it shall be cleane. This is the lawe that al maner plague of leprosye and breakinge out, and of the leprosye of cloath and house: for a swelling, for a skabbe, and for a white blisker. To teache when it must be made vncleane and cleane. This is the lawe of Leprosie.

¶ The xv. Chapter.

AND the Lorde spake vnto Moyses and Aaron, saynge: Speake vnto the children of Israell, and saye vnto theym: Who so euer hath a runninge issue out of his flesh, is vncleane by reason of that issue. And this shalbe the token of his vncleannesse in his issue: when he is vncleane. If his flesh runne, or if his flesh congele by the reason of his issue, then is it vncleanes. Euery couche whereon he lyeth that hath the issue, is vncleane, and euery thing whereon he sitteth, is vncleane: Whosoeuer toucheth his couche, shall washe his clothes, and bathe him selfe in water, and be vncleane vntill the euen. And he that sitteth on any thing whereon he sat that hath the issue, shall washe his clothes, and bathe himselfe in water, and be vncleane vntil the euening. He that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe him selfe in water, and be vncleane vnto the euen. If he also that hath the issue, spit vpon him that is cleane, he shall washe his clothes, and bathe himselfe in water, & be vncleane vntil euen. And what horse herneste soeuer he rideth vpon, that hath the issue, shall be vncleane. And who so euer toucheth anye thing that was vnder him shal be vncleane vnto the euen. And he that beareth any suche thinges, shall wesshe his cloathes,

and bathe him selfe in water, and bee vncleane vnto the euen. And who so euer he toucheth that hath the issue, (and haue not firste washed his handes in water) shall wash his clothes, and bathe him selfe in water, and bee vncleane vnto the euen. The vessell of earth that he toucheth, which hath the issue, shalbe broken: and all vessels of wood shalbe rensed in water. When he also, that hath an issue, is clensed of his issue, he shall number viii. dayes for his clensing, and washe his clothes, and bathe his flesh in running water, and so shall he be cleane. And the viii. day he shall take to him two turtil doues, or two yonge pigeons, & come before the Lorde, vnto the doore of the Tabernacle of witnesse, and geue theym vnto the Priest. And the Priest shall offer them: the one for a sinoffring, and the other for burnt offring: and the Priest shall make an attonement for him before the Lorde, as concerning his issue. If any mans seede depart from him in his sleepe, he shall washe his flesshe in water, and be vncleane vntill euen. And all the clothes and all the furres, wherin is such seede of sleepe, shall be washed with water, and be vnclean vntil the euen. And if he that hath suche an issue of seede, do lye with a woman, they shall both washe them selues with water, and be vncleane vntil euen. If a womans naturall course of blood do run, she shall be put aparte, viii. dayes: Who soeuer toucheth her, shall be vncleane vnto the euen. And all that she lyeth vpon, in the time of her naturall disease, shall be vncleane like as euerye thing also that she sitteth vpon, is vncleane. Whosoeuer toucheth her bed, shall washe his cloathes, and bathe him selfe in water, and be vncleane, vnto the euen. And who soeuer toucheth any thing that she sat vpon, shal washe his clothes, and bathe himselfe in water, and be unclean vnto the euen: so that whether he touche her couche, or any vessell whereon she hath sitten, he shall bee vncleane vnto the euen. And if a man lye with her, and her vncleannesse come vpon him, he shall be vncleane. viii. dayes, and all the couche whereon he lyeth, shall bee vncleane.

Leui. 6.d
C.11.k

Leui. 18.c

C

Mat. 9.a
D

When a womannes blonde runneth long time out of the time of her naturall course: or yf it runne beyonde her naturall course, let all the dayes of the yssue bee iudged vncleane, euen as the dayes of her naturall diseale. And she shalbe unclean. All her couches whereon she lyeth (as longe as her yssue lasteth) shall be as her couche when she hath her naturall diseale. And what soeuer she sitteth vpon, shall bee vncleane, as is her uncleannesse, when she is put a part. And whosoeuer toucheth any of these, shalbe unclean, and shall wash his clothes, and bathe him selfe in water, and be vncleane vnto the euen. And after that she is clensed of her issue, he shal cout her seuen days, and after that she shalbe cleane. In the viii. daye shee shall take vnto her two turtils or two yong pigeons, and bring them vnto the priest before the doore of the Tabernacle of witnesse. And the Priest shal offer the one for a sinoffering, and the other for a burnte offring: & make an attonement for her before the Lord, as cõcerning the issue of her vncleanes. Therfore shal he separate the children of Israel frõ their uncleannes, yt they die not in their uncleannesse: if they defile my habitation that is among them. This is the law of him that hath a running issue, and of him whose sede runneth from him in his sleepe, and is defiled therin, and of her, that (for her naturall diseale) is put a parte, and of whosoeuer hath a running issue, whether it be man or woman, and of him that lyeth with her, whiche is vncleane.

The xvi. Chapter.

AND the Lord spake vnto Moses, after the deth of the two sonnes of Aaron, when they offered before the Lord, and died: And he sayde vnto Moyses: Speake vnto Aaron thy brother, that he come not at all times into the holye place, within the barre before the mercyseate, which is vpon the arke, that he dye not. For

A
Leu.10.a

I will

3 We.8.b will appeare in the cloude vpon the mercyseate. But with this thinge shall Aaron come to the holy place: euē with a bullocke for sinne, and with a ram for a burntoffering. He shall put the holye linnen albe vpon him, and shall haue a linnen brethe vpon his flesh, and shalbe girded with a linnen girdle, and put the linnen mytre vpon his heade: These are holye garmentes: therefore shall he washe his flesche in water, when he doeth putte them on. And he shall take of the multitude of the children of Israell, two de goates for synne, and a ram for a burnt offeringe. And Aaron shall offer his bullocke for sinne, Heb.9.b. and make an attonementz for them, and for his house. And he shall take the two goates, and present them before the Lorde at the dooze of the tabernacle of witnes. And Aaron shall cast lottes ouer the two goates: one lotte shalbe for the Lord, and the other for the scapegoate. And Aaron shall bring the goate vpon which the Lordes lotte fell, and offer him for sinne. But the goate on whiche the lotte fell to scape, shalbe set aliue before the Lord, to reconcyle with, and to let him goe (as a scape goate) free, into the wildernes. And Aaron shal bring his bullocke for synne, and reconcyle for him selfe, and for hes house: and shall slyll his bullocke for sinne. And he shall take a censer full of burning coales out of the aulter before the lord and shall fill his hande full of sweete cens, beate small, and bring them within the vayle, and put the cens vpon the fyre before the Lorde, that the cloude of the cens may couer the mercyseat that is vpon the witnesse, and that he dye Hebr.9.b not. And hee shall take of the bloud and.10.8 of the bullock, and sprinkle it with his finger vpon the mercyseate eastward: and before the mercyseat shal he sprinkle of the bloud with his finger seuen times. Then shall he kill the goate that is the peoples sinneoffering, and bringe his bloude within the vayle, and do with that bloud as he did with the bloude of the bullocke, sprinkling it vpon the mercyseate, and before the mercyseate. And he shall reconcile the holye place from the vnclennesse of the children of Israell, and from their trespasses in all their sinnes. And so shall he do for the tabernacle of witnesse that is set amonge them, euen amonge their vnclennesses. And lette there be no body in the tabernacle of witnesse whan he goeth to make an attonnement in the holy place vntill he come out. And lette him make an attonnemente for hym selfe and for hys housholde, and for all the multitude of Israell. And he shall go out vnto the aulter that is before the Lorde, and reconcile vpon it, and shall take of the bloud of the goate, and put it vpon the hornes of the aulter rounde about, and sprinkle of the bloude vpon it with his finger seuen tymes, and clense it, and halowe it from the vnclennes of the children of Israell. And when he hath made an ende of reconciling the holy place, and the tabernacle of witnes, and the aulter, hee shall bringe the line goate, and Aaron shall put both his handes vpon the head of the line goate, and confesse ouer him all the mysdeedes of the children of Israell, and all their trespasses, in all their sinnes, putting theim vpon the heade of the goate, and sende him away (by the hand of a conuenient manne) into the wildernes. And the goate shall beare vpon him all their mysdeedes vnto the wildernes, and he shall lette the goate goo free into the wildernes. And Aaron shall come into the tabernacle of witnesse, and put of the linnen clothes whiche he put on (when he went in into the holy place) and leaue theym there. And let him washe his flesche with water in the holy place, and put on his owne rayment, and then come out, and offer his burntoffringe and the burntofferinge of the people, and make an attonement for him selfe, and for the people, and the fat of the sinne offering shall he burne vpon the aulter. And he that carped foorth the goate to Azazel, shal wash his clothes, & bathe his flesh in water, and then come into

Luk.1.8

H.iij. the

the hoste. And the bullocke which is for sinne, and the goat that is for sinne (whose bloode was brought in, to clense the holy place) shall one carye out without the hoste to be burnt in the fyre with their skins, their flesshe and their dong: And he that burneth them, shall washe his clothes, and bathe his flesshe in water, and then come into the hoste. And this shall be an ordinance for ever vnto you: that in the tenth daye of the seuenth moneth ye humble your soules, and doo no worcke at all, whether it bee one of your selues, or a straunger that soiourneth among you: for that day shall the Priest make an attonement for you to clense you, and that ye may be clean from all your sinnes before the Lorde. Let it be a Sabboth of rest vnto you, and ye shall humble your soules, by an ordynaunce for ever. And the priest that is annoynted, and whose hande was consecrated (to minister in his fathers steede) shall make the attonement, and shall put on the linnen clothes and holy vestementes, and reconcile the holye sanctuarye and the Tabernacle of witnesse, and shall clense the aulter, and make an attonement then, for the Priestes, and for all the people of the congregatiō. And this shal Exo. 30 b be an euerlastinge ordinaunce vnto you, that he make an attonement for the children of Israel for all their sinnes once a yeare: and he didde as the Lorde commaunded Moyses.

The .xvij. Chapter.

AND the Lord spake vnto Moses, saying: Speake vnto Aaron, and vnto his sonnes, and vnto all the children of Israel, and say vnto them: This is the thing which the Lord hath charged, saying: What man soeuer of the house of Israell killeth an oxe, or lambe, or goate in the hoste, or that killeth it oute of the hoste, and bringeth it not vnto the dooze of the tabernacle of witnesse, to offer an offering vnto the Lorde before the dwelling place of the Lorde, bloode shall be imputed vnto that manne, as though he had shedde bloude, and that man shalbe rooted out from amonge his people. Wherfore, when the children of Israell bring their offeringes, that they offer in the fylde fielde, they should bring them vnto the Lorde vnto the dooze of the Tabernacle of witnesse to the priest, to offer them for peaceofferinges vnto the Lorde. And the priest must sprinkle the bloud vpon the aulter of the Lorde, which is before the dooze of the Tabernacle of witnes, and burne the fat for a sweete sauoure vnto the Lorde. And let them no more offer their offringes vnto deuilles, after whom they haue gone a whoring. This shalbe an ordinaunce for ever vnto them in their generations. And thou shalte saye vnto them: Whatsoeuer man it be of the house of Israell, or of the strangers, which sojourne among you that offreth a burnt offeringe or sacrifyce, and bringeth it not vnto the dooze of the Tabernacle of witnesse to offer it vnto the Lorde, that man shall perysshe from amonge his people. And whatsoeuer man it be of the house of Israel, or of the strangers that sojorne among you, that eateth any maner of bloud, I will sette my face agaynst that soule that eateth bloude, and will destroye him from amonge his people: for the lyfe of the flesshe is in the bloude, and I haue geuen it vnto you vpon the aulter, to make an attonement for your soules, for bloode shall make an attonement for the soule. And therefore I sayde vnto the children of Israell: Lette no soule of you eate bloud. Neyther let any straunger that sojourneth among you, eate bloud. And whatsoeuer man it be of the children of Israell, or of the straungers that sojourne amonge you, which hunteth, and catcheth any beaste or foul that may be eaten, let him powre out the bloud therof, and cauer it with earth: for the lyfe of all flesshe is in the bloud of it, therefore I sayde vnto the childerne of Israell, ye shall eate the bloud of no maner of Gen. 9 d flesshe, for the lyfe of all flesshe, is the Leui. 3. & bloude therof: whosoeuer eateth it, and, 18. f shall

shall perishe. And euery soule that eateth it whiche dyed alone, or that whiche is borne with wilde beastes, whether it be one of your selues, or a straunger, he shall washe his clothes, and bath him selfe in water, and be vncleane vnto the euen, and then shall he be cleane. If he washe them not, nor bathe his flesshe, he shall beare his sinne.

¶ The xviij. Chapter.

AND the Lorde spake vnto Moyses, saying: Speake vnto the children of Israell, and say vnto them: I am the Lorde your God. After the doynges of the lande of Egipt, wherein ye dwelt, shall ye not do: & after the doinges of the land of Canaan, whither I will bringe you, shall ye not doo, neyther walke in their ordinaunces, but doo after my iudgementes, and kepe my ceremonies, to walke therin: I am the Lord your God. Ye shall kepe therfore mine ordynaunces, and my iudgementes, • whiche if a man doo, he shall liue in them. I am the Lorde. • He that none go to his nighest kinred, for to vncouer their secretes. I am the Lorde.

Ro.10.a Gala.3.b Ezk.20.b

• The secretes of thy father, and the secretes of thy mother, shalt thou not vncouer, for she is thy mother, therefore shalt thou not discouer her secretes. • The secrets of thy fathers wife shalte thou not discouer, for it is thy fathers secrets. • Thou shalt not discouer the pryuitie of thy sister, the daughter of thy father, or thy mother: whether she be borne at home, or without. Thou shalt not vncouer the secretes of thy sonnes daughter, or thy daughters daughter, for that is thine owne priuitie. Thou shalt not vncouer the secretes of thy fathers wiues daughter, which was begotten of thy father, for is thy sister: thou shalt not discouer her secretes. Thou shalt not vncouer the secretes of thy fathers sister, for she is thy fathers next kinswoman. Thou shalt not discouer the secretes of thy mothers sister, for she is thy mothers next kinswoman. Thou shalt not vncouer the secretes of thy fathers brother: that is, thou shalt not go into his wife, whiche is thine aunte. Thou shalte not discouer the secretes of thy daughter in law. For she is thy sonnes wife: therefore shalt thou not vncouer her secretes. • Thou shalte not vnhonie the secretes of thy brothers wife, for that is thy brothers priuitie. Thou shalt not discouer the priuities of the wife and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter, to vncouer their secretes. For they are her next kinne, and it were wickednes. • Thou shalt not take a wife and her sister also, to vexe her, that thou woudest vncouer her secrettes as longe as she liueth. • Thou shalte also not goe vnto a woman to vncouer her priuitie, as longe as she is put a part for her, vncleanes. • Moreouer thou shalte not lye with thy neyghbours wife, to defile her with seede. Thou shalt also not geue of thy sede to offer it vnto Moloch: neither shalt thou defile the name of thy God. I am the Lorde. • Thou shalte not lye with mankinde as with womankinde, for it is abhomination: • Thou shalte lye with noo manner of beaste to defile thy selfe therewith, neither shall any woman stande before a beast to lye downe therto, for it is an abhomination. Ye shal not defile your selues in any of these thinges, wherin all the nations are defiled whiche I cast out before you: Where through the lande is defyled, and I will bysytte the wickednesse therof vppon it, yea and the lande it selfe hath caste out her inhabiters. • Ye shall kepe ther fore mine ordynaunces, and my iudgementes, and committe none of these abhominations, neither anye of you, nor any straunger that sogeourneth amonge you (for all these abhominations haue the men of the lande done, whiche were there before you, and the lande is defiled.) Shall not the lande spewe you out also (if ye defile it) as it spued out the people that were before you

Gen.19.g Ezk.22.c

Deu.22. and.27.c 1Cor.5.. Deu.27. 2Re.13.c

Leu.20.c

Leu.20.c Mat.14.a

Gen.29.a

Leu.15.a Esa.22.c

Leu.20.b

Leu.20.b

Rom.1.b Leu.20.b Deu.23.c D

Leu.20.b

the holie. And the bullocke which is for sinne, and the goat that is for sinne (whose bloode was broughte in, to clense the holy place) shall one carye out without the holie to be burnt in the fyre with their skins, their flesh and their dong: And he that burneth theym, shall washe his clothes, and bathe his flesh in water, and then come into the hoste. And this shall be an ordinance for ever vnto you: that in the tenth daye of the seuenth moneth ye humble your soules, and doo no woorke at all, whether it bee one of your selues, or a straunger that soiourneth among you: for that day shall the Priest make an attonemente for you to clense you, and that ye may be clean from all your sinnes before the Lorde. Let it be a Sabboth of rest vnto you, and ye shall humble your soules, by an ordynaunce for ever. And the priest that is annoynted, and whose hande was consecrated (to minister in his fathers steede) shall make the attonement, and shall put on the linnen clothes and holy vestementes, and reconcile the holye sanctuarye and the Tabernacle of witnesse, and shall clense the aulter, and make an attonemente then, for the Priestes, and for all the people of the congregatiō. And this shall be an euerlastinge ordinaunce vnto you, that he make an attonemente for the children of Israel for all their sinnes once a yeare: and he dyde as the Lorde commaunded Moyses.

Exo. 30b

The .xvij. Chapter.

AND the Lord spake vnto Moyses, saying: Speake vnto Aaron, and vnto his sonnes, and vnto all the children of Israel, and say vnto them: This is the thing whiche the lord hath charged, saying: What man soeuer of the house of Israell killeth an oxe, or lambe, or goate in the hoste, or that killeth it oute of the hoste, and bringeth it not vnto the dooze of the tabernacle of witnesse, to offer an offering vnto the lorde before the dwelling place of the lorde, blood shall be imputed vnto that manne, as though he had shedde bloode, and that man shalbe rooted out from amonge his people. Wherefore, when the children of Israell bring their offeringes that they offer in the fielde fielde, they should bring them vnto the Lorde vnto the dooze of the Tabernacle of witnesse to the priest, to offer them for peaceofferinges vnto the Lorde. And the priest must sprinkle the bloud vpon the aulter of the Lorde, whiche is before the dooze of the Tabernacle of witnes, and burne the fat for a sweete sauour vnto the Lorde. And let them no more offer their offringes vnto deuilles, after whom they haue gone a whoring. This shalbe an ordinaunce for euer, vnto them in their generations. And thou shalte saye vnto them: Whatsoeuer man it be of the house of Israell, or of the strangers, which soiourne among you that offreth a burnt offeringe or sacrifyce, and bringeth it not vnto the dooze of the Tabernacle of witnesse to offer it vnto the Lorde, that man shall perysshe from amonge his people. And whatsoeuer man it be of the house of Israel, or of the strāgers that soiorne among you, that eateth any maner of bloud, I will sette my face agaynst that soule that eateth bloude, and will destroye him from amonge his people: for the lyfe of the flesh is in the bloude, and I haue geuen it vnto you vppon the aulter, to make an attonement for your soules, for bloode shall make an attonement for the soule. And therefore I saide vnto the children of Israell: Lette no soule of you eate bloud. Neyther let any straunger that soiourneth among you, eate bloud. And whatsoeuer man it be of the children of Israell, or of the straungers that soiourne amonge you, which hunteth, and catcheth any beast or foul that may be eaten, let him powre out the bloud thereof, and cauer it with earth: for the lyfe of all flesh is in the bloud of it, therefore I saide vnto the children of Israell, ye shall eate the bloud of no maner of flesh, for the lyfe of all flesh, is the bloude therof: whosoeuer eateth it, shall

Gen. 9.d
Leui. 3.e
and, 18.f

shall perishe. And euery soule that eateth it whiche dyed alone, or that whiche is borne with wilde beastes, whether it be one of your selues, or a straunger, he shall washe his clothes, and bath him selfe in water, and be vncleane vnto the euen, and then shall he be cleane. If he washe them not, nor bathe his flesshe, he shall beare his sinne.

¶ The .xviij. Chapter.

AND the Lorde spake vnto Moyses, saying: Speake vnto the children of Israell, and say vnto them: I am the Lorde your God. After the doynges of the lande of Egipt, wherein ye dwelt, shall ye not doe: & after the doynges of the land of Canaan, whither I will bringe you, shall ye not doe, neyther walke in their ordynaunces, but doo after my iudgementes, and kepe my ceremonies, to walke therin: I am the Lord your God. Ye shall kepe therfore myne ordynaunces, and my iudgementes, • whiche if a man doo, he shall liue in them. I am the Lorde. • He that none go to his nighest kinred, for to vncouer their secrettes. I am the Lorde.

Mo.10.8
Gala.3 b
Ezk.20b

• The secrettes of thy father, and the secrettes of thy mother, shalt thou not vncouer, for he is thy mother, therefore shalt thou not discouer her secrets. • The secrets of thy fathers wife shalte thou not discouer, for it is thy fathers secrets. • Thou shalt not discouer the pryuitie of thy sister, the daughter of thy father, or thy mother: whether she bee borne at home, or without. Thou shalt not discouer the secrettes of thy sonnes daughter, or thy daughters daughter, for that is thine owne priuitie. Thou shalt not vncouer the secrettes of thy fathers wiues daughter, which was begotten of thy father, for she is thy sister: thou shalt not discouer her secretes. Thou shalt not discouer the secretes of thy fathers sister, for she is thy fathers next kinswoman. Thou shalt not discouer the secretes of thy mothers sister,

Gen 19g
Ezk.22.c
Deu.22.
and.27.c
1Cor.5..
Deu.27.
2Re.13c
Lew.20.c

for she is thy mothers next kinswoman. Thou shalt not vncouer the secretes of thy fathers brother: that is, thou shalt not go vnto his wife, whiche is thine aunte. Thou shalte not discouer the secretes of thy daughter in lawe. For she is thy sonnes wife: therefore shalt thou not vncouer her secretes. • Thou shalte not vncouer the secretes of thy brothers wife, for that is thy brothers priuitie. Thou shalt not discouer the priuities of the wife and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter, to vncouer their secretes. For they are her next kinne, and it were wickednes. • Thou shalt not take a wife and her sister also, to vexe her, that thou woudest vncouer her secrettes as longe as she liueth. • Thou shalte also not goe vnto a woman to vncouer her priuitie, as longe as she is put a part for her, vncleanes. • Moreouer thou shalte not lye with thy neyghbours wife, to defile her with seede. Thou shalt also not geue of thy sede to offer it vnto Moloch: neither shalt thou defile the name of thy God. I am the Lorde. • Thou shalte not lye with mankinde as with woman kinde, for it is abhomination: • Thou shalte lye with noo manner of beaste to defile thy selfe therewith, neither shall any woman stande before a beast to lye downe therto, for it is an abhomination. Ye shal not defile your selues in any of these thinges, wherin all the nations are defiled whiche I cast out before you: where through the lande is defyled, and I will visite the wickednesse thereof vppon it, yea and the lande it selfe hath caste out her inhabiters. • Ye shall kepe therfore mine ordynaunces, and my iudgementes, and committe none of these abhominations, neither anye of you, nor any straunger that sogeurneth amonge you (for all these abhominations haue the men of the lande done, whiche were there before you, and the lande is defiled.) Shall not the lande spewe you out also (if ye defile it) as it spued out the people that were before you

Lew.18a
Mat 14a
Gen.29a
Lew.18a
Ezk.22c
Lew.20b
2Re.11.
Lew.20b
Rom.1b
Lew.20b
Deu.29c
D
Lew.20b

For whosoeuer shall commit anye of
these abhominations, the same soules
that commit them, shall perishe from
amonge their people. Therefore shall
ye kepe my watche, that ye cõmit not
one of these abhominable customes
whiche were committed before you:
and that ye defile not your selues ther
in. I am the Lord your God.

¶ The xix. Chapter.

AND the Lorde spake vnto
Moses, saying: Speake vn-
to all the multitude of the chil-
dren of Israell, and say vnto them:
Leu. 11 g Ye shalbe holye, for I the Lorde your
1. Pe. 1. c God am holy. Ye shall feare euery mã
his father & his mother, and kepe my
Sabbothes: I am the Lorde youre
God. Ye shall not turne vnto ydoles,
nor make you Gods of metall: I am
the Lord your god. If ye offer a peace
offering vnto the Lorde, ye shall offer
Leui. 7. d it that ye may be accepted. • It shalbe
B eaten the same daye ye offer it, and on
the morowe. And if ought remayne
vntill the third day, it shalbe burnt in
the fire. And if it be eaten the thirde
day, it is vncleane, and not accepted.
He that eateth it, shal beare his sinne,
because he hath defiled the halowed
thing of the Lord, and thes soule shall
perishe from amonge his people.
Leu. 23. b When ye reape downe the rype corne
deu. 24. d of your lande, ye shall not reape downe
the vtmost border of your fielde, ney-
ther shalt thou gather that whiche is
lefte behinde in thy harueste. Thou
shalte not pinche in all thy vineyarde
cleane, neyther gather in the grapes
that are ouerscaped. But thou shalte
C leaue them for the poore and stranger.
Eph. 4. c I am the Lorde your God. ✝ • Ye
Zach. 8. c shall not steale, neyther lye, neyther
c mar. 5. f deale falsely one with another. • Ye
Exo. 20 b shall not sweare by my name in vayne:
Deu. 5. a neyther shalt thou defile the name of
thy God. I am the Lord. Thou shalt
not do thy neyghbour wrong, neyther
deu. 27. c. robbe him violently, • neyther shall
Eccl. 4. c the woorkemans labour abide with
thee vntill the morning. Thou shalte
deu. 27. c. not curse the deafe, • neyther put a
stomblinge bloche before the blinde:
but shalte feare thy God. I am the
Lorde. Ye shall do no vnrighteousnes
in iudgement. • Thou shalt not fauor Deut. 1 &
the poore, nor honor the mighty, but and. 16. b
in righteousnes shalt thou iudge thy D
neyghbour. Thou shalte not goe vp
and downe as a pinte accuser among
people, neither shalt thou stãd against
the bloud of thy neyghbour: I am the 1. Joh. 2.
Lord. • Thou shalt not hate thy bre- b. and. 3. c
ther in thine heart, but shalte in anye mat. 18. b
wise • rebuke thy neyghbour: that Ecc. 19. b
thou bear not sinne for his sake. • Mat. 5. g
Thou shalt not auenge thy selfe, nor mat. 22. b
bee mindefull of wrongs against the mar. 12. c
children of my people, • but shalt lone Ro. 13. b
thy neyghbour euen as thy self. I am Gala. 5
the Lord. E Ye shall kepe mine ordi- Jam. 2. b
nances. Thou shalt not let cattel gen-
der with a contrarye kinde, neyther
sowe thy fielde with mingled seede,
neyther shalt thou put on any garmẽt
of linnen and woollen. Whosoeuer lyeth and medleth with a woman, that
is a bondmayde, neuertheles appoynted to a husbande, but not redeemed, nor
fredom geuen her, she shalbe scourged
with a lethern whippe, and they shall
not die, because she was not free. And
he shall bringe for his trespalle vnto
the Lord, before the doore of the Ta-
bernacle of witnesse, a ramme for a
trespalle offring. And the Priest shall
make an attonemente for him with
the ramme, which is for the trespalle
before the Lorde, concerninge his
sinne, whiche he hath doone, and the
sinne whiche he hath done, shalbe for-
geuen him. When ye come to the land,
and haue planted all manner of trees
conuenient to be eaten of, ye shall put
away the foreskin of euery one with
the fruite thereof: euen iii. yeare shall
they be vncircumcised vnto you, and
shall not bee eaten of. But in the
fourth yeare, all the fruite of theym
shall be holy and commendable to the
Lorde. In the fifthe yeare shall ye
eate of the fruite of them, that ye may
gather in the increase of them. I am
the Lorde your God. • Ye shall not F
eate vpon bloud, neyther shall yee
vse

dse witchecrafte, nor obserue times.

Leui. 21. • Ye shall not rounde the lockes of
Ezi.44.c your heades, neyther shalt thou marre the tuftes of thy bearde. Ye shall not rent your flesh for any soules sake, nor print any markes vpon you: I am the lord. Thou shalt not make thy daughter common: that thou wouldest cause her to be an whore: least the lande also fall to whoredome, & be ful of wickednesse. Ye shall kepe my Sabbothes, and feare my Sanctuarye: I am the
1.Re.28.a Lord. Ye shall not regarde them that
G worke with spirites, • neyther seeke
Eccl. 8.a after soothsayers to be defiled by them:
1.Ti.5.a I am the Lorde youre God. • Thou shalt rise vp before the fayrehead, and reuerence the face of the olde man, and dread thy God. I am the Lorde. If a
Exo.22.c straunger sojourne with thee in your land, ye shall not vexe him. • But the straunger that dwelleth with you, shal be as one of your selues, & thou shalte loue him as thy self: for ye were straungers in the lande of Egipt. I am the Lorde your God. Ye shall doo no vnrighteousnes in iudgemente, in metyard, in weyghte or in measure. True balances, true weyghtes. A true Epha, and a true Hin, shall ye haue. I am the lord your God, which brought you out of the lande of Egipt. Therfore shall ye obserue all my ordinances, and all my iudgementes, and doo them. I am the Lord.

¶ The xx. Chapter.

A And the Lord spake vnto Moses, saying: This shalt thou say to the children of Israell, whosoeuer he be of † children of Israel or of the strangers that dwell in Israell, that geueth of his seede vnto
Leu.18.c • Moloch, let him be slayne: the people of the lande shall stone him. And I will set my face against that man, and will destroye him from amonge his people: because he hath geuen of his seede vnto Moloch, for to defyle my sanctuarie, and to pollute my holy name. And though that the people of the lande, hyde their eyes from the man that geueth of his sede vnto Moloch, and kill him not, I will put my face against that man, and against his kinred, and will destroy him, and all that goe a whoozinge after him, to committe whoredome with Moloch, from among their people. If a soule tourne him selfe after suche as woorke with spirites, and after soothsayers, to go a whoozing after them, I will put my face against that soule, and will destroy him from among his people. Sanctify your selues therfore
Leu.19.a • and be holy, for I am the Lord your
B God, kepe ye mine ordinaunces, and
Mat.15. doo them. I am the Lord, which doth
Deu.20.c sanctifie you. • Whosoeuer hee be, that
Exo.21.b curseth his father or his mother, lette him die: for he that curseth his father and mother, his bloude be vpon him. • And the man that breaketh wedlocke
deu. 22.a with an other mannes wife: euen he
2.Re.11.a that breaketh wedlock with his neighbours wife: let him be slayne, both the aduoutrer and the aduoutresse. And the man that lieth • with his fathers wife, & vncouereth his fathers
Leu.18.a secretes, lette them both dye, they
deu. 27.a bloud be vpon them. • If a man lye
Leu.18.c with his daughter in lawe, let them dye both of them: they haue wrought abhomination, they bloud bee vpon them. • If a man also lye with man-
Leu.18.c kinde, after the manner as with wo-
Rom.1.b mankinde, they haue bothe committed an abhomination: lette them dye. Their bloud be vpon them. And, If a man take a wife and her mother also, it is wickednesse. They shall bee burnt with fire, both he and she, that there bee noo wickednesse amonge
Leu.18.a you. And, If a man lye with a beast,
C let him dye, and ye shall slea the beaste also. If a woman go vnto any beast, and lye downe therto: Thou shalt kil the woman, and the beast also, let them dy, their blud be vpon them. If a man take his sister, his fathers daughter, or his mothers daughter, and see her secretes, and she his secretes. It is a shamefull thinge. They shall perishe in the sight of their people, he hathe vncouered his sisters secretes, he shall beare his sinne. • If a man lye with a woman hauing her naturall disease:

and vncouer her secretes and open her
fountain, & she also opē the fountayne
of her bloude: they shall both perishe
Leu.18.c from amonge theyr people. • Thou
mat.14.a shalte not vncouer the secretes of thy
Leu.18.b Fathers Sister, nor of thy Mo-
thers sister. For hee that doeth soo
hath vncouered his nexte kin, they
shall beare their misdoinge. If a man
lye with his vncles wife, and vnco-
D uer his vncles secretes: they shal bear
their sinne, and shall dye childelesse. If
a man take his brothers wife, it is an
vnclcane thinge, he hath vncouered
his brothers secretes, they shall bee
Leu.18.d childelesse. Yee shall keepe therefore all
mine ordinaunces and all my iudge-
mentes, and doo theym: that the lande
whither I bring you to dwell there-
in spewe you not oute. Yee shall not
walke in the manners of this nation,
which I cast out before you. For thei
Deu.9.a committed al these thinges, • and ther-
fore I abhorred theym. But I haue
sayde vnto you: yee shall enioye their
lande, and I will geue it vnto you to
possesse it, euen a lande that floweth
with milke and hony. I am the Lord
youre God, whiche haue separated
Leu.11.a you from other nations, • and there-
Deu.14a fore shall he put difference betweene
cleane beastes and vncleane, betweene
vncleane foules and cleane. Yee shall
not defyle your soules in beastes and
foules, and in all maner creping thin-
ges that the grounde bringeth foorth,
which I haue separated from you, as
vncleane. Therefore shall ye be holye
deu.18.b vnto me, for I the Lord am holy, and
1 Pe.1.a haue seuered you from other nations
that ye shoulde be mine. If there be a
man or woman that worketh with a
spirite, that is a soothsayer, let them
dye. Meanne shall stoane theym with
stones, their bloud bee vppon them.

¶ The xxi. Chapter.

3 AND the Lord sayde vnto Mo-
ses: speake vnto the Priestes
the sonnes of Aaron, and say
vnto them: Let none be defyled vppon
a soule amonge his people: but vppon
his kinseman, that is nye vnto him:
vppon his father, and his mother, vp-
on his sonne & daughter, and his bro-
ther, and on his sister a mayde that is
nye vnto him, whom no manne hath
knowen, vppon her shall he be defiled.
But her shall not bee defyled vppon
him that hath auctoritie amonge his
people, to pollute him selfe for him.
Let theym not make • baldenesse vp-
pon their heade, nor shaue off the lore
of their bearde, nor make any markes
in their flesh. They shalbe holy vnto
their God, and not pollute the name
of their God: for the sacrifices of the
Lorde which are as the breade of their
God they do offer: therefore they shal-
bee holye. Let theym not take a wife
that is an aduoutresse, or polluted, nor
put from her husbande, for he is a one
is holye vnto his God. Thou shalte
sanctifye him therefore, for hee offe-
reth vp the breade of thy God: he shal
therefore be holye vnto thee: for I the
Lorde which sanctifie you, am holye.
If a Priestes daughter fall to playe
the whoore, shee polluteth her father:
therefore must she be burnt with fyre.
He that is the hye priest amonge his
brethren, vppon whose heade the a-
noynting oyle was powred, and that
consecrated his hand to put on ỹ presti-
mentes, shall not vncouer his heade,
nor rent his clothes, • neyther go to
anye deade bodye, nor make himselfe
vncleane on his father or his mother,
neythe shall go out of the sanctuarye,
neyther pollute the holye place of his
God, for the crowne of the annoyn-
tinge oyle of his God, is vppon him.
I am the Lord. • He shal take a maide
vnto his wife: but a widowe, a de-
uorsed woman, or an harlotte, shall he
not marye. But shall take a mayde of
his owne people to wife. Neyther
shall hee defyle his seede amonge his
people: for I am the Lorde which
sanctifye him. And the Lorde spake
vnto Moyses, sayinge: speake vnto
Aaron, and saye: Whosoeuer of thy
seede in their generations hath anye
deformitie, let him not preace for to
offer breade vnto his God. • for who-
soeuer hath any blemishe: shall not
come nere: as if he be blinde or lame,

Leu.19.f

1 Ti.2.b

Luke.9.g

Ezr.44.f

1 Pe.5.d

or that hath a brused nose, or that hath anye misshapen member, or is broken footed, or broken handed, or hath no eares on his eye browes, or hane a wenne or other blemishe in his eyes, or be mangie or skauide, or hath his stones broken. No man that hath a blemishe, and is of the seede of Aaron the Priest, shall come nye to offer the sacrifices of the Lord. When he hath a blemishe, let him not preache to offer the bread of his God. Lette him eate the bread of his God, eyther of the most holy and of the holy: Onely let him not go in vnto the vaple, nor come nye the alter, when he is deformed, that he pollute not my sanctuary, for I am the Lorde that sanctifie them. And Moses told it vnto Aaron and to his sonnes, and vnto al the children of Israel.

The.xxii. Chapter.

AND the Lord spake vnto Moses, saying: Speake vnto Aaron and his sonnes, that they be seperated from the holy thinges of the children of Israel, and that they pollute not my holye name in those thinges which they hallow vnto me: I am the Lord. Say vnto them: who soeuer he be of all your seede amonge your generations after you, that goeth vnto the holy thinges, which the children of Israel halowe vnto the Lord, hauing his vncleannesse vppon him: that soule shall perishe from oute of my sight. I am the Lord. ¶ What man soeuer of the sede of Aaron is a leper or hath a runninge issue, he shall not eate of the holye thinges vntill he be cleane. And who so toucheth any man that is vncleane ouer the soule of the deade, or a man whose seede runneth from him in his sleepe, or whosoeuer toucheth any worme, wherby he may be made vncleane, or a man, of whom he maye take vncleannesse (whatsoeuer vncleannesse he hathe) the same soule that hathe touched anye suche, shall bee vncleane vntill euen, and shall not eate of the holye thinges, vntill hee haue washed his flesshe with water. And when the sunne is downe he shalbe cleane, and shall afterwarde eate of the holye thinges: for as much as it is his foode. Of a beast that dyeth alone, or is rente with wylde beastes (wherby he may be defiled) he shall not eate. I am the Lorde. Lette them kepe therfore mine ordinance, least they for the same, lade sinne vpon them, and dye for it, if they defile it. I the Lorde sanctifye them. There shal no stranger eate of the holy thing neyther a geest of the Priestes, neither shall an hyred seruaunt eate of the holy thinge. But if the Priest bye anye soule with money, he shall eate of it, like as he that is borne in his house shall they eate of his breade. If the Priestes daughter also be maried vnto a straunger, she maye not eate of the halowed heaue offeringes.

Lev. 15 a

B Deu. 12 c

Notwithstandinge, if the Priestes daughter be a widdowe or deuorced, and haue no childe, but is returned vnto her fathers house agayne, shee shall eate of her fathers bread, as well as she didde in her youthe. But there shall no straunger eate thereof. If a man eate of the holye thinges vnwittingly, he shall put the fyfthe parte therevnto, and geue it vnto the Priest with the hallowed thinge. And the Priestes shal not defile the holy thinges of the children of Israel, whiche they offer vnto the Lorde, to lade them selues with misdoing, & trespase whyle they eate their holye thinges, for I the Lorde do halowe them. And

C the Lorde spake vnto Moyses, saying: speake vnto Aaron and his sonnes, and vnto al the children of Israel, and saye vnto them: whatsoeuer hee be of the house of Israel, or straunger in Israel, that will offer his sacrifyce for all his vowes, and for all his freewill offeringes whiche they will offer vnto the Lorde for a burnt offeringe, ye shall offer (to reconcile your selues) a male without blemish of the oxen, or of shepe, or of the goates. But whatsoeuer hath a blemish, that shall ye not offer, for yee shall gette no fauoure therewith. And who so euer bringeth a Peace offerings vnto the

Lord,

Lorde (accordyng as he is appoynted) or a bowe, or a free will offering, in ore or sheepe, that is without deformitie he shalbe accepted. There shall be also no blemithe therein: blynd or broken, or wounded, or haue a wen, or be maungie or scabbed. Ye shall not offer suche vnto the Lorde, nor put an offering of any suche vpon the alter vnto the Lorde. An ore or a shepe that hath any member out of proporcion mayest thou offer for a free will offering, but for a bowe it shall not be accepted. Ye shal not offer vnto the Lord that whiche is broosed, or broken, or plucked out, or cut away, neyther shal ye make anye suche in your lande, neyther of a straungers hande shall ye offer breade vnto your God of any suche. Because their corruption is in theym, and they haue deformitye in theym selues, and therefore shall they not be accepted for you. And the Lorde spake vnto Moyses, saying: When an ore or a shepe, or a goate is brought forth, it shal be seuen daies vnder the damme. And from the .viii. day forth, it shalbe accepted, for a sacrifyce vnto the Lorde. And whether it be ore or shepe, he shall not kyll it, and her yong both in one day. Whē ye will offer a thankoffring vnto the Lord, offer it ꝓ he may be accepted. And the same daye it muste be eaten vp, so that ye leaue none of it vntill the morow. I am the Lorde. Therefore shall ye kepe my commaundementes and do them. I am the Lord. Neither shal ye pollute my holy name, but I will be halowed amonge the children of Israell. I am the Lord which halow you, and that brought you out of the land of Egipt, to be your God: I am the Lorde.

¶ The .xxiij. Chapter.

And the Lord spake vnto Moyses, saying: Speake vnto the children of Israell: and saye vnto them: These are my feastes, euen the feastes of the Lord, which ye shall call holy conuocations. Exo.23b Sixe dayes ye shall worke, but the seuenth daye is the Sabboth of reste, an holy conuocation: so that ye do no worke therin, it is the Sabbothe of the Lorde, in all your dwellinges. These are the feastes of the Lorde, euen holy conuocations, whiche ye shall proclayme in their seasons. In the foure and twenty daye of the fyrste moneth at euen is the Lordes Passeouer. Exo.12b Num.28.c And on the fyfteenth daye of the same moneth, is the feaste of swete breade vnto the Lorde: seuen dayes ye muste eate vnleuened breade. In the firste daye ye Exo.12b shall haue an holye conuocation: yee shall do no laborious worke therein. But ye shall offer sacrifices vnto the Lorde throughout these seuen dayes, and in the seuenth day is an holy conuocation: ye shall doo no laborious worke therein. And the Lorde spake Num.15.a vnto Moyses, saying: Speake vnto the children of Israell, and saye vnto them: When ye be come into the lande (whiche I geue vnto you) and reape downe the harueste thereof, yee shall bringe a sheafe of the fyrste fruites of your harueste vnto the Priest, whiche shall heue the sheafe before the Lorde to be accepted for you: and euen the morowe after the Sabboth, the priest shall heue it. And ye shall offer that daye when ye heue the sheafe, an he lambe without blemithe of a yeare olde, for a burntoffring vnto the Lord and the meateoffering therof, shall be made of two tenth deales of fyne flower mungled with oyle, to bee a sacrifice vnto the Lorde for a sweete sauoure: and the drinke offering therof, shall be of wyne, euen the fourth C deale of an Hin. And ye shall eate neither breed, nor parched corne, nor furmentye, nor newe corne, vntyll the selfe same daye that ye haue brought an offering vnto your GOD. Let this be a lawe for euer in youre generations, and in all your dwellinges. And ye shall counte from the morowe after the Sabbothe: euen from the daye, that ye brought the sheafe of the waue offeringe, seuen Sabbothes complete: Euen vnto the morowe after the seuenth Sabbothe, shall ye number fyftye dayes.

And

And ye shall bringe a newe meat offeringe vnto the Lorde. And ye shall bringe out of your habitations twoo wauegloues made of two tenth deales of fine floure, and they are made with leuen for first fruites vnto the Lorde. And ye shall bringe with the breade seuen lambes without displemyte of
Nu.28.b one yeare old, and one yonge ore, and two rammes, whiche shall serue for a burntofferinge vnto the Lorde with meateofferinges, and their drinke offeringes, to bee a sacrifice for a sweete sauoure vnto the Lord. Then ye shall offer an hee goate for a synne offeringe, and two lambes of one yere
D old for a peace offering. And the priest shall waue them with the breade of the first fruites before the Lorde, and with the two lambes. And they shall be holy thinges of the Lorde, shall bee the Priestes. And ye shall proclayme the same daye, that it may be an holy conuocation vnto you: ye shall doo no labourious woorke therein: let it bee a lawe for euer in all youre dwellinges, and in all youre generations. And when
Lew.19.b ye reape downe youre harueste, thou
Deu.24.b shalte not make cleane riddaunce of the fielde, neyther shalte thou make a nype after gatheringe of thy harueste: but shalte leaue it vnto the poore, and the straunger. I am the Lorde youre God. And the Lorde spake vnto Moses, sayinge: Speake vnto the children of Israell, and saye. In the seuenth moneth, in the firste daye of the moneth shall ye haue reste, euen the
Nu.29.a remembraunce of blowinge, an holye conuocation: ye shall doo no labourious woorke therein, but offer sacrifice vnto the Lorde. And the Lorde spake
E vnto Moses, sayinge: the tenth daye
Lew.15.f also of the selfe seuenth moneth is a daye of reconcilinge, therefore shall it bee an holy conuocation vnto you, and ye shal humble youre soules, and offer sacrifice vnto the Lorde. Ye shall doo noo woorke the same daye, for it is a daye of reconcilinge, to make an attonement for you before the Lord your God. For whatsoeuer soule is he that humbleth not himself that daye, he shall bee destroyed from amonge his people. And whatsoeuer soule he any maner woorke any daye, the same soule will I destroye from amonge his people. Ye shall doo no maner woorke therefore: let it be a lawe for euer in your generations in your dwellinges. Let it be vnto you a Sabboth of rest, and ye shall humble youre soules in the ninth day of the moneth at euen: from euen to euen shal ye rest in your Sabboth. And the Lord spake vnto Moses, sayinge: Speake vnto the children F
of Israell, and saye: the fiftenth day Nu.29.b
of the same seuenth mouth is the feast 2 Esd.5.c
of tabernacles, seuen dayes vnto the 2 Mac.10
Lorde. The firste daye is an holy conuocation: ye shall doo noo labourious woorke. Seuen dayes ye shall sacrifice vnto the Lorde, and in the eyghte daye shall be an holye conuocation vnto you, and ye shall offer sacrifices vnto the Lord. It is the collection, and ye shall doo noo labourous woorke therein. These are the feastes of the Lorde, whiche ye shall call holye conuocations, for to offer sacrifice vnto the LORDE, burate offeringe, meateofferinges, peace offeringe and drinke offeringes, euery daye his due sacrifice beside the Sabbothes of the Lorde, and beside youre giftes, beside youre vowes, and all youre free will offeringes whiche ye G
geue vnto the LORDE. Howe- G
uer in the fiftenth day of the seuenth moneth when ye haue gathered in the fruite of the lande, ye shall keepe holye daye vnto the LORDE seuen dayes. The firste daye shall be as a Sabboth: likewise in the eyghte daye shall be therefore of the Sabboth. And ye shall take you in the firste daye the fruites of goodlye trees, braunches of palme trees, and the bowes of thicke trees, and willowes of the brooke, and shall reioyce before the LORDE your GOD seuen dayes. And ye shall keepe the feast vnto the Lord seuen dayes in the yeare. It shall be a lawe for euer in your generations that ye may kepe it in the seuenth moneth. Ye shall dwell in boothes seuen
dayes

hopes: euen all that are Israelites borne, shall dwel in boothes, that your children after you may knowe, howe that I made the children of Israell to dwell in boothes, when I brought them out of the lande of Egipt: I am the Lorde your God. ¶ And Moyses spake vnto the children of Israel concerninge the feastes of the Lord.

¶ The xxiiij. Chapter.

A Exo.27b And the Lorde spake vnto Moyses, sayinge: ¶ commaunde the children of Israell that they bring vnto thee, pure oyle Olyue beaten for lightes, to cause the lampes to burne alwaye: without the vaile of witnesse: in the tabernacle of witnesse shall Aaron dresse them both euening and morninge before the Lorde alwayes. Lette it be a lawe for euer in your generations. Her shall dresse the lampes vpon the pure candlestick before the LORDE perpetually. And thou shalt take fyne floure, and bake twelue walletes therof, two tenth deales shalbe in one walfell. And thou shalt set them in twoo rowes, sixe on a rowe vpon the pure table before the Lorde, and putte pure franckensence vppon the rowes, that they maye be breade of remembraunce and an offringe to the Lorde. Euery Sabboth he shall put them in rowes B before the lorde euermore: of the chil- b Ma.2.18 dren of Israell shal they bee offered Leu.24.b for an euerlastinge couenaunte. ¶ And they shall bee Aarons and his sonnes whiche shall eate them in the holye place. For they are moste holy vnto him of the offringes of the LORD by a perpetuall statute. And the sonne of an Israelitishe wife, whose father was an Egiptian, went oute among the children of Israell. And this sonne of the Israelitishe wife and a man of Israell, stroue together in the hoste. And the Israelitish Exo.20b womans sonne blaspheued the name Leui.5.a of the LORD and cursed, and they brought him vnto Moyses, his mothers name was Selomyth, whiche was the daughter of Dibre, of the tribe of Dan: and they put him in Nu.15b ward, that the minde of the Lorde C might be shewed them. And the Lorde spake vnto Moyses, sayenge: bringe the cursed speacker without the hoste, and let all that heard him, put their handes vppon his heade, and lette all the multitude stone him. And thou shalte speake vnto the children of Israell sayinge: Whosoeuer curseth his God, shall beare his sin. And he that blaspheweth the name of the Lord, let him bee slayne, and all the multitude shal stone him to death. Whether he be borne in the land or a straunger, when he blaspheweth the name of the Lord, D let him be slaine. And he that killeth Exo.21b anye man, let him dye the death. And he that killeth a beast, let him make him good seale for seale. And if a man mayme his neyghboure, as he hath done, so shall it be done to him: breake for breake, eie for eie, and toth for toth: Mat.5.f as he that maymed a man, so shall Exo.21c he be maymed agayn. And he that killeth a beast, let him paye for it: and he that killeth a man, let him dye. Ye shal haue one manner of lawe: euen for the straunger as well as for one of youre selues, for I am the Lorde your God. And Moyses told the children of Israell, and they brought him, (that had cursed) out of the hoste, and stoned him with stones. And the children of Israel did as the Lord comaunded Moyses.

¶ The xxv. Chapter.

AND the Lord spake vnto Moyses in mounte Synai, sayinge: speake vnto the children of Israell, and saye vnto them: when ye be come into the lande which I gene you the lande shall rest, and kepe Sabbothe vnto the LORDE. ¶ Sixe Exo.33b yeares thou shalte sowe thy fielde, & sixe yeares thou shalt cutte thy vineyarde, and gather in the fruite therof. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lor- Deu.15. des Sabboth it shalbe: thou shalt neither sowe thy fielde, nor cut thy vineyerd. That which groweth of it one accord

thou

thou shalt not reape, neither gather the grapes that thou hast ordeyned for: for it is a yeare of reste vnto the lande. And the rest of the lande shalbe meate for yoweselues for ther, for thy seruaunt and for thy mayde, for thy hired seruaunt, and for the straunger that sojourneth with ther: and for thy cattell, and for the beastes that are in the lande, shall all the encreasse therof be meate. And thou shalt number seuen Sabbothes of yeares vnto the euen, seuentimes seuen yeare: and the space of the seuen Sabbothes of yeares wil be vnto the nine and fortie yere. And then thou shalt make a trumpe blowe in the tenth day of the seuenth moneth euen in the day of attonement shall ye make the trumpe blowe, throwoute all your lande. And thou shalt halowe that yeare: euen the fiftieth yeare, and proclaime libertie throughoute the lande vnto all the inhabitters therof, for it shall be a yeare of iubelye vnto you, and ye shall returne: euery man vnto his possession, and euery man vnto his kinred againe. A yeare of iubelye shal that fiftieth yeare be vnto you. Ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes therof in ley. For that yeare of iubelye shalbe holy vnto you: but ye shall eate of the encreasse therof out of the fielde. In the yeare of this iubelie ye shall returne euery man vnto his possession againe. If thou sell ought vnto thy neighbour, or bye ought of thy neighbours hande, ye shall not disceame one another: but according to the nombre of yeares after the iubelye yeare thou shalt bye of thy neighbour, and according vnto the nombre of yeares, and of the fruites, he shall sell vnto ther. According vnto the multitude of yeares, he shall encreasse the pryse therof, and according to the fewencelle of yeares, he shall minishe the price of it: for the number of frutes doth he sell vnto ther. Disceame not ye therefore euery man his neighboure but thou shalt feare thy God. For I am the Lorde your God: wherefore, ye shall doo after mine ordynaunces and kepe my lawes, and do them, and ye shall dwell in the lande in safetie. And the lande shall geue her fruite, & ye shall eate your fill, and dwell therin in safetie. And if ye shall saye: what shall we eate the seuenth yeare, for we shall not sowe, nor gather in our encrease? I will sende my blessing vpon you in the sixte yeare, and it shall bringe forth fruit for three yeares: and ye shall sowe the eyghte yeare, and eate yet of olde coyne vntill the nine yeare: eurn vntill her fruites come, ye shall eate of olde stoore. The lande shal not be solde to be sowlde: for the lande is myne, and ye be but straungers and sojourners with me. In all the lande of your possession, ye shall graunte a redemption for the land. If thy brother be waxed poore, and hath solde awaye of his possession, and yf any of his kinne come to redeme it, let him bye out that which his brother solde. And if he haue noo man to redeme it, let his hande get as much as may be sufficient to bye it out againe, and let him counte howe longe it hath ben solde, and delinuer the rest vnto the man to whom he solde it, that he may returne to his possession againe. But and if his hande cannot get sufficient to restore to the other again, then that which is solde shall remayne in the hande of him that hath bought it, vntill the yere of iubelie: and in the iubelie it shall come oute, and he shall returne vnto his possession again. And if a man sell a house or a dwellinge within the walles of a citie, he may bye it out againe within a whole yere after it is solde: euen vnto one daye of the yeare shall he redeme it againe. But and if he bie it not oute againe within the space of a full yere, then the house that is in the walled citie shalbe stablished, and be his owne that bought it, and his successours after him, and shall not go oute in the iubelye. But the houses of villages, which haue no walles rounde about them, are counted as the field of the countre, & therefore may they be bought out againe, and shall returne in the iubelye.

Deu. 15.

Math. 18.
Jerr. 32.

fyue with ſtrawings, the Cities of the Leuites, and the houſes of the Cities of their poſſeſſion, maye the Leuites redeme at all ſeaſons. And yf a man purchaſe ought of the Lewits, the houſe that was ſolde, and the citie of theyr poſſeſſion ſhall goe out in the yeare of iubilye: for the houſes of the cities of the Leuites, are their poſſeſſion among the children of Iſraell. But the fielde of the ſuburbe that is beſide their cities, may not be ſold, but is their perpetuall poſſeſſion. If thy brother be waxen poore, and fallen in decay with thee, thou ſhalte relieue him, both the ſtraunger and ſoiourner, that he maye lyue with thee. And thou ſhalt take none vſerye of him, or dauntage. But thou ſhalt feare thy God, that thy brother maye lyue with thee. Thou ſhalt not geue him thy money vpon vſury, nor lende him thy corne for increaſe. I am the Lord your god, which brought you out of the lande of Egipt to geue you the lande of Canaan, & to be your God. ✠ If thy brother that dwelleth by thee, be waxen poore, and be ſold vnto thee, thou ſhalt not compell him to the bondage of ſeruantes: but as an hired ſeruaunt, and as a ſoiourner, he ſhalbe with thee, and ſhall ſerue thee, vnto the yere of Iubilye, & then ſhall he departe from thee bothe he and his children with him, and ſhall returne vnto his own kinred againe, and vnto the poſſeſſion of his fathers: for they are my ſeruauntes, whiche I brought out of the land of Egipt, and ſhall not therfore be ſolde as bondemen. Thou ſhalt not reygne ouer him cruelly, but ſhalt feare thy god. Thy bondeſeruant and thy bondmaide which thou ſhalte haue, ſhall be of the heathen that are round about you: of them ſhal ye purchaſe ſeruantes and maydes, and of the children of the ſtraungers that are ſoiourners among you, and of their generations that are with you, whiche they begat in your lande. Theſe ſhalbe your poſſeſſion, and ye ſhall take them as inheritance for your children after you, to poſſeſſe them, they ſhalbe your bondemen for euer. But ouer your brethren the children of Iſrael, ye ſhal not reygne one ouer an other cruelly.

If a ſoiourner or ſtraunger wexe rich by thee, and thy brother that dwelleth by him, waxe poore, and ſell him ſelfe vnto the ſtranger or ſoiourner by thee or to any of the ſtrangers kinne: after that he is ſolde, he may be redemed againe: one of his brethren (that will) either his vncle, or his vncles ſonne, may bye him out, or any that is nye of kinne vnto him of his kinredde, may redeme him: either if his hande can get ſo much, he may be looſed. And he ſhal recken with him that boughte him, from the yere that he was ſold in, vnto the yeare of Iubilye, and the price of his bying ſhalbe valued according vnto the number of yeares. As an hired ſeruaunt ſhall he be with him. If there be yet many yeres behind according vnto them, let him geue againe for his deliuerance, of the money that he was bought for. If there remayne but fewe yeres vnto the yeare of Iubilie, let him count with him againe, and according vnto his yeares geue him againe for his redemption, and he ſhalbe with him yeare by yeare, as an hired ſeruaunt, and the other ſhall not reygne cruelly ouer him in thy ſight. If he be not redemed thus, he ſhall go out in the yere of Iubilie, both he and his children with him: for the children of Iſrael are my ſeruantes, which I brought out of the lande of Egipt. I am the Lorde your God.

The .xxvi. Chapter.

Ye ſhall make you no ydolles, Deu. 5. a.
nor grauen Image, neyther reare you vp any ſtone, neyther ſhall ye ſet vp any ymage of ſtone in your land to worſhip it: for I am the Lord your God, ye ſhal kepe my Sabbothe, and feare my ſanctuarye, for I am the Lorde. If ye walke in mine ordinances and kepe my commaundementes, and doo them, I will ſend you rayne in the right ſeaſon, and the lande ſhall yelde her encreaſe, and the trees of the fielde ſhall geue their fruite. And the threſhing ſhall reache

vnto

vnto the swine harueſt, and the swine harueſt ſhall reach vnto ſowing time, and ye ſhall eate your breade in plentifulnes, and dwell in your lande peaceably. And I will sende peace in the lande, and ye ſhall ſlepe without anye man to make you afrayde. And I will ridde euill beaſtes out of the lande, and there ſhall no ſwearde go throughout your lande. And ye ſhall chaſe your enemies, and they ſhall fall before you
Ioſ.23.c vpon the ſwearde. And fiue of you
B ſhall chaſe an hundred, and an hundred of you ſhal put ten thouſand to flight, and your enemies ſhall fall before you vppon the ſwearde. For I will haue reſpecte vnto you, and make you encreaſe and multiplye you, and ſet vppe my couenaunt with you. And ye ſhall
2 Cor.6.a eate olde ſtoare, and carye out olde for the newe. And I will make my dwellinge place amonge you, and my ſoule ſhall not loth you, I will walke among you, and will be your God, and ye ſhalbe my people. I am the Lorde your God whiche brought you out of the lande of Egipt, that ye ſhould not be their bondmen, and I haue broken the chaynes of your yoke, & made you
De.28.b go vpright. But and yf ye will not
Hala.2.a harken vnto me, nor will not do after theſe commaundementes: And yf ye ſhall deſpiſe mine ordinaunces, either yf your ſoule abhorre my lawes, ſo that ye will not do all my commaundementes, but breake mine appoyntment, I alſo will do this vnto you. For I will bringe vppon you feareſulneſſe, ſwellinge of bodye, and the burning ague to conſume your eies, and gender ſorowe of heart. And ye ſhall ſowe your ſeede in vayne, for your enemies ſhall eate it. And I will ſet my face
C againſt you, and ye ſhall fall before your enemies, and they that hate you
Dpo.28a ſhal raigne ouer you, and ye ſhall flee, when no man followeth you. And yf ye will not yet for all this harken vnto me, then will I punyſhe you ſeuen times more for your ſinnes, and will breake the pryde of your ſtubbernes. And I will make your heauē as yron, and your earth as braſſe: And your la-

bour ſhalbe ſpent in vayne. For your land ſhall not geue her increaſe, neyther ſhall the trees of the lande geue their fruits. And yf ye walke contrary vnto me, and will not harken vnto me I will bring ſeuen times mo plagues vpon you, according to your ſinnes. I will alſo ſende in wilde beaſtes vpon you, which ſhall rob you of your children, and deſtroy your cattel, and make you fewe in number, and cauſe your hye wayes to growe vnto a wildernes. And yf ye maye not be reformed by theſe thinges, but ſhall walke con-D trary vnto me, then will I alſo walke contrary vnto you, & punyſhe you yet ſeuen times for your ſinnes. And I will ſende a ſwearde vpon you, that ſhall auenge my teſtament. And when ye are gathered together within your Cities, I will ſende the peſtilence among you, and ye ſhalbe deliuered into the hande of the enemie. And when I haue broken the ſtaffe of your breade tenne wiues ſhall bake your bread in one ouen, and they ſhall deliuer you your breade agayne by weyghte, & ye
Oſee.5.c ſhall eate and not be ſatiſfied. And yf
Mich.6b ye will not yet for all this harken vnto me, but ſhall walke againſt me, I will walke contrary vnto you alſo in indignation, and will chaſtiſe you ſeuen times for your ſinnes. And ye
4.Re.6.g E ſhal eate the fleſh of your ſons, and the fleſhe of your daughters ſhall ye deuour. I will deſtroy your hye places, and roote out your ymages, and caſte your carkaſſes vppon the bodyes of your yooles, & my ſoule ſhall abhorre you. And I will make your cities deſolate, and bringe your ſanctuary vnto naught, and will not ſmel the ſweetneſſe of your odoures. I will bringe the lande vnto a wilderne, and your enemies whiche dwell therein, ſhall wonder at it. And I will ſtrawe you amonge the heathen, and will drawe out a ſwearde after you, and your lande ſhalbe waſte, and your cities deſolate. Then ſhall the lande enioy her Sabbothes, as longe as it lyeth voyde, and ye ſhalbe in your enemies lande: euen then ſhall the lande reſte, and reioyce

in her Sabbothes. As long as it lyeth wyde it shall reste, because it did not reste in your Sabbothes, when ye dwelte vppon it.

F And vpon them that are left alyue of you, I will send a fayntenesse into their hearttes in the lande of their enemies: and the sound of a shakinge leafe shall chase them, and when they flee the swearde, they shall fall: no man folowinge vppon them. They shall fall one vpon another, as it were before a swearde, euen no man folowynge vpon them, and ye shall haue no power to stande before your enemyes. And ye shall perishe amonge the heathen, and the lande of your enemyes shall eate you vp. And they that are left of you, shall pine away in their vnrighteousnesse, euen in their enemies lande and in the misdeades of their fathers shall they consume. And they shall confesse their misdeedes, and the misdedes of their fathers for their trespace, whiche they haue trespalled against me, & forthat also that they haue walked contrarye vnto me. Therfore, I also wil walke contrarye vnto them, and will bryng them into the lande of their enemyes. And then at the least waye their vncircumcised hearttes shalbe tamed, and they shall make an attonemente for

G their misdedes. And I will remember my couenaunte with Jacob, and my bonde with Isaac, and myne appointment with Abraham will I remember, and will thinke on the land. The lande shall be lefte of them, and shall enioye her Sabbothes while she lyeth waste without them. And they shall make an attonemente for their mysdedes, because they despysed my lawes, and because their soule refused myne ordenances: And yet for al that when they be in the land of their enemyes, I will not caste them away, neyther will abhorre them, to destroy them vtterlye, and to breake mine appoyntments with them: for I am the Lorde their God. I will for their sakes remember the couenaunte made vnto their fathers whom I brought out of the lande of Egipte in the sight of the heathen, that I might be their God: I am the Lorde. These are the ordenaunces, and iudgementes, and lawes which the Lord made betwene him & the children of Israel in mount Sinai, by the handes of Moyses.

Wyu. 4.8

Deu. 4.8

The xxvij. Chapter.

AND the Lord spake vnto Moses saynge: speake vnto the children of Israell, and saye vnto them: If any man will geue a singuler vowe vnto the Lorde accordynge to the value of the soules, the value of the male from twentie yeare olde vnto sixtie shalbe fyftye sicles of siluer, after the weight of the Sanctuary. And yf it be a female, the value shalbe thirtye sicles. And from fiue yeres to twentye, the male shalbe set at twentye sicles, and the female at ten sicles. And from a moneth vnto fiue yeare, the male shall be set at fyue sycles of siluer, and the female at three. And he that is sixtye yeare olde, and aboue, shalbe valued at fyftene sicles, and the woman at ten. But if he be to poore so to be sette, he shall presente himselfe before the Priestes: and the priestes shall value him, accordynge as the hande of him that vowed is able to get, euen so shal the priest value him.

Nu. 3.

B If it be a beaste of whiche men bring an offeringe vnto the Lorde: all that any man geueth of such vnto the Lorde shalbe counted holye. He shall not alter it or chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beaste for beaste, then both the same beaste, and it also where with it was chaunged shalbe holye. If it be any maner of vncleane beaste, of whiche men do not offer a sacrifyce vnto the Lorde, he shall set the beaste before the Priestes, and the Priestes shall value it, whether it be good or bad. And as the Priestes setteth it, so shall it be. But if he will bye it againe, he shall geue the fyfte parte more aboue that it was set at. If any man dedicate his house,

C to be holye vnto the Lorde, the Priest shall set it whether it be good or bad:

and as the Prieſt hath ſet it, ſo ſhall the value be. And when he that ſanctified it, will redeme his houſe, lette him geue the fifth parte of the money that it was iudged at thereto, and it ſhalbe his.

If a man halowe a peece of his enheritted lande vnto the Lorde: it ſhall be ſette accordinge to the ſeede thereof. If it beare an homer of Barley it ſhal be ſette at fiftie ſicles of ſiluer. If he halowe his fielde immediatelye from the yeare of Jubiley, it ſhall be worth accordinge as it is eſteemed. But and if he halowe his fielde after the Jubelye, the Prieſte ſhall recken the money accordinge to the number
D of the yeares that remayne vnto the yeares of Jubiley folowinge, and thereafter it ſhalbe lower ſet. If her that conſecrated the field, will redeme it agayne, let him put the fifte parte of the price that it was ſette at therevnto, and it ſhalbe his. And if he will not redeme the fielde, but ſelleth the field to another man, he (that howed may redeme it nomore. But when the fielde goeth out in the yeare of Jubelye, it ſhalbe holy vnto the Lorde men as a fielde that is vtterlye put away, and it ſhalbe the Prieſtes poſſeſſion.

If a man ſanctifye vnto the Lorde a fielde whiche he hath bought, and is not of his inheritaunce, the Prieſte ſhal reken vnto him what it is worth vnto the yeare of Jubilye, and he ſhal geue the price that it is ſette at, the ſame daye as a thing conſecrated vnto the Lorde. And in the yeare of Jubelye, the fielde ſhall retourne vnto him, of whom he bought it: euen vnto him whoſe inheritaunce of lande it is. And all ſetting ſhalbe accordinge to the ſicle of the Sanctuarye. One ſicle conteyneth twentie halfpens.

Exo. 30 b Deu. 15 a
E But the firſte bozne of the beaſtes that is appoynted vnto the Lord, may no man ſanctifye: whether it be oxe or ſcherpe, for it is the Lords already. If it be an vncleane beaſt, he ſhall redeme it, as it is ſet at, and geue the fifte parte more thereto: Or, if it be not redemed, it ſhalbe ſolde, accordinge to the value. Notwithſtandinge no dampned thinge that a man putteth frō him, and dedicateth vnto the Lord of all his good (whether it be man or beaſte, or lande of his inheritaunce) maye be ſolde or redeemed: for euerye thinge ſo putte awaye, is moſte holye vnto the Lord. Let no dampned thing that a man ſeparateth, be redemed, but dye the deathe. Euerye tythe of the lande which is of the ſeede of the land or of the fruite of the trees, is the Lordes, and is ſanctified vnto the Lorde. And yf a man will redeme oughte of his tythes, let him adde the fifte parte thereto. And euerye tythe of oxe and of ſhepe, and of euery beaſt that goeth vnder the rod, euen euerye tenth ſhalbe holy vnto the LORD. He ſhall not loke if it be good or bad, nor chaunge it. Else if he chaunge it, both it, and that it was chaunged with all, ſhalbe halowed vnto the Lorde, and maye not be redemed.

These are the cōmaundementes which the Lord commaunded by Moyſes vnto the children of Iſraell in Mounte Sinai.

The ende of the thirde booke of Moyſes, called in the Hebrue, Vaiecta, and in Latine Leuiticus.

J.ii. The

The fourth booke of Moses, called in the Hebrue Vaiedabbar, and in Latine Numeri.

The first Chapter.

1 ND the Lorde spake vnto Moyses in the wildernesse of Sinai, in the Tabernacle of witnesse, the firste daye of the seconde moneth in the seconde yere after they were come out of the lande of Egipt, sayinge: take yee the summe of all the multitude of the children of Israel, after their kinredes and housholde of their fathers, with the number of their names, all that are males, heade by heade, from twentie yeare and aboue, euen all that go forth to the warre in Israell, thou and Aaron shal number thē throughoute their armies, and with you shalbe man of euery tribe, whereof euery one is heade man of the house of his fathers. And these are the names of the men y shal stand with you: of (the tribe of) Ruben, Elizur, the sonne of Sedeur: of Simeon, Selumiell the sonne of Suri, Sadai: of Iuda, Nahesson, the sonne of Aminadab: of Isachar, Nathanael, the sonne of Zuar: of Zabulon, Eliab, the sonne of Helon. Amonge the children of Ioseph: of Ephraim, Elisama, the sonne of Ammihud: of Manasse, Gamaliell, the sonne of Pedezur: of Ben Iamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer, the sonne of Ammi, Sadai: of Aser, Nagiel, the sonne of Ocran: of Gad Eliasaph the son of Dreuel. Of Nephthali, Ahira the son of Enan.

Ere. 30b
Nu. 26.2
2 Ki. 24.8

B These were of great fame in the congregation, Lordes of the tribes of their fathers, and heades ouer thousandes in Israell. And Moyses and Aaron toke these men (which are expressed by their names) and gathered all the congregation together, the firste daye of the seconde moneth, and they were reckened throughout their kinredes and houses of their fathers by name from twentie yeare and aboue, heade by heade. As the Lorde commaunded Moyses, euen so he nombred thē in the wildernesse of Sinay. And the children of Ruben Israels eldest sonne throughout their generations, and their kinredes, and houses of their fathers in the number of names, heade by heade (all males from twentye yeare and aboue) as many as did go forth to the warre: the number of them that were of the tribe of Ruben, was .xlvi. thousande and fiue hundred.

Of the children of Simeon throughout their generations and their kinredes, and houses of their fathers, the summe of them in the number of names, heade by heade, all the males from twentie yeres and aboue, whosoeuer might go forth to the warre, the summe of them that were of the tribe of Simeon. lix. thousande and three hundred.

C Of the children of God throughout their generations and their kinredes and housholdes of their fathers, the number of the names from .xx. yeare and aboue, all that went forth to the warre: the number of them that were of the Tribe of Gad, was .xlv. thousande, fiue hundred and fifrie.

D Of the children of Iuda throughout their generations and their kinredes and houses of their father, the number of names from .xx. yeare and aboue, al that were able to go forth to the warr: The number of them that were of the tribe of Iuda, was. lxxiiii. thousande and six hundred.

Of the children of Isachar throughout their generations and their kinreds and houses of their fathers: The number of names from twenty yeare and aboue whiche went all forth to warre, the number of them that were of the Tribe of Isachar, was. liiii. thousande and .iiii. hundred.

Of the children of Zabulon, throughout their generations and their kinredes, and houses of their fathers,

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the number of names from twentye yeare and aboue, whiche were able to go fourth in the hoste: The number of them that were of the tribe of Zabulon, was, lvij. thousande and foure hundred.

Of the children of Joseph: Namely, of the children of Ephraim throughout their generations and their kynredes and houses of their fathers, the number of names from twentie yeres and aboue, all that went out to the warre: the number of them that were of the tribe of Ephraim was .xl. thousande and fyue hundred.

Of the children of Manalle throughout their generations, and their kynredes and houses of their fathers, the number of names from twentye yere olde and aboue, al that went out to the war: The number of them that were of the tryde of Manalle was. xxxij. thousande and .ij. hundred.

Of the chyldren of Ben Jamynne throughoute their generatyons, and their kynredes and houses of their fathers, the number of names from .xx. yere and aboue, al that went fourth to the warre: the number of them that were of the tribe of Ben Jamin was xxxv. thousande and. iij. hundred.

Of the children of Dan throughoute their generations and kynredes and houses of their fathers: the number of names from twentye yere olde and aboue, all that went fourth to the war: The number of them that were of the tryde of Dan was. lxij. Thousande and seuen hundred.

Of the children of Aser throughoute their generations and their kynredes and houses of their fathers, the number of the names from twentye yeres and aboue, all that went out to warre: The number of them that were of the tryde of Aser was .xli. thousande and fyue hundred.

Of the children of Nepthali throughout their generations & their kinredes and houses of their fathers, the number of names from twentie yeres and aboue, all that might go fourth to the warre: The number of them that were of the tryde of Nepthalye, was .liij. thousande and foure hundred.

These are the summes which Moses and Aaron numbred, and the princes of Israell: those twelue men, which were euery one ouer the house of their fathers. And all the numbers of the children of Israell, throughoute the houses of their fathers, from twentie yeare and aboue, all that went fourth to the warre in Israell, euen all vnto the summe of .vi. hundred thousand and three thousande, fyue hundred and fifty. But the Leuites after the tribes of their fathers were not numbred amonge them. And the Lord spake vnto Moyses, saying: Thou shalt not number the tribe of Leui, neither take the summe of them from amonge the children of Israell. But thou shalte appoynt the Leuites ouer the habitacion of Witnesse and ouer all the vessels thereof, and ouer all thinges that are in it. Yea, they shal beare the tabernacle and all the vessels therof, & they shall minister in it, and shall dwell round about the tabernacle. And when the tabernacle goeth fourth, the Leuites shall take it downe: and when the tabernacle is to be pitched, they shall set it vp: and yf any straunger come nye, he shall dye. And the children of Israell shall pytche their tentes, euery man in his owne companie, and euery man vnder his own standerd throughout their hostes. But the Leuites shal pitche rounde about the tabernacle of witnesse, that there be no wrath vpon the congregatyon of the chyldren of Israel, and the Leuites shall kepe the watche of the tabernacle of witnesse. And the children of Israell did accordyng to all that the Lord commaunded Moyses, euen so did they.

The .iij. Chapter.

AND the Lord spake vnto Moses and Aaron, saying: euery man of the children of Israel shall pytch vnder his owne standerd and vnder the armies of their fathers houses: on the other side and rounde about the tabernacle of Witnesse shall

Iuij. they

they pitch. On the eaſte syde toward the ryſinge of the ſunne ſhall they of the ſtanderd of the hoſte of Juda pytch throughout their armyes: And Nathelon the ſonne of Aminadab was captaine of the ſonnes of Juda.

And his hoſte and the number of them. lxxiiij. thouſand & ſixe hundred.

Nexte vnto hym ſhall they that be of the tryde of Iſachar pytch: and Nathanaell the ſonne of Zuar was captayne of the chyldren of Iſachar: his hooſte and the ſumme of the number thereof. liiij. thouſande and foure hundred. And then the tryde of Zabulon: and Eliab the ſon of Helon, captayne ouer the chyldren of Zabulon and hys hooſte and the number of them. lvij. thouſand and. liij. hundred: ſo that the whole number of the whole hooſte of Juda are an hundred thouſand. lxxx. vi. thouſand and foure hundred throughoute their armyes: and theſe ſhall go before. On the ſouthſide ſhal the ſtanderd of the hoſt of Rubē kepe through their companyes: and the captayne ouer the ſonnes of Ruben, was Elizur the ſonne of Sedeur. And hys hooſte and the number of them. xlvi. Thouſande and fyue hundred. And nexte by him ſhall the tryde of Symeon pytch, and the captayne ouer the ſonnes of Symeon, was Salumiell the ſonne of Zurt Sadai, and his hooſte and the number of them. lix. Thouſande and three hundred. And the tryde of Gad alſo, and the captayne ouer the ſonnes of Gad, was Eliaſaph the ſonne of Deguell: And his hoſte and the number of them. xlv. thouſand. vi. hundred and fyftye throughout their armies, and they ſhall go in the ſeconde place. And the tabernacle of witneſſe ſhall go with the hooſte of the Leuites, in the myddes of the hooſtes: And as they lye in their tentes, euen ſo ſhall they proceade in their iourney, euery man in hys degree, and vnder their owne ſtanderdes. The weſtſyde ſhall the ſtanderde of the hoſte of Ephraim kepe with their armyes, and the captayne ouer the ſons of Ephraim, was Eliſama the ſonne of Ammihud: Hys hoſt and the number of them. xl. thouſande and fyue hundred. And nexte by hym, ſhall the tribe of Manaſſe, and the captayne ouer the ſonnes of Manaſſe was Gamaliel the ſonne of Pedazur. His hoſte and the number of them. xxxij. M. and. ij. hundred. And the tribe of Ben Iamin alſo: and the captayne ouer the ſōnes of Beniamin was, Abidan the ſon of Gedeoni. His hoſt and the number of them. xxxv. M. and foure hundred. All that were appoynted with the hooſt of Ephraim were an hundred. M. viij. M. and an hundred throughout their armies, and they ſhall go in the thirde place. The ſtanderd of the hoſte of Dan ſhal kepe the northſide with their armies: & the captayne ouer the children of Dan, was Ahiezer the ſonne of Ammi Sadai. His hoſte and the number of them lxij. M. and. vij. hundred. And nexte by him ſhall the tribe of Aſer pitch: and the captayne ouer the ſonnes of Aſer was Pagiel the ſonne of Ocran. His hoſt and the number of them. xli. thouſand and. v. hundred. And the tryde of Nephthali alſo, and the captayne ouer the children of Nephthali: was Ahira the ſonne of Enan. Hys hoſte and the number of them. liij. M. and. iij. hundred. All they that were appoynted with the hoſt of Dan, was an hundrede. M. lvij. M. and. vi. hundrede. And they ſhall go hinmoſt with their ſtanderdes. Theſe are the ſummes of the chyldren of Iſrael throughoute the houſes of their fathers: euen all the numbers that pytched throughoute their hoſtes, ſixe hundred thouſande, three thouſand. v. c. and fyfty. But the Leuites were not numbred among the chyldren of Iſrael as the Lorde commaunded Moyſes. And the children of Iſrael did accordyng to all that the Lord commanded Moyſes, for ſo they pytched with their ſtanderdes, and ſo they iourneyed throughout their kinredes, and throughout the houſholdes of their fathers.

¶ The.iij. Chapter.

THese are the generatiõs of Aaron and Moyses, in the day that the Lorde spake with Moyses in the mount Sinai, and these are the names of the sonnes of Aaron: Nadab the eldest sonne, Abihu, Eleazar, Nu.16 g Ithamar. ¶ These are the names of Leu.8 a the sons of Aaron which were pryestes annointed, & whose hand was cõ Leu.10 a secrated to minister. And Nadab and Abihu dyed before the Lorde, when they offered straunge fire before the Lord in the wildernesse of Sinai, and had no childzen. And Eleazar and Ithamar ministred in the sight of Aaron their father. And the Lorde spake vnto Moyses, saying: bring the tribe B of Leui, and set them before Aaron the Nu.16 b Pryest, that they maye serue him, and and.18.a wayt vpon him and vpon all the multitude, before the Tabernacle of witnes to doo the seruice of the habitation. They shall keepe all the apparell of the tabernacle of witnesse, and wayt vpon the childzen of Israell to doo the seruice of the habitation. And thou shalte geue the Leuites vnto Aaron and his sonnes, for they are geuen and deliuered vnto him of the childzen of Israell. And thou shalt appoynt Aaron and his sonnes to wayte on their Pryestes office: and the straunger that commeth nye, shall be slayne. And the Lorde spake vnto Moyses saying: be- C holde, I haue taken the Leuites from Exo.13 a amonge the childzen of Israel, for all Num.8 c the firste bozne that openeth the matrice amonge the childzen of Israell, and the Leuites shalbe mine: because all the fyrste bozne are mine: for the same daye that I smote all the firste bozne in the lande of Egipte, I halowed vnto me al the firste bozne in Israell, bothe man and beaste, and mine they shalbe: I am the Lorde. And the Lorde spake vnto Moyses in the wildernes of Sinai saying: Number the childzen of Leui after the houses of their fathers in their kinredes. All that are males, from a moneth olde and aboue shalte thou number. And Moyses nombred them, according to the commaundement of the Lorde, and Exo.6.c. as he had commaunded. ¶ And these were the childzenne of Leui in their names: Gerson, and Cahath, and Merari. And these are the names of the childzen of Gerson in their kinredes: Libni and Semei. The sonnes of Cahath in their kinredes: Amram, Jezehar, Hebron and Oziel. And the sonnes of Merari in their kinredes: Maheli and Musi. These are the kinredes of the Leuites, accordinge to the houses of their fathers. Of D Gerson came the kinred of the Libnites and the kinred of the Semeites. These are the kinredes of the Gersonites. And the summe of them (after the number of al the males from a moneth old and aboue) was seuen thousande and fiue hundzed. And the kinredes of the Gersonites shall pitche behinde the habitation westwarde. The captayne and moste auncient of the house of the Gersonites, was Eliasaph the sonne of Lael. And vnder the keping of the childzen of Gerson in the tabernacle of witnesse was the habitation and the tente, the couering therof, and the hanginge of the doze of the tabernacle of witnesse, and the hanginges of the courte, and the curtayne of the doze of the courte, which is rounde about the Tabernacle, and the aultar, and the coardes of it foz all the seruice therof. And of Cahath came the kinred of the Amramites, and the kinred of the Jezeharites: the kinred of the Hebronites, and the kinred of the Ozielites. These are the kinredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue, was eyght thousand and seue hundzed. And these shall keepe thinges that are to bee kepte in the hoize place. And the kinredde of the childzenne of Cahath shall pitche on the Southsyde of the Tabernacle. The captaine and moste auncient of the house of the kinred of the Cahathites, was Elisaphan the son of Oziell, and vnder their kerpinge

wan the arke, the table, the candlestik and the altars, and all the vessels of the sanctuarye that they ministre in, and the vayle, and what soeuer belonged to the ministration therof. And Eleazar the son of Aaron the Priest, was captayne ouer all the captaynes of the Leuites, and had the ouerlight of them that wayted vpon the sanctuary. And of Merari came the kinred of the Mahelites, and the kinred of the Musites. These are the kinredes of Merari.

And the summe of theym accordinge to the number of all the males, from a moneth old and aboue, was sixe thousand and two hundred. The captaine and the most auncient of their house, that were of the kinred of Merari, was Zuriel the sonne of Abihael: and these shall pitche on the northside of the tabernacle. And vnder the custodye of the sons of Merari shalbe the bordes of the dwelling, & the barres, pillers and sockettes therof, all the vessel therof, and al that serueth therto, and the pillers of the court rounde aboute with theyr sockettes, yther pinnes and their coardes. But on the forefront of the habitation before the Tabernacle of witnes eastward, shal Moyses and Aaron and his sonnes pitche, and wayte to kepe the sanctuarye, and to kepe the children of Israeli. And the straunger that commeth nye shalbe slayne. And the whole summ of the Leuites which Moyses and Aaron numbred, at the commaundemente of the Lorde throughout theyr kinredes) euen all the males from a moneth olde and aboue) was two & twentie thousand. And the Lord sayd vnto Moyses: Number all the firste borne that are males among the children of Israell (from a moneth olde and aboue) and take the number of their names. And thou shalte apointe the Leuites to me (for I am the Lord) for all the first borne of the children of Israell, and the cattell of the Leuites, for all the firste gendred of the cattell of the children of Israell. And Moyses numbred as the Lorde commaunded him, all the firste borne of the children of Israel. And al the firste borne males rehearsed by their names, from a moneth olde and aboue, accordinge to their number, were two and twenty thousande, two hundred, threscore and thirtene. And the Lord spake vnto Moyses sayinge: take the Leuites for all the first borne of the children of Israell, and the cattell of the Leuites for their cattell, and the Leuites shall be mine. I am the Lord. And for the redeeming of the two hundred and threscore and thirteene, (whiche are moo then the Leuites in the firste borne of the children of Israell,) take fiue sicles of euery heade, after the weyght of the Sanctuary: the sicle conteninge twentye halfpence. And geue the money wherewith the odde number of them is redemed, vnto Aaron and his sonnes. And Moyses take the redemption money, of the ouerplus that were mo then the Leuites: of the first borne of the children of Israell, toke he his money: euen a thousande, three hundred and three score and fiue sicles, after the sicle of the Sanctuarye. And Moyses gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the worde of the Lorde, euen as the Lorde commaunded Moyses.

Exo. 20. Leu. 27. Esa. 45

The. iiii. Chapter.

AND the Lord spake vnto Moyses and Aaron sayinge: Take the summe of the children of Caath from among the sons of Leui, after their kinredes & houses of their fathers, (from xxx. yeare and aboue vntill fiftie) all that are able to go forth to the warre: for to do the worke in the tabernacle of witnesse. The office of the children of Caath in the Tabernacle of witnesse, is moste holye. And when the hoste remoueth, Aaron and his sonnes shall come and take downe the vayle, that hangeth betweene, and wrappe the Arke of witnesse in it: and shall put thereon a couering of Tarus skins, and shall spreade vpon it a clothe that

Nu. 26.

is altogether of yelowe silke, and put in the barres therof. And vppon the shewe table, they shall spreade abroade, a cloth of yelowe silke, and put theron the dishes, spones, flacpeeces, and potters to powre with, and ther shalbe breade thereon continually: and they shall spreade vpon them a couering of purple, and couer the same with a couering of Taxus skinnes, and put in the barres therof. And they shal take a cloth of yelowe silke, and couer the candlesticke of lighte, with his lampes, tonges, and snuffers, and all the oyle belleles whiche they occupy about it, and they shall put both it, and all the bellell therof within a couering of taxus skinnes, and put it vpon a barre. And vpon the golde altar they shall spreade a cloth of yelow silke, and couer it with a couering of taxus skinnes, and put in the barres therof. And they shall take all the thinges (whiche they occuppe to minister within the holy place) and put a cloth of yelowe silke vpon them, and couer them with a couering of taxus skins, and put them on a barre. And they shall take awaye the asshes from the altar, and spred a purple cloth theron, and put vpon it all the belleis therof that they minister withall: euen the colepannes, the flesshehookes, the shouels, the balens and the other belleis of the altar, and they shall spreade vpon it a couering of taxus skins, and put in the barres of it. And when Aaron and his sonnes haue made an ende of coueringe the holye thinges, and all the belleis of the sanctuary (against that the host remoue) then the sonnes of Cahath shall come in for to beare, but they shal not touch any holy thing least they dye. And this is the charge of the sons of Cahath in the Tabernacle of witnesse. And to the office of Eleazar the sonne of Aaron the priest, pertaineth the oyle for the lighte, the swete sensse, the dayly meatoffering, & the annoyntinge oyle, and the ouersight of all the Tabernacle, and of all that therein is, both in the sanctuary, and in all the belleis therof: And the Lorde spake vnto Moyses and Aaron, saying: Ye shall not destroye the Tribe of the kinredde of the Cahathites, from amonge the Leuites. But thus doo vnto theym, that they maye liue and not die, when they goo vnto the moste holy thinges: Let Aaron and his sonnes goo in, and take theym doowne, to euerye one after his seruice, and after his charge. But let them not goo in to see when the holye thinges are folden vp, least they dye. And the Lorde spake vnto Moyses, saying: Take also the summe of the children of Gerson, throughoute the houses of their fathers, and throughout their kinredes: from xxx. yeare and aboue, vntill fifti, shalte thou number theym, all that are able to go forth to the warre for to doo seruice in the Tabernacle of witnesse. And this is the seruice of the kined of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellinge, and the rouffe of the Tabernacle of witnesse, his coueringe, and the couering of taxus skinnes, that is ouer hye aboue vpon it, and the hanging of the doze which is in the Tabernacle of witnesse: and the hanginge that is in the entringe in of the gate of the court rounde about the dwelling, and the altar, with the coordes, and all the instrumentes that serue vnto theym, and all that is made for to serue them. At the mouth of Aaron and his sons, shall the seruice of the children of the Gersonites be done, in all their charges, and in all their seruice, and yee shall numbre vnto them all their burthens to kepe. And this is the seruice of the kined of the children of Gerson in the Tabernacle of witnesse, and their watche shalbe vnder the hande of Ithamar, the sonne of Aaron the Priest: And thou shalt numbre the sonnes of Merari after theyr kinredes, & after the houses of their fathers: from thirtie yeares and aboue vnto fiftie, shalte thou number them, euerye one that is able to goo forth to the warre, to do the seruice of the Tabernacle of witnesse. And

this is the charge of they muſt wayte vpon, according to all their ſeruice in the Tabernacle of witnes. The boordes of the dwelling, with the barres, pillers, and ſockettes thereof, and the pillers that are rounde about the courte, with their ſockettes, pinnes, and cordes, and with all the inſtrumentes of it, for all their ſeruice. And by name ye ſhall recken the thinges that they muſt wayte vpon to beare. This is the ſeruice of the kinredes of the ſonnes of Merari, according to all their office in the tabernacle of witnelle vnder the hande of Ithamar the ſonne of Aaron the Prieſt. And Moſes and Aaron and the princes of the multitude numbred the ſonnes of the Cahathites, after their kinredes and houſes of their fathers: from thirtye yeare and aboue vnto fiftie, all that were able to go forth to the warre, to doo ſeruice in the Tabernacle of witnelle. And the numbres of them throughout their kinredes were two thouſande, ſeuen hundred and fiftye. This is the number of the kinredes of Cahath: namely, all that might doo ſeruice in the Tabernacle of witnes, which Moſes and Aaron did numbre according to the commaundemente of the Lorde by the hande of Moyſes. Theſe are the numbres of the ſonnes of Gerſon throughout their kinredes & houſes of their fathers, from thirtye yeare vp vnto fiftie, all that were able to go forth to the warre, for to do ſeruice in the Tabernacle of witnes. And the numbres of them throughout their kinredes, and houſes of their fathers, were two thouſand, fiue hundred and thirtie. This is the number of the kinreds of the ſonnes of Gerſon, of all that didde ſeruice in the Tabernacle of witnelle, whiche Moyſes and Aaron didde number according to the commaundemente of the Lorde. And theſe are the numbres of the kinredes of the ſonnes of Merari, throughout their kinreddes, and houſes of their fathers, from thirtye yeare vp vnto fiftie: all that went forth to the warre, and ſerued in the Tabernacle of witnelle. And the nũbers of them after their kinreds were three thouſande and two hundred. This is the ſumme of the kinredes of the ſonnes of Merari, which Moſes and Aaron numbred according to the word of the Lord, by the hande of Moſes. And ſo all the numbers of the Leuites, whiche Moyſes, Aaron and the Lordes of Iſrael numbred, after their kinredes and houſeholdes of their fathers, from thirtye yeare vppe vnto fiftie, euerye one that came to do his office and ſeruice, and to beare his burthen in the Tabernacle of witnes were (when they were numbred,) eyghte thouſande, fiue hundrede and foureſcore. According to the worde of the Lorde did (Aaron) number them by the hande of Moyſes, euerye one according to their ſeruice and charge and according to their offices: as the Lorde commaunded Moyſes.

C. The. v. Chapter.

AND the Lord ſpake vnto Moſes, ſaynge: commaunde the childzen of Iſrael, that they put out of the hoſte, euerye leper and Leu. 43 g
euery one that hath an iſſue, & whoſoeuer is defyled vppon a ſoule. Both male and female ſhal ye put out: euen out of the hoſte ſhall ye put them, that they defile not the tentes among whi che I dwell. And the childzen of Iſrael did ſo, and put theim oute of the hooſte, euen as the Lorde ſpake vnto Moſes, ſo did the childzen of Iſrael. And the Lord ſpake vnto Moſes, ſaying: ſpeake vnto the childzen of Iſrael: whether it be man or woman. Leui. 5. g
If they haue committed anye ſinne that a man doeth, and haue treſpaſſed agaynſte the Lorde, that ſoule hathe done amiſſe: Therefore they ſhall knowledge their ſinne, whiche they haue done, and let him reſtore agayne the hurte that he hath done in the hole and put the fifte part of it more therto, and geue it vnto him whom he hath treſpaſſed agaynſt. But and if there be not a man to reſtore the hurt vnto, or a kinſeman of his, let the treſpace be made good vnto the Lorde, and it ſhalbe

shalbe the Priestes, beside the rem of the attonement wherby an attonement shalbe made for him. And every heue offering that is made of the holye thinges of the childzen of Israel whiche they bringe vnto the priest shalbe his, and every mans halowed thinges shalbe his: and whatsoeuer any man geueth the Priest, it shalbe his. And the Lorde spake vnto Moises, saying: Speake vnto the childzen of Israell and say vnto them: If any mans wife go aside, and trespalle agaynste him, so that another man lie with her fleshly, and it be hidde from the eyes of her husbande, & is not come to lighte that she is defiled, and there is no witnesse agaynst her, neyther she taken with the maner, and the spirite of iealousye cometh vpon him, so that he is iealouse ouer his wife which is defiled: or if the spirite of iealousie come vppon him, so that he is iealouse ouer his wife which is vndefiled, thē let the man bring his wife vnto the priest, and bringe with her an offring for her, the tenth part of an Epha of Barley meale, but let him poure none oyle vpon it, nor put frankensence theron: for it is an offring of iealousie, an offring for a remembrance, causing the sinne to be thought vpon. And the Priestes shall bringe her and let her before the Lorde, and let him take holy water in an erthen vessell, and of the dust that is in the floure of the habitation, and put it into the water. And let the Priest set the woman before the Lorde, and vncouer the womans heade, and put the memoriall of the offering in her handes whiche is the iealousie offeringe, and the Priest shall haue bitter and cursed water in his hande, and the Priest shall charge her, and saye vnto the woman. If no man haue lien with thee, neyther hast gone aside to vnclennes without thy husbande, then haue thou no harme of this bitter and cursed waters. But and yf thou haste gone aside behinde thine husbande, and art defiled, & some other man hath lyen with thee beside thine husbande, (and the Priest shall charge the woman with an horrible curse, and the Priestes shall saye vnto the woman) the Lord make thee to be an abhominatiō and a curse amonge the people: when the Lord doth make thy thye rotte, and thy belye swelle These cursed waters go into the bowels of thee, that they may make thy belye swell, and thy thye rotte, and lette the woman say, Amen, Amen. And let the Priestes wrote these curses And when they be clensed lette him cast them into bitter waters, and geue the woman those bitter & cursed waters to drink, that those cursed and bitter waters may enter into her. And then the priest shal take the iealousy offring out of the womans hande, and waue it before the Lorde, and bring it vnto the aulter, and the priest shall take an handfull of the offring for a memoriall, and burne it vpon the aulter, and then make the woman drinke the waters: and when he hath made the woman drinke the waters (if she be defiled, and haue trespalled against the husbande:) then shal the cursed and bitter waters go into her, and her belly shall swell, and her thye shal rotte, and that woman shalbe a curse among her people. And if the woman be not defiled, but is clene, she shall haue no harme, but shall conceaue and beare. This is the lawe of iealousy, when a wife goth aside behinde her husbande, and is defiled, or when the spirite of iealousye commeth vppon a man, and he beyngeth iealouse ouer his wife, doth bringe her before the Lorde. And the Priest shall do accordinge vnto all this lawe, and the man shalbe giltlesse, and the woman shall beare her sinne.

Num. 19. C

The. vi. Chapter.

AND the Lorde spake vnto Moyses, saying: Speake vnto the childzen of Israel, and saye vnto them, when eyther man or woman doth seperate theym selues to bowe a bow of an abstaynyng, and apoynt theym selues vnto the Lorde, he shall seperate him selfe from wyne and stronge drinke, and shall drinke no vinegere of wyne or of stronge drinke, nor shall drinke whatsoeuer li-

Iud. 13. Amos. 2.

quesy-

preſſed out of grapes: and eate no freſh grapes neither pet dryed. As longe as his abſtinence endureth, ſhall he eate nothing that is made of the vine tree, or of the cornels, or of the huſke of the grape. And as long as he boweth, and
B is ſeparated, there ſhal no raſure come vpon his heade: but vntill his dayes be out, in the which he ſeperateth him ſelfe vnto the Lord, he ſhalbe holy, and ſhall let the lockes of his heare grow. As longe as he conſecrateth him ſelfe vnto the Lord, he ſhall come at no dead bodye: he ſhall not make him ſelfe vncleane at the deathe of his father, mother, brother or ſiſter: becauſe that the bowe of the abſtinence of his God is vppon his heade. All the dayes of his abſtinence he is holye vnto the Lorde. And yf it fortune that anye man by chaunce dye ſodenlye before him, the
Act.18.d heade of his abſtinence ſhalbe defyled, and he ſhall ſhaue his heade the daye of his clenſinge: euen the ſeuenth daye he ſhall ſhaue it. And the eight daye he ſhall bringe two turtles or two yong pigeons to the prieſt, before the doore of the tabernacle of witneſſe. And the Prieſte ſhall offer the one for ſinne, and the other for a burnt offeringe, and make an attonement for him as concerning that he ſinned vpon a ſoule, and ſhall halowe his head the ſame daye, and he ſhall conſecrate him ſelfe vnto the Lorde (the time of his abſtinence) and ſhal bring a lambe of a yeare olde for treſpaſſe: but the daies that were before are loſt, becauſe his abſtinence was defyled. This is
C the lawe of the abſteyner, when the time of his abſtinence is out, he ſhall be brought vnto the dore of the tabernacle of witneſſe, and he ſhall bringe his offeringe vnto the LORDE: an hee lambe of a yere olde without blemiſhe for a burnteofferinge, and a ſhe lambe of a yeare olde withoute blemiſhe for ſynne, a ram without blemiſhe alſo for a peace offeringe, and a baſket of ſweete breade, euen cakes of fine floure myngled with oyle, and wafers of ſwet bread annointed with oyle with their meateofferinges and drinke offeringes. And the Prieſte ſhall bringe him before the Lorde, and offer his ſinneoffering and his burnt-offeringe, and ſhall offer the ram for a peaceoffering vnto the Lorde, with the baſkette of ſweete breade, and the prieſt ſhall offer alſo his meateoffering and his drinke offeringe. And he ſhal ſhaue the heade of the abſteyner in the doore of the tabernacle of witneſſe: euen the heade of his abſtynence, and ſhall take the heare of his ſober head, and put it in the fire, whiche is vnder the peace offeringe. And the Prieſte ſhal take the ſoddē ſhoulder of the ram and one ſweete cake out of the baſket, and one ſweete wafer alſo, and putte them vpon the hands of the abſteyner (after he hath ſhauen his abſtinence of) and the Prieſt ſhall (take them of him, and) waue them before the Lord. And theſe holye thinges ſhall be the D prieſtes with the waue breſt and heue ſhoulder: and then the abſteyner may drinke wine. This is the lawe of the abſteyner whiche hath bowed his offeringe vnto the Lorde for his conſecration: Beſyder thoſe thinges that his hande can gette, according to the bowe whiche he bowed, euen ſo he muſte do after the lawe of his abſtinence. And the Lord ſpake vnto Moſes, ſaying: Speake vnto Aaron and his ſonnes, ſaying: of this wiſe ye ſhall bleſſe the children of Iſrael, and ſaye vnto them. The Lord bleſſe thee, and kepe thee. The Lorde make his face ſhine vpon thee, and be mercyfull vnto thee. The LORDE lyfte vp his countenaunce vppon thee, and gene thee peace. And they ſhall put my name vpon the children of Iſrael, and I will bleſſe them.

¶ The .vij. Chapter.

AND it fortuned in that daye, Exo.40b when Moyſes had full ſet vp the habitation, & anointed and ſanctified it, and all the apparell therof, the alter alſo and all the veſſelles therof, and had annoynted them and ſanctified them, then the Princes of Iſrael

Israel heads ouer the houses of their fathers which were the Lords of the tribes, standinge in their offices, offered and broughte their sacrifice before the Lorde: sixe couered charettes and xii. oxen: one charet for two Leuites, and for one, an oxe, and they broughte theym before the habitation. And the Lorde spake vnto Moses saying: take it of them, that they may be to do the seruice of the Tabernacle of witnesse, and thou shalt gene theym vnto the Leuites, to euery man accordinge vnto his office. And Moses tooke the charettes and the oxen, and gaue them vnto the Leuits, two charets & foure oxen, he gaue vnto the sons of Gerson accordinge vnto their office. And. iiii. charets, and eyght oxen he gaue vnto the sonnes of Merari (accordinge vnto their offices) vnder the hand of Ithamar the sonne of Aaron the preist.

Num. 3

But vnto the sonnes of Caath he gaue none, because they had vpō them office of holy thinges, which they did beare vpon shoulders. And the princes offered for the dedicatinge of the aultar (in the day that it was annointed) & broughte their sacrifices before the aultar. And the Lorde sayde vnto Moses: The princes shal bring their offerings, euery day one prince, for the dedicating of the aultar.

The offeringe of Nahellō.

And so on the first day did Nahellō the sonne of Ammiuadab of the tribe of Juda, offer his sacrifice: And his offeringe was a siluer charger, of an hundred and. xxx. sicles: a siluer boule of lxx. sicles after the weight of the sanctuary: and they were both full of fyne wheten floure mingled with oyle for a meatoffering: a spone of ten sicles of golde, full of sence, a bullocke, a ram, a lambe of a peare olde for a burntoffering: an hee goate for a sinneoffering: and (for a peaceoffringe) two oxen, fiue rammes, fiue hee goates, and fiue lambes of a peare olde: this was the gift of Nahellon the sonne of Ammiadab.

The offeringe of Nathanaell.

The second day of Nathanael, the sonne of Zuar, captayn ouer Issachar did offer. And he offred for his gifte: a siluer charger of an hundred & thirtie sicles: a siluer boule of seuentie sicles after the sicle of the sanctuarye: both full of fine floure mingled with oyle for a meatoffring: a golden spone of ten sicles, full of sense, a bullocke, a ram, a lambe of a peare olde for a burnte offring, and an hee goat for sinne: and (for a peaceoffering) two oxen. v. rammes, fiue he goates, fiue lambes of one peare olde. This was the offering of Nathanael the sonne of Zuar.

The offringe of Eliab.

The third day, Eliab the sonne of Helon captayne of the children of Zabulon did offer. And his gifte was: a siluer charger of an hundred and thirtie sicles: a siluer boule of seuentie sicles after the sicle of the sanctuary, and both were full of fine floure mingled with oyle for a meatoffering: a golden spone of ten sicles full of cens: a bullocke, a ram, a lambe of a pere olde for a burnt offering, an hee goat for sinne: and (for a peaceoffering) two oxen, fiue rams, fiue he goates, fiue lambes of one pere olde. This was the offering of Eliab the sonne of Helon.

The offring of Elizur.

The fourth day, Elizur the sonne of Sedeur captaine of the children of Ruben dide offer. And his gifte was: a siluer charger of an hundred and thirtie sicles: a siluer boule of seuentie sicles, after the sicle of the sanctuary, and they were both full of fine floure mingled with oyle, for a meatoffringe: a golden spone of ten sicles ful of cense: a bullock, a ram, a lambe of a peare olde for a burntoffering, an hee goate for sinne: and for (a peaceoffring) two oxen, fiue rams, fiue hee goates, and fiue lambes, of one peare olde. This was the offeringe of Elizur the sonne of Sedeur.

The offringe of Selumiell.

The fifth day, Selumiel the sonne of Zuri, Sadai captayne of the children of Simeon, offred. His gifte was: a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles: after the sicle of the Sanctuarye, and they were both full of fine floor mingled with oyle for a meatoffringe: a golden spone of. x. sicles full of cense, a bullocke, a ramme, a lambe of a pere old, for a burnt offring: an hee goate for sinne: and for a peaceoffering, two

oxen,

oxen, fiue rammes, fiue hee goates, fiue lambes of a yeere olde. This was the offering of Selumiel the sonne of Zuri Sadai. ¶ The sixte daye, Eliasaph the sonne of Deguell captayne of the children of God, offred. His gift was a siluer charger of an hundzede and thirtie sicles, a siluer boule of seuentie sicles after the sicle of the Sanctuarye, both full of fine floure mingled with oyle for a meateofferinge: a golden spone of ten sicles full of cense, a bullocke, a ram, a lambe of a yeare old for a burntoffring, an hee goate for sin. And for a peaceoffering two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeare old. This was the offering of Eliasaph the sonne of Deguell.

The offeringe of Eliasaph

The offeringe of Elisama.

¶ The seuenth daye, Elisama the sonne of Ammud captaine of the children of Ephraim offered. And his sacrifice was a siluer charger of an hundzede and thirtie sicles, a siluer boule of seuentie sicles after the sicle of the Sanctuary, both full of fine floure mingled with oyle, for a meateoffring, a golden spone of ten sicles, full of cense: a bullocke, a ram, a lambe of a yere olde for a burntoffering: an hee goate for sin: and for a peaceoffering, two oxen, fiue rams, fiue hee goates, fiue lambes of a yeare olde. This was the offeringe of Elisama, the son of Ammud.

The offeringe of Gamaliel.

¶ The eyght day, offered Gamaliel the sonne of Pedazur, the captaine of the children of Manasse. And his offeringe was a siluer charger of an hundzede thirtie sicles: a siluer boule of seuenty sicles: after the sicles of the Sanctuarye, both full of fine floure mingled with oyle for a meateoffering: a golden spone of ten sicles, full of cense, a bullocke, a ram, a lambe of a yere olde for a burntoffering: an hee goate for sinne, and for a peaceoffering, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeare olde. This was the offeringe of Gamaliel the sonne of Pedazur.

The offeringe of Abidan.

¶ The ninth day, Abidan the sonne of Gedeoni captayne of the children of Ben Jamin offred. And his gift was a siluer charger of an hundzede .lxx. sicles, a siluer boll of .lxx. sicles, after the sicle of the Sanctuary both ful of fine floure mingled with oyle for a meateoffring, a golden spoone of ten sicles, full of cense: a bullocke, a ram, a lambe of one yere olde for a burntoffringe: an hee goate for sin: and for a peaceoffring two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offering of Abidan the sonne of Gedeoni. ¶ The tenth daye Ahiezer the sonne of Ammi Sadai, captayne of the children of Dan offered. And his offeringe was: a siluer charger of an hundzed and thirtie sicles: a siluer boule of seuentie sicles after the sicle of the Sanctuary, both full of fine floure mingled with oyle, for a meateoffering: a golden spone of ten sicles ful of cens: a bullock, a ram, a lambe of a yeare olde for a burntoffering: an hee goate for sinne: and for a peaceoffering two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeare olde.

The offeringe of Ahiezer.

The offeringe of Pagiell, or Phegiell.

This was the offeringe of Ahiezer the sonne of Ammi Sadai. ¶ The eleuenth daye, Pagiell the sonne of Ocran captayne of the children of Aser, offered. And his offering was a siluer charger of an hundzed and thirtie sicles: a siluer boule of seuentie sicles, after the sicle of the Sanctuary, both full of fine floure mingled with oyle for a meateoffring: a golden spoone of tenne sicles, full of cense, a bullocke, a ram, a lambe of a yere olde for a burnt offring, an hee goate for sinne, and for a peaceoffering: two oxen, fiue rammes, fiue hee goates, fiue lambes, of one yeare olde. This was the offeringe of Pagiel the sonne of Ocran.

The offeringe of Ahira.

¶ The twelfth day, Ahira the sonne of Enan, captayne of the children of Nephthali offered. And his offering was: a siluer charger of an hundzed and thirtie sicles: a siluer bowle of three score and tenne sicles, after the sicle of the Sanctuarye, bothe full of fine floure mingled with oyle for a meateoffringe: a golden spoone of ten sicles, full of cense: a bullocke, a ram, a lambe of one yeare olde for a burnte offringe: an hee goate for sinne: and

for a peaceoffring two oxen, fiue rammes, fiue he goates, fiue lambes of one yere olde. This was the offering of Ahira, the ſonne of Enan. This was the dedication of the aulter in the daye when it was annoynted: vnto the which was broughte of the princes of Iſraell twelue chargers of ſyluer, twelue ſyluer bowles, twelue ſpones of golde: euery charger containing an hundred and thirtie ſickles of ſiluer, euery bowle threeſcore and ten. And all the ſiluer veſſell concerned two thouſande and foure hundred ſickles after the ſickle of the Sanctuary. And the golden ſpones were twelue, full of cens, containing ten ſicles a peece, after the ſicle of the Sanctuary, ſo that all the golde of the ſpones, was an hundred and twenty ſickles. All the bullocke for the burntoffering were twelue, the rammes twelue, the lambes of a yeare olde twelue, with the meate offeringe: and the he goates for ſinne, twelue. And all the oxen for the peaceofferinge, were ſixtie and twentie, the rammes ſyxtie, the he goates threeſcore, the lambes of a yere olde ſixtie. This was the dedication of the aulter, after that it was annoynted. And when Moyſes was gone into the tabernacle of witneſſe, to ſpeake with him, he heard the voyce of one ſpeakinge vnto him from of the mercyſeate, that was vppon the arke of witneſſe betweene the two cherubins, and he talked with him.

¶ The viij. Chapter.

AND the Lorde ſpake vnto Moyſes, ſaying: ſpeake vnto Exo. 25. Aaron, and ſaye vnto him: whenne thou puttest on the lampes, the ſame ſeuen lampes ſhall geue lighte towarde the foreſtronte of the candleſticke.

And Aaron dydde euen ſo, and lighted the lampes towarde the foreſtronte of the candleſticke, as the Lorde commaunded Moyſes, and the worke of the candleſticke was of fyne golde, both the ſhafte and the flowres therof: accordinge vnto the viſion which the Lorde had ſhewed Moyſes: euen ſo he made the candleſticke. And the Lorde ſpake vnto Moyſes, ſaying: take the Leuites from amonge the children of Iſraell, and cleanſe them. What thou ſhalt thou do vnto them, when thou cleanſeſt them: ſprinkle water of purifying vppon them, and let them make a raſure to runne a longe vpon all the fleſhe of them, and lette them waſhe their clothes, and ſo make them ſelues cleane. Then lette them take a bullocke with his meate offeringe: euen fyne floure myngled with oyle: and another bullocke ſhalte thou take for ſinne. And when thou doeſt bringe the Leuites before the tabernacle of witneſſe, thou ſhalt gather the whole multitude of the children of Iſraell together, and bringe the Leuites before the LORDE, and the children of Iſraell ſhall put their handes vppon the Leuites. And Aaron ſhall waue the Leuites before the Lord, for a wauroffering of the children of Iſraell, that they may execute the miniſtration of the ſeruice of the Lorde. And the Leuites ſhall put their handes vppon the headdes of the bullockes, and thou ſhalt offer the one for ſynne and the other for a burnte offeringe, vnto the LORDE, that thou mayeſt make an attonemente for the Leuites. And thou ſhalt ſet the Leuites before Aaron and his ſonnes, and waue them for a waue offering before the Lorde. And thus thou ſhalt ſeperate the Leuites from among the children of Iſraell, and the Leuites ſhall be myne: after that ſhall the Leuites goo in, and do the ſeruice of the tabernacle of witneſſe. And thou ſhalte cleanſe them and waue them, for they are geuen and deliuered vnto me from among the children of Iſraell, for ſuch as opene euery wombe: euen for the firſt borne of all the children of Iſraell haue I taken them vnto me. Exo. 13.

For all the firſte borne of the chil- Luke. 2.

dren.

dren of Israell are mine both manne and beast, since the daye that I smote euery firste borne in the lande of Egipte, I sanctified them for my selfe, and I haue taken the Leuites, for all the firste borne of the children of Israell, and haue geuen the Leuites as a gifte vnto Aaron, and his sonnes from amonge the children of Israell, to do the seruice of the children of Israell, in the Tabernacle of witnesse, to make an attonement for the children of Israel, that there be no plague among the children of Israell, if the children come nye vnto the holy thinges. And Moises and Aaron and al the congregation of the children of Israell dyd with the Leuites, according vnto all that the Lorde commaunded Moyses concerning the Leuites: euen so dyd the children of Israell vnto them. And the Leuites were purified, and washed their clothes. And Aaron waued them before the Lorde, & made an attonement for them, and clensed them. After that went the Leuites in to do their seruice in the Tabernacle of witnes, before Aaron & his sonnes as the Lord had commaunded Moises concerning the Leuites, euen so they did vnto them. And the Lorde spake vnto Moyses, saying: this is it that Num. 4a belongeth vnto the Leuites: from xxv yeares vpwarde they shall go in, to waite vpon the seruice of the Tabernacle of witnesse, & from the age of fifte yeare, they shall cease waiting vpon the seruice therof, and shall serue no more: but shall minister vnto their brethren in the tabernacle of witnesse to waite, but shall do no more seruice. Thus therefore shalt thou do vnto the Leuites in their watche.

The. ix. Chapter.

Exo. 12a Leu. 21.b Num. 28 Deu. 16. AND the Lord spake vnto Moyses in the wildernesse of Sinai, in the firste moneth of the seconde yere, after they were come out of the lande of Egipte, saying: let the children of Israell offer Passeouer in his season: euen the xiiii. day of this moneth at euen, let them kepe it in his season, according to all the ceremonies of it, and according to all the maners thereof. And Moyses spake vnto the children of Israell, that they shoulde offer Passeouer, and they offred passeouer the xiiii. day of the firste moneth at euen in the wildernesse of Sinai, according to all that the Lorde commaunded Moyses, euen so did the children of Israell. And certaine men were defiled vppon the soule of man, that they might not offer Passeouer the same daye. And they came before Moises and Aaron the same day. And the men sayde vnto him: We are defyled vpon the soule of man: wherefore are we kepte backe that we maye not offer an offering vnto the Lorde in the due season, among the children of Israell? And Moyses sayde vnto them: Stande still, and I will heare what the Lord will commaunde concerning you. And the Lorde spake vnto Moises, saying: speake vnto the children of Israel and say: If any man among you or your children after you be vncleane by the reason of a corse, or is in the way farre from you, and will offer Passeouer vnto the Lorde: the xiiii. daye of the seconde moneth at euen let them offer it, and eate it with sweete bread and sowre herbes: let them leaue none of it vnto the morninge, nor Exo. 12b breake anye bone of it: But according John. 19 to all the ordenaunces of the Passeouer let them offer it. But the man that is cleane and is not in a iourney, and yet was negligent to offer Passeouer: the same soule shall perishe from his people, because he brought not the offering of the Lorde in his due season: that man shall beare his synne. And C yf a straunger dwell amonge you, and will offer Passeouer vnto the Lorde, according to the ordenaunce of Passeouer and maner therof, he shall offer it thus.

Ye shall haue one lawe both for the straunger, & for him that was borne at home in the lande. And the same daye that the Tabernacle was reared vppe, a cloude couered the habitation,

which

which was a Tabernacle of the witnesse: and at euen there was vpon the habitation, as it were the similitude of fyre vntill the morninge. So it was alwaye, the cloude couered it by day, & the similitude of fyre by night.

And when the cloude was taken vp from of the tabernacle, then the chyldren of Israell iourneyed: and where the cloude abode, there the chyldren of Israell pitched their tentes. At the mouth of the Lorde the chyldren of Israell iourneyed, and at the mouthe of the Lorde they pitched. And as longe as the cloude abode vppon the habitation they lay still: and when the cloude taried still vppon the habitation longe time, the chyldren of Israell kept the watche of the Lorde, and iourneyed not. And it chaunced, that when the cloude abode a fewe dayes vppon the habitation, they abode in their tentes accordynge to the commaundement of the Lorde: and they iourneyed also at the commaundement of the Lorde.

D And it happened, that when the cloude abode vppon the habitation, from euen vnto the morninge, and was taken vp in the morninge, then they iourneyed. Whether it were by daye or by night, that the cloude was taken vp, they iourneyed. Or yf the cloude tarryed two dayes or a moneth, or a longe season vppon the habitation, and remained thereon, the chyldren of Israell abode still, and iourneyed not. And as soone as the cloude was taken vp, they iourneyed. At the mouth of the Lorde they rested in the tentes, and at the commaundemente of the Lorde, they iourneyed keepynge the watch of the Lorde at the commaundemente of the Lorde by the hande of Moyses.

The x. Chapter.

AND the Lorde spake vnto Moyses, sayinge: Make thee two trompets of syluer: of an whole pece shalt thou make them, that thou mayest vse them, to call the congregation together, and when the hoste shall remoue. Therfore shall they blowe with them, that all the multitude may resort to thee before the doore of the tabernacle of witnesse. And yf they blowe but one trompet, then the princes which are heades ouer the thousandes of Israell shall come vnto thee. But yf ye trompe, the hoste that lye on the east partes, shal go forwarde. And yf ye trompe the seconde time, the hoste that lieth on the southsyde shall take their iourney: for they shall trompe whenne they take their iourneis. But when the congregation is to be gathered together, they shall blowe onely and not trompe. And the sonnes of Aaron the priest shall blowe with their trompets, and ye shal haue them as a lawe for euer in your generations. And yf ye go to warre in your lande against your enemies that dere you, ye shal blowe with the trompeters: and ye shalbe remembred before the Lorde your God, to be saued from your enemies. Also in the day of your gladnes, and in your feaste dayes, and in the beginning of your monethes, ye shall blowe the trompets ouer your burnt sacrifices and peace offerynges, that they maye be a remembraunce for you before your GOD. I am the Lorde your God. And it came to passe the twentith day of the second month in the seconde yeare, that the cloude was taken vp from of the habitation of witnesse. And the chyldren of Israell tooke their iourney out of the desert of Sinai, and the cloude rested in the wildernesse of Pharan. And the fyrste tooke their iourneye at the mouthe of the Lorde, by the hande of Moyses. In the fyrste place went the standarde of the hoste of Iuda, accordynge to their armies: whose captayne was Nahallon, the sonne of Amminadab. And ouer the hoste of the tribe of the chyldrenne of Issachar, was Nathanaell the sonne of Suar. And ouer the hoste of the tribe of the chyldren of Zabulon, was Eliab the sonne of Helon. And the habitation was taken downe: and the sonnes of Gerson and Merari went forthe bearinge the habitation.

C And the hoste of Ruben went forth with their standerde and armies, whose capitayne was Elizur the sonne of Sedeur. And ouer the hoste of the tribe of the childzen of Simeon was Salamiell the sonne of Suri Saddai. And ouer the hoste of the tribe of the childerne of Gad was Eliasaph the sonne of Deguell. The Caharhites also went forwarde, and bare the sanctuarye, and the other dyde sette vp the habitation agayne whē they camme. And the standerde of the hoost of the childerne of Ephraim wente forth accordyng to their armies, whose capeayne was Elisama the sonne of Ammud. And ouer the hoste of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedezur. And ouer the hoost of the tribe of the sonnes of Beniamin was Abidan the sonne of Gedeon. And the standerde of the hooste of the childerne of Dan came forth (hauing all the hostes together) throughout their armies: whose capitayne was Ahiezer, the sonne of Ammi Saddai. And ouer the hoste of the Tribe of the childzen of Aser, was Pagiell the sonne of Ochran. And ouer the hoste of the tribe of the childerne of Nephthali, was Ahira, D the sonne of Enan. These are the toz nyes of the childzen of Israel throughout their armies, and thus the hostes remoued. And Moises sayde vnto Hobab the sonne of Raguell the Madianite, whiche was Moyses father in lawe: We go into the place of whiche the Lorde sayde: I will geue it you. Come thou with vs, and we will doo thee good: for the Lorde hath promised good vnto Israell. And he answered him: I will not goe, but will depart to mine owne lande, and to my kinrede. He sayde: Oh nay, leaue vs not, for thou knowest where we pytche in the wildernes, and thou shalt be to vs in stede of eyes. And yf thou go with vs, lohe what goodnesse the Lorde shewith vnto vs, the same will we shewe vnto thee. And they departed from the mounte of the Lorde thyes dayes iorney: and the Arke of the testament of the Lord went before them in the thyee dayes iorney, to searche out a restynge place for them. And the Lord made a shadowe for them throughout the cloude by daye, when they went oute of the tentes. And it fortuned, that when the Arke went forth, Moyses sayde: Rise vp Lorde, Psa. 68 a and let thine enemies be scattered: and let them that hate thee, flee before thee. And when the Arke rested, he sayde: Returne O Lorde, vnto the manye thoulandes of Israell.

C The xi. Chapter.

A Nd it fortuned, that whenne I the people dyde wickedly, Exo. 16 a it was displeasure in the eares of the Lorde. And whenne the Lorde heard it, his countenaunce was prouoked to wrathe, and the fyre of the Lorde burnt among them, and consumed them that were the vttermooste of the hoost. And the people cryed vnto Moyses. And when Moyses made intercession vnto the Lorde, the fyre quenched. And the name of the B place was called Taberah, because the fire of the Lord burnt among the. And the rascall people that was among them, fell a lusting, and turned them selues, and wepte vnto as did also the childzen of Israell, and sayde: Who shall geue vs flesshe to eate? we remembre the fishe whiche we did eate in Egipte for nought, and the cucumbers and melons, leekes, onyons, and Garlycke. Our soule is dryed away, for we can see nothinge elles, saue Manna. The Manna was as Coriander seede, Exo. 15 E and (as to see to) like Bedellion. And the people went about, and gathered it, and ground it in Milles, or bet it in morters, and bohed it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dewe fell F downe vpon the hoost in the nyght, the Manna fell vpon it. And G whenne Moyses herde the people wepe throughout their kynredomes, euery man in the dore of his tente,

the face of the Lorde was prouoked vnto wrath exceedingly: and it greeued Moyses also. And Moyses sayde vnto the Lorde: Wherefore hast thou dealte cruelly with thy seruaunte? And wherefore haue I not found fauoure in thy sight, seeinge that thou puttest the weyght of all this people vppon me? haue I conceiued all this people? Or haue I begotten them? that thou shouldest saye vnto me? carye them in thy bosome (as a nurse beareth the sucklinge childe) vnto the lande, which thou swarest vnto their fathers? where shoulde I haue flesh to geue vnto all his people, whiche weepe before thee, saying: geue vs flesh that we maye eate? I am not able to beare all this people alone, seeinge it is to heauy for me. If thou deale thus with me, kill me, I praye thee, yf I haue found fauoure in thy sight, that I see not my wretchednesse. And the Lorde sayde vnto Moyses: Gather
D vnto me .lxx. men of the elders of Israell, whiche thou knowest, that they Ezec.8.b are elders of the people, and officers ouer them, and thou shalte bring them vnto the Tabernacle of witnes, that they may stand ther with thee: And I will come downe, and talke with thee there, and take of the spirite which is vppon thee, and put vpon them, and they shal beare the burthen of the people with thee, lest thou be constrayned to beare it alone. And saye thou vnto the people: Be holy vnto your selues against to mo
Exo.16c rowe, and ye shall eate flesh: for your complaininge is in the eares of the Lorde, seeinge ye saide: who shall geue vs flesh to eate? for we were happye in Egipte: therefore the Lorde will geue you flesh, and ye shall eate. Ye shall not eate one daye nor two, nor fiue dayes, neyther ten nor twentis dayes: but euen a moneth longe, vntill it come out at the nostrelles of you: and make you to parbreake, because that ye haue caste the Lorde aside which is amonge you: and haue wepte before him, saying: why came we out of Egipte? And Moyses sayde: Sixe
E hundred thousand footemen are there
Exo.12

of the people amonge whiche I am. Exod.11
And thou hast saide: I will geue them flesh, that they maye eate a moneth long. Shal the sheepe and the oxen be slayne for them, to finde them? eyther shall all the fishe of the sea be gathered together for them to serue them? And the Lorde sayde vnto Moyses: Esa.50.a
Shall the Lordes hande be wearie and.59.a
of? Thou shalt see nowe whether my worde shall comme to passe vnto thee, or not. And Moyses went out and tolde the people the saying of the Lorde, and gathered the .lxx. elders of the people, and set them rounde about the Tabernacle. And the Lorde came downe in a cloude, & spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the .lxx. elders. And it fortuned that when the spirite F
rested vppon them, they prophecied and did not cease. But there remayned two of the men in the hoste, the name of the one was Eldad, and the name of the other Medad. And the spirite rested vppon them, and they were of them that were written, and went not out vnto the tabernacle, but prophecied in the hoste. And there ran a yong mā, and told Moses, and sayde: Eldad and Medad do prophecy in the hoste. And Iosua the sonne of Nun, the seruaunt of Moyses, one of his yong men, answered and sayde: Moyses, Moyses, forbid them. And Mo- Luke.9
ses sayde vnto him: Enuiest thou for G
my sake? Would God that all the Joel. 2.g
Lordes people coulde prophecye, and 1 Cor. 14
that the Lorde would put his spirite vpon them. And Moses gate him into the hoste, he and the elders of Israel. And there went forth a great wind Exo.16b
from the Lord, and brought quayles from the sea, and let them fall aboute the hoste, euen a dayes iourney rounde about on euery side of the hoste (& they did flye in the ayre) as it were two cubites hye ouer the earthe. And the people rose vp, and all that daye, and all that night, & on the morow they gathered quailes. And he that gathered a litle, gathered .x. homers full, and they spred them abrode rounde about the hoste

Psa.78 b And while the flesshe was yet be-
sweene theyr teeth, and yet it was
chewed vnto behoulde, the countenaunce
of the Lorde was moued agaynste the
Psa.78 b people, and the Lorde slewe the people
with an exceeding great plague. And
the name of the place was called the
graues of lust, because they buried the
people that lusted, there. And the peo-
ple tooke their iourney from the graues
of luste vnto Hazeroth: and abode at
Hazeroth.

¶ The xij. Chapter.

Deu.24. AND • Mir Iam and Aa-
ron spake agaynste Moyses,
because of the woman of Inde
whiche he had taken: for he had ta-
Exo.45,a ken to wife one of Inde. And they
sayde: hath the Lorde in dede spoken
onely through Moyses? Hath he not
also spoken by vs? And the Lord herd
it. But Moyses was a verye meeke
man, aboue all the menne of the earth.
And the Lord spake at once vnto Mo-
ses, vnto Aaron and to Mir Iam,
come out ye three vnto the Caberna-
cle of witnes; and they came oute all
three. And the Lorde came downe in
Exo. 29. the • piller of the cloude, and stoode in
Psal.99. the doze of the Tabernacle, and called
Exo.29g Aaron and Mir Iam. And they
B went out both of them. And he sayde:
heare my wordes. If there be a Pro-
phet of the Lordes among you, I wil
be knowen of him in a vision: and wil
speake vnto him in a sleepe. My ser-
naunt Moyses is not so, whiche is
faythfull in all mine house. Vnto him
Exo.33d will I speake mouth to mouth in a
C vision: but in riddles and similitudes
doth not he see the Lorde. Wherefore
then were ye not afrayde to speake a-
gaynst my seruant Moyses? And the
Lord was moued vnto wrath against
them, and he went his waye: and the
cloud departed from the Tabernacle.
And behould: Mir Iam was become
2Par.62 • leprous, as it were snowe. And Aa-
ron looked vppon Mir Iam, and be-
holde, shee was leprous, and Aaron
sayd vnto Moyses: I beseche thee my
Lorde, put not the sinne vppon vs,
whiche we haue foolishly committed
and sinned: Oh, let her not be as one
that commeth oute of his mothers
wombe, and whose halfe flesh is eaten
D away. And Moyses cryed vnto the
Lorde, sayinge: Heale her O God, I
beseche thee. And the Lord spake vn-
to Moyses: If her father had spit in
her face, should not she be ashamed se-
uen dayes? let her be shut out of the
host seuen dayes, and after that let her
bee receaued in agayne. And Mir Iam
was shutte out of the hoste seuen
dayes, and the people remoued not, til
she was brought in againe. • And Nu.23 b
after warde the people remoued from
Hazeroth, and pitched in the wilder-
nes of Pharan.

¶ The xiij. Chapter.

AND the LORD spake vnto A
Moyses, sayinge: • Sende Deu. 1.c
menne out to searche the lande
of Canaan which I geue vn-
to the children of Israell: of
euerye Tribe of their fathers shall ye
sende a manne, and lette all be such as
are rulers amonge them. And Moy-
ses at the commaundemente of the
Lorde sente forth out of the wilder-
nesse of Pharan suche menne as
were all heades of the children of Is-
rael: Their names are these. Of the
tribe of Ruben, Hammua the sonne
of Zacur. Of the Tribe of Simeon,
Saphat the sonne of Horye. Of the
Tribe of Juda, Caleb the sonne of
Jephune. Of the Tribe of Isachar,
Igeall the sonne of Joseph. Of the
Tribe of Ephraim, Osea the sonne
of Nun. Of the Tribe of Ben Ja-
min, Palthi the sonne of Raphu. Of
the Tribe of Zabulon, Gadiell the
sonne of Sodi. Of the Tribe of Jo-
seph, namely of the Tribe of Manas-
se, Gaddi, the sonne of Susi. Of the
Tribe of Dan, Amiell the sonne of
Gemali. Of the Tribe of Aser, Se-
thur the sonne of Michael. Of the B
tribe of Nephtali, Nahebi the son of
Vaphsi. Of the tribe of Gad, Guell
the sonne of Machie. These are the
names of the menne, whiche Moyses
sente

sent to spye out the lande. And Moyses called the name of Osea the sonne of Nun, Josua. And Moyses sente theym forth to spye out the lande of Canaan, and saide vnto them: Gette you vp this way southwarde, that ye may go vp into the hye countrey, and see the lande what maner thing it is, and the people that dwelleth therein: whether they be stronge or weake, eyther fewe or many, and what the land is that they dwell in, whether it bee good or harde, and what maner of cities they be, that they dwell in, whether they dwell in tentes or walled townes: and what maner of lande it is, whether it be fat or leane, and whether there be trees therein, or not. Be of a good courage, and bringe of the fruite of the lande. And it was about the time that grapes are fyrst ripe.

C And so they went vp, and serched out the land from the wildernesse of Zin, vnto Rehob, as men come to Hemath and they ascended vnto the south, and came vnto Hebron, where Ahiman was, and Sesai, and Thalmai, the sonnes of Enack. Hebron was builte seuen yeare before Zoan in Egipte. And they came vnto the riuer of Escoll, and cut downe there a braunche with one cluster of grapes, and twain bare it vpon a staffe, and they brought also of the pomgranates, and of the figges. And the place was called, the riuer Escoll, because of the cluster of grapes, which the children of Israell D cut downe thence. And they tourned backe againe from serching of the land after fourty dayes. And they went and came to Moyses and Aaron, and vnto all the multytude of the childrene of Israell, in the wildernesse of Pharan, whiche is Cades, and brought them worde, and also vnto all the congregation, and shewed them the fruit of the lande. And they tolde him, and sayde: We came vnto the lande whither thou sentest vs, and surely it floweth with milke and honye: and here is of the fruite of it. Neuertheless, the people be stronge that dwell in the lande, and the Cities are walled, and exceedinge greate: and moreouer, we sawe the children of Enack there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwell in the mountains, and the Cananites dwell by the sea, and by the coast of Jorden. And Caleb stylled the (murmur that was raysed vp) of the people before Moyses, saying: We will go vp, and conquere it, for we be able to ouercome it. But the men that went vp with him, saide: We be not able to go vp against the people, for they are stronger then we. And they brought vp an euill reporte of the lande, whiche they had searched, saying vnto the children of Israell: The lande which we haue gone forow to search it out, is a land that eateth vp the inhabiters therof: and the people that we sawe in it, are men of a great stature. And there we sawe also giantes, the children of Enacke, whiche come of the giauntes, And we semed in our sight, as it were grashoppers, and so we did in their sighte.

¶ The .xiij. Chapter.

AND all the multitude of the A people cryed oute, and wepte therowe out that nighte, and all the children of Israell murmured ageynst Moyses and Aaron. And the whole congregation sayde vnto them: Woulde God that we hadde dyed in the lande of Egipte, eyther that we had dyed in this wildernesse. Wherefore hath the Lorde brought vs vnto this lande, to fall vppon the swearde: and that our wiues, and our children shoulde be a praye? were it not better that we returne vnto Egipt ageyne? And they sayd one to another: We will make a captaine, and returne vnto Egipt ageyne. But Moyses and Aaron fell on their faces before al the congregation and multitude of the children B of Israel. And Josua the son of Nun and Caleb the son of Jephune (whiche were of theym that searched the land) rent their clothes, and spake vnto all the companye of the children of

Israell, saying: The lande which we
walked throughout to search it, is a very
good lande. If the Lord hath lust to vs
he will bringe vs into the lande, and
gene it vs, whiche is suche a lande as
floweth with milke and honye. But
in any wise rebell not ye agaynst the
Lorde. Neither nede ye to feare the
Deu.20. people of the lande, for they are but
meade for vs. Their shadowe is de-
parted from theym, and the Lorde is
with vs, feare theym not therefore.
But all they which were in that mul-
titude, badde stone them with stones.
And the glorye of the Lorde appeared
in the tabernacle of witnesse, before
all the childrenne of Israell. And the
Lorde sayde vnto Moyses. Howe
longe do this people prouoke me, and
how long will it be ere they beleue me
for all ſ signes which I haue shewed
amonge theym? I will smyte theim
with the pestilence and destroy them:
and will make of thee a greater nation
and mightier then they. And Moy-
ses sayde vnto the Lorde, then the E-
gyptians shall heare, for thou broughtest
this people in thy might from a-
mong them. And it will be tolde to
the inhabiters of this lande also: for
they haue hearde likewise, that thou
Lorde arte amonge this people: and
Num.14. that thou Lorde arte seene face to face,
and that thy cloud standeth ouer them
Exo.13 c and that thou goest before theym by
daye time in a piller of a cloude, and
in a piller of fyre by nighte. If thou
shalt kill all this people as they were
but one man, then the nations whiche
haue heard the fame of thee, will say:
the Lorde is not able to bringe in
this people into the lande, whiche he
sware vnto them: but hath slaine them
in the wildernesse. And nowe I be-
seche thee let the power of my Lord be
greate, according as thou hast spoken
saying: the Lorde is longe yer he be
D angrie, and full of mercy, and suffereth
iniquitie, and sinne, and leaueth noone
man innocent, and visiteth the vnrigh
teousnesse of the fathers vpon the chil
dren, in the thirde and fourth genera-
tion; be mercyful I beseche thee vnto
the sinne of this people, accordinge
vnto thy greate mercye, as thou hast
forgeuen this people frome Egipte
euen hitherto nowe. And the Lord saide:
I haue forgeuen it, according to thy
request. But as truely as I lyue, all
the earth shalbe filled with the glorie
of the Lorde. But al thole men which
haue sene my glorye and my miracles
which I did in Egipte, and in the
wildernes, and haue tempted me nowe
this ten times, and will not harken
vnto my voyce, shall not see the lande
which I sware vnto their fathers:
neyther shall any of them that prouo-
ked me see it. But my seruaunt Ca- Ios.12b.
leb, with whom there was another
maner of spirite, and because he hath
folowed me vnto the vttmoste, him
will I bringe into the lande which E
he hath walked in, and his seede shall
inherite it, and also the Amalechites
and Cananites which dwell in the
playne countrey. To morowe tourne
you, and get you into the wildernesse:
euen by the waye of the red Sea. And
the Lord spake vnto Moyses and Aa-
ron saying: howe longe doth this e-
uill multitude murmure agaynst me?
I haue heard the murmurings of the
children of Israell, with the whiche
they murmure agaynst me. Tell them
therfore: As truely as I lyue (sayeth
the Lorde) I will doe vnto you euen
as yee haue spoken in myne eares.
Your carkasses shall lye in this wil-
dernesse. And all you that were tolde
throughoute your numbers, from xx.
yere and aboue (whiche haue mur-
mured agaynste me) shall not come
into the lande, ouer which I lyfted
vppe mine hande to make you dwell
therein, saue Caleb the sonne of Je-
phune, and Iosua the sonne of Nun.
But your children whiche ye sayde
shoulde be a praye, theym I will F
bringe in, and they shall knowe the
lande whiche ye haue refused, and
youre carkasses shall lye in this wil-
dernes. And your children shall wander
in this wildernes fourty yeres, & suffer
for your whoredoms, tuntill your car-
kasses be wasted in the wildernesse,

after

after the number of the dayes in
Exe. 4.b whyche ye ſearched out the land, euen
fortye dayes, * euery day for a yere ſhall
ye beare youre vnrighteouſnes euen
xl. yeare, and ye ſhall knowe my diſ-
pleaſure. I the Lorde haue ſayde that
I will doo it vnto all this euill con-
gregation that are gathered together
againſt me. For in this wildernelle
they ſhall be conſumed, and here they
ſhall dye. And the men which Moy-
ſes ſent to ſerche the lande, and which
(when they came againe) made all the
people to murmure before him, and
broughte vp a ſclaunder vpon the lande
euen thoſe men that did bring vp that
Exo. 10. ſclaunder vpon it, as though it hadde
bene euill, dyed in a great plague be-
fore the Lorde. But Joſua the ſonne
of Nun, and Caleb the ſonne of Je-
phunne, whiche were of the men that
went to ſerche the lande, lyued ſtyll.
¶ And Moyſes tolde theſe ſayinges vn-
to all the childrene of Iſraell, and the
people tooke great ſorowe. And they
roſe vp early in the morning, and gat
them vp into the toppe of the moun-
Deu. 1.f tayne, ſayinge: * Lo, we be here, and
will go vp vnto the place, of whiche
the Lorde ſayde vnto vs, for we haue
ſinned: And Moyſes ſayd: Wherefore
will ye goe on this maner, beyond the
worde of the Lorde? It will not come wel
to paſſe, goe not vp therefore, (for the
Lorde is not among you) that ye bee
not ſlayne before your enemies. For
the Amalechites and the Cananites
are there before you, and ye will falle
vpon the ſwearde: because ye are tur-
ned aſwaye from the Lorde, and the
Lorde will not bee with you. But
they preſumed obſtinately to goe vp
into the hill toppe. Neuer the later,
the arke of the teſtament of the Lorde
and Moyſes departed not oute of the
hoſte. Then the Amalechites, and the
Cananites, which dwelt in that hill,
came downe, and ſmote them, and he-
wed them euen vnto Horma.

¶ The xv. Chapter.

AND the Lorde ſpake vnto Mo-
ſes, ſayinge: Speake vnto the
childrene of Iſraell, and ſay
vnto them: When ye be come into the
landes of your habitations, whiche I
geue vnto you, and will offer an offe-
ring vnto the Lorde. Namely a burnt
offring or ſpeciall ſacrifice, either of
a bowe or of a ſwilling mynde, and in
your principall feaſtes, to make a ſweete
ſauour vnto the Lorde of the oxen, or Leui. 2.a
of the flocke. Then * let him that of- and. 6.b.
fereth his offeryng vnto the Lorde,
bring alſo a meate offering of a tenthe
dele of floure, myngled with ¼ of the
part of an Hin of oyle, and the fourthe
parte of an Hin of wyne for a drinke
offering, and offer with the burnt of-
fryng, or any other offring, when it is
a lambe. Or if it be a ram, thou ſhalt
offer for a meate offring, two tenth dea-
les of floure myngled with the thirde
parte of an Hin of oyle: and for a drink
offryng, thou ſhalt offer the third part
of an Hin of wine for a ſweete ſauour
vnto the Lorde. And when thou offe- B
reſt a bullocke for a burnt offryng or
for a ſpeciall bowe or a peaceoffryng
vnto the Lorde, let him bringe with
a bullocke a meateoffryng of .iij. tenth
deales of floure myngled with halfe
an Hin of oyle. And thou ſhalt bring
for a drinkoffering euen halfe an Hin
of wine, for an offering of a ſweete ſa-
uour vnto the Lorde. After this ma-
ner ſhall it be doone for an oxe, or for a
ram, or for a lambe, or a bydde. Looke
what noumbre thou makeſt in theſe,
ſuch a nūbre thou ſhalt make in them
alſo. And according to the numbre of
ſuche offeringes, thou ſhalte encreaſe
the meate offeringes and the drynke
offeringes. All that are of youre ſelues
ſhall doo theſe thynges after this ma-
ner, to offer an offering of ſweete ſa-
uour vnto the Lorde. And if a ſtraun-
ger ſoiourne with you, or whoſoeuer
be among you in youre generations,
and will offer an offeringe of a ſweete
ſauour vnto the Lorde: euen as ye do,
ſo he ſhall do. One ordinaunce ſhalbe
both for you of the Congregation,
and alſo for the ſtraunger. It ſhall be
an ordynaunce for euer in youre ge-
nerations, both vnto you, and to the
ſtraunger before the LORDE.

One lawe and one maner shall serue, bothe for you, and for the straunger that soiourneth with you. And the Lorde spake vnto Moyses, sayinge: Speake vnto the children of Israell, and say vnto them: When ye be come Deu. 8.c into the lande, to the which I bringe you, then whenne ye will eate of the breade of the lande, ye shall take vp an heueoffering vnto the Lorde. Ye shall take vp a cake of the first of your dowe for an heueofferinge, as ye doo the Ieu. 32.b heueofferinge of the barne, euen so ye shall heaue it. Of the firste of youre dowe ye shall geue vnto the Lorde an heueoffering in youre generations.

And if ye ouerse your selues, and obserue not all these commaundements, whiche the Lorde hath spoken vnto Moses, euen all that the Lorde hath comanded you by the hand of Moses from the first day that the Lorde commaunded Moses, and henceforwarde among your generations. If it happen that ought is comitted ignorantly of the congregation, all the multitude shall offer a bullocke for a burntofferinge, to be a swete sauoure vnto the Lorde, with the meatoffering and drinkeoffering therto, according to the maner, and an hee goate for sinne. And the Priest shall make an attonemente for all the multitude of the children of Israell, and it shalbe forgeuen them: for it is ignorance. And they shall bring their offring for a sacrifice vnto the Lorde: and their sinoffering before the Lorde for their ignorance. And it shalbe forgeuen vnto all the multitude of the children of Israel, and vnto the straunger that dwelleth among you: seeing all the people were in ig- Leu. 14.c norance. If any one soule sinne thorough ignorance, he shall bring a shee goate of a yeare olde for sinne. And the Priest shall make an attonement for the soule that sinned ignorantly, with the sinoffering before the Lorde to reconcile him: and that it maye be forgeuen him. And both they that arte borne of the children of Israell, and the straunger that dwelleth among you, shall haue both one lawe, for he

so doeth sinne through ignorance. But the soule that doeth ought presumptuously, whether he be an Israelite or a straunger, that same blasphemeth the Lorde. And that soule shalbe rooted out from among his people because he hath despised the worde of the Lorde, and hath broken his commaundement, that soule therefore shall perishe, his sin shall be vpon him. And while the children of Israell were in the wildernesse, they founde a man that gathered sticks vpon the Sabboth day. And they that founde him gatheringe sticks, broughte him Exo.31c vnto Moyses and Aaron, and vnto all the congregation: and they put him in warde, seeing it was not de- Leu.24.d clared what should be done vnto him. And the Lorde sayd vnto Moses: Let the man dye: and let all the multitude stone him with stones without the hoste. And all the multitude broughte him without the hoste, and stoned him with stones, and he dyed as the Lorde commaunded Moses. And the Lorde spake vnto Moyses, saying: Speake vnto the children of Israell, and bid them: that they make them gardes Deu. 22.b in the quarters of their garmentes throughoute their generations, and put vpon the garde of the quarters a riband of yelow silke. And the garde shall bee vnto you to looke vpon it, that ye may remember all the commaundementes of the Lorde and doo them: and that ye seeke not after your owne harte, or your owne eyes: after the which ye vse to go a whoosinge: but ye shal remember rather and do all my commaundementes, and be holy vnto your God: I am the Lord your God, whiche brought you out of the Land of Egipte, for to be your God: I am the Lorde your God.

The. xvi. Chapter.

AND Corah the sonne of Iezhar, the sonne of Caheth, Exo.45.b the sonne of Leui, Dathan and Abiram, the sonnes of Eliab, and On, the sonne of Peleth, the sonne of Ruben,

Ruben: rose vp before Moyses with other men of the children of Israell, two hundreth and fifty, which were captaynes of the multitude, great and famous men in the congregation: and they gathered themselues together against Moses and Aaron, and sayde vnto them: Ye make muche to doo, seing all the multitude are holy, euerye one of them, and the Lorde is amonge them. Wherfore heue ye youre selues vp above the congregation of the Lorde? And when Moses heard it, he fell vpon his face, and spake vnto Coah, and vnto all his company, saying: To morowe the Lord will shew who are his, who is holye, and who oughte to approche nye vnto him, and who he hath chosen to come to him. This doo therefore, take you fyre pannes, bothe Coah and all his company, and doo fyre therein, and put cense in them before the Lord to morow. And the man whom the Lorde doth chose, the same shalbe holy. Ye make muche to doo, ye
V childzen of Leui. And Moyses sayde
Num. 3 b vnto Coah: ✠ Heare ye childzen of Leui. Is it but a small thinge vnto you, that the God of Israell hath separated you from the multitude of Israell: and brought you to himselfe, to do the seruice of the dwelling place of the Lorde, and to stande before the multitude, and to minister vnto him: he hath taken thee to him, and all thy brethren, the sonns of Leui with thee, and seke ye the office of the Priesthod also? For which cause both thou and all thy company are gathered together against the Lorde. And what is Aaron that ye murmure against him? And Moses sente, and called Nathan, and Abiram, the sonnes of Eliab, which sayde: We will not come vp. Is it a small thing, that thou haste brought vs out of a lande that floweth with milke and hony, to kill vs in the wildernesse, and to reygne ouer vs also, vnlesse thou brought vs vnto a lād that
C floweth with milke and hony, and geuen vs inheritaunce of fieldes and vineyardes? Wilte thou pull out the eyes of these men, for I will not come vp. And Moyses was wrath very angry, & sayd vnto the Lorde: Turne not thou vnto their offering. I haue not taken so muche as an asse from them, neither haue I hurt any of them. And Moyses sayde vnto Coah: Be thou and all thy company before the Lorde: both thou, they, and Aaron to morow. And take euerye man his censer, and put cense in them, that ye may offer before the Lord euery man of the two hundreth and fifty his censour, thou also Aaron, that euerye one may haue his censer. And they toode euerye man his censer, and put fire in them, & laid cense therron, and stode in the doore of the tabernacle of witnesse with Moses and Aaron. And Coah gathered al the congregatiō against them vnto the doore of the Tabernacle of witnes. And ✠ glory of the Lord appeard vnto al the cōgregation. And ✠ Lord spake vnto Moses & Aaron, saying: Seperate your selues from among this congregation, that I may consume them at once. And they fell vppon their faces, and sayde: O moste mighteye God of the spirites, of all flesh, if one man Nu. 27 a
hath sinned, wilte thou be wroth with all the multitude? And the Lord spake vnto Moyses, saying: Speake vnto the congregation and say: Gette you away from about the dwellinge of Coah, Dathan, and Abiram. And Moses rose vp, and went vnto Dathan and Abiram, & the elders of Israell folowed him. And he spake vnto the congregation, saying: Departe from the tentes of these wicked men, and touch nothing of theirs, leaste ye perishe in all their sinnes. And so they gate them from the dwelling of Co- D
rah, Dathan, and Abiram on euerye syde. And Dathan and Abiram came out, and stode in the doore of their tentes with their wiues, their sonnes, and their little childzen. And Moyses sayde: Herebye ye shall knowe that the Lord hath sent me to do all these workes, and that I haue not done them of mine owne minde. If these men dye the common deathe of all men: or if they be visited after the visitation

of all mennes, then the Lorde hath not sente me. But and if the Lord make a newe thynge, and the earth open her mouthe, and swalowe them vp with all that they haue: and they go downe quicke into hell: then ye shall vnderstande, that these men haue prouoked the Lorde. And it fortuned, that as soone as he had ende all these wordes, the grounde
Deu. 11. a clouen a sunder that was vnder them,
Nu. 26 b and the earth opened her mouth, and
Ps. 106 c swalowed them vp, and their houses, and all the men that were with Corah, and all their goodes. And they and all that they had, went downe aliue into hell, and the earth closed vpon them, and they perished from among the congregation. And all Israell that were about them, fledde at the crye of them. And they sayd: Least the earthe swalowe vs vp also. And there came out a fire from the Lorde, and consumed the two hundred and fiftye men that offered incense. And the Lorde spake vnto Moyses, sayinge: Speake vnto Eleazar, the sonne of Aaron the priest, that he take vp the censers out of the burning, and scatter the fire here and there, for the censers of these sinners are halowed in their deathes: and let them make of them thinne beaten plates for a couerynge of the aultare. For they offered them before the Lorde, and therefore they are halowed, and they shall be a signe vnto the children of Israell. And Eleazar the Priest tooke the brasen censers which they ye were burnte had offered, and beate them thinne for a couering of the altar, to be a remembraunce vnto the children of Israell, that no straunger which is not of the sede of Aaron, come nere to offer cens before the Lorde, that it happen not vnto him, like as vnto Corah and his company, as the Lorde sayd of him by the hand of Moyses. But on the morowe all the multitude of the children of Israell murmured against Moyses and Aaron, sayinge: Ye haue killed the people of the Lorde. And it fortuned, that when the multitude was gathered vnagaynst Moyses and Aaron, they looked towarde the tabernacle of witnesse. And behelde, (whereby they were entred into it) the cloude couered it, and the glory of the Lord appered. And Moyses and Aaron came before the Tabernacle of witnesse. And the Lorde spake vnto Moyses, sayinge: Get you from among this congregation, that I may consume them quickly. And they fell vpon their faces. And Moyses sayd vnto Aaron: Take a censer, and put fire therein out of the aultar, and poure out cens, and go quickly vnto the congregatiō, that thou maist obtayne the fauour for them. For there is wrath gone out from the Lorde, and there is a plague begonne. And Aaron toke as Moyses cōmanded him, and ran into the myddest of the congregation, and behold, the plage was begon amonge the people, and he put on cens, and made an attonemente for the people. And when he stoode betwene the deade, and them that were aliue, the plague ceassed. They that dyed in the plague were. xiiij. thousande, and. vij. hundred: beside them that dyed about the busynesse of Corah. And Aaron wente agayne vnto Moyses before the doore of the tabernacle of witnes, and the plage ceased.

The xvii. Chapter.

AND the Lord spake vnto Moyses, sayinge: Speake vnto the children of Israell, and take of euery prince of them a rodde, after the houses of their fathers, euen. xij. roddes: and write euery mans name vpon his rodde. And write Aarons name vpon the rodde of Leui: for euery rod is for an house of their fathers. And put them in the Tabernacle of witnesse, euen in the place where I mete you. And the mans rod whom I chose, shall blossome. And I will make ceasse from me, the grudginges of the children of Israell, wherby they grudge against you. And Moyses spake vnto the children of Israel, and all the princes gaue him, euery prince

Vpinte ouer theis fathers houses, a rod, euen twelue rodes, and the rod of Aaron was amonge the rodes.

¶ And Moyses put the rodes before the Lorde, in the Tabernacle of witnesse. And on the morowe, Moyses wente into the tabernacle of witnesse: and beholde, the rodde of Aaron for the house of Leui, was budded, and bare blossomes, and almondes. And Moyses broughte oute all the rodes from before the Lorde vnto all the children of Israell: and they loked vpon them, and toke euery man his rod. And the Lorde said vnto Moyses: bringe Aarons rod againe before the witnesse to be kept for a token of the childrens rebellion, and that their murmuringe maye ceasse from me, and that they dye not. And Moses did as the Lord commaunded him, euen so did he. And the children of Israell spake vnto Moses saying: Behold, we are wasted away and consumed, we all come to naught, whosoeuer commeth vie the dwelling of the Lorde dyeth. Shall we vtterly consume away?

¶ The.xviii. Chapter.

AND the Lorde saide vnto Aaron, thou and thy sonnes and thy fathers house with thee shall beare the faulte of that which is don amisse in the holy place. And thou and thy sonnes with thee shall beare the faulte of that which is done amisse in your priesthode. Num.3.b And thy brethren of the tribe of Leui, and of thy fathers houshold, thou shalte take vnto thee, that they may be ioyned vnto thee, and minister vnto thee: euen vnto thee and thy sonnes with thee, before the tabernacle of witnes. They shall wayte vpon thee, and vpon all the tabernacle: onely let them not come nye the vessels of the sanctuary, and the aulter, that they and ye also dye not. And they shall be by thee, and wayte on the tabernacle of witnesse, for all the seruice of the Tabernacle, and let no straunger come nye vnto you. Therfore shall ye kepe the holye place and the aulter, that there fall no wrathe vpon the children of Israell: beholde, I haue taken your brethren the Leuites from amonge the children of Israell, which are a gifte of yours are geuen vnto the Lorde, to do the seruice of the tabernacle of witnesse. Therfore shalte thou and thy sonnes with thee, take hede vnto your priestes office for all thinges that pertayne vnto the aulter, and for all that are within the vayle. And see that ye serue, for I haue geuen your priestes office vnto you as a gift: and therfore the straunger that cometh nye muste be slayne. And the Lorde spake vnto Aaron: beholde, I haue geuen thee the keping of mine heue offeringes, of all the halowed thinges of the children of Israel. Euen vnto thee haue I geuen them for the annoyntinge, and do thy sonnes for a duetie for euer. This shall be thyne of moste holye from the fire of the altare. All their sacrifices for all their meatofferinges, synneofferinges of trespasse offeringes, which they bringe vnto me, are moste holye.

It is thyne and thy sonnes. In the moste holye place shalte thou eate it: and all that are males shall eate of it, let it be holy vnto thee. And this also is thine. ℣ heueofferings of their gifts throughout all ℣ wauueofferinges of the children of Israel: I haue geue thē vnto thee & thy sons, and thy daughters with thee, to be a dutie for euer, and all that are cleane in thy house, shall eate of it, al ℣ fat of the oile, & all the fat of the wine & of the corn, which they shall offre vnto the Lorde for first fruites, the same haue I geue vnto thee. And whatsoeuer is first ripe in their land which they bring vnto the Lord, shalbe thine & all that are cleane in thine house shall eat of it. All dedicate thinges in Israel shalbe thine. All ℣ breketh the matrice in all flesh that men bring vnto ℣ Lorde whether it be of men or beastes, shalbe thin. Neuertheles ℣ first born of mē shalt thou redeme and the first born of vncleane beastes shalt thou redeme like wise. Thou ℣ are to be redemed shalt thou redeme from the age of a moneth.

for the deliuerie of the moneth, namelye for two sicles after the sicle of the sanctuarie. The sicle hath twentie halfpeny. But the firste borne of oxen, sheepe and goates shalte thou not redeme. For they are holy: therefore thou shalte sprinckle their bloud vpon the aulter, and shalt burne their fat vpon the sacrifice for a sweete sauoure vnto the Lorde. And the flesche of them is thine: as the breast bone and the right shoulder. Euen are thine. All the holye heue offeringes whiche the childrene of Israell offer vnto the Lorde haue I geuen the and thy sonnes, and thy daughters with thee, to be a duetye for euer: yet it be a saited couenant for euer: before the Lorde, bothe vnto thee and to thy seede with thee. And the Lorde spake vnto Aaron: thou shalte haue none inheritaunce in their lande, neyther shalt thou haue anye parte amonge them. I am thy parte and thy inheritaunce among the children of Israell. Beholde, I haue geuen the children of Leui all the tenth in Israell to inherite, for the seruyce whiche they serue in the tabernacle of witnesse. Neither muste the children of Israell henceforth come nye the tabernacle of witnesse, leaste they beare sinne and dye. But the Leuites shall doe the seruice in the tabernacle of witnesse and beare their sinne. It shal be a law for euer in your generations, that among the children of Israell they possesse none inheritaunce. But the tythes of the children of Israell, whiche they paye as an heue offering vnto the Lorde, I haue geuen the Leuites to inherite. And therfore I haue sayde vnto them, Amonge the children of Israel ye shal possesse none inheritaunce. And the Lorde spake vnto Moyses saying: speake vnto the Leuites and saye vnto them, when ye take of the children of Israell the tythes which I haue geuen you of them for your inheritaunce, ye shall take an heue offering of the same for the Lorde: euen the tenth part of the tithe. And this your heue offering shalbe reckned vnto you, euen as though it were of the corne of the barne, or out of the fulnes of the wynepresse. Of this maner ye shall therfore separate an heue offering vnto the LORD, of all your tithes whiche ye receaue of the children of Israell, and ye shall geue therof vnto the Lorde an heue offering, which shal belonge to Aaron the priest. Of all your giftes, ye shall take oute all the Lordes heue offeringes euen the fat of their hallowed thinges. Therfore thou shalte saye vnto them: when ye haue taken awaye the fat of it from it, it shalbe counted vnto the Leuites, as yf it were the encrease of the corne floze, or the encrease of the wynepresse And ye shall eate it in all places, bothe ye and your houholdes, for it is your reward for your seruice in the tabernacle of witnesse.

And ye shall beare no sinne by the reason of it, when ye haue taken from it the fat of it: neyther shall ye vnhalow the holye thinges of the children of Israell least ye dye.

Leui. 7.d

Deu. 18. Ezec. 44.g

D

¶ The xix. Chapter.

AND the Lorde spake vnto Moyses and Aaron saying: this is the ordinaunce of the lawe whiche the Lorde hath commaunded saying: speake vnto the children of Israell, that they bringe thee a red cowe without spotte, and wherein is noo blemishe, and vppon which neuer came yoke. And ye shall geue her vnto Eleazar the priest that hee maye bringe her without the hoste, and cause her to bee slayne before his face. And let Eleazar the priest take of her bloude with hys finger, and sprinkle it before the tabernacle of witnes seuen times. And cause the kowe to bee burnte in his sight with her skynne, flesh and blud. And the dounge of her shall be burnt also. And lette the priest take Cedar wood, and Isope and purple cloth and caste it vppon the kowe as shee burneth. Then lette the priest washe his clothes, and hee shall bathe his flesche in water, and then come into the hoste, and the priest shalbe vncleane vnto the euen

A

Heb. 13.c

Leui. 4.c B

And he that burneth her, shall washe his clothes in water, and bathe himselfe in water, and be vncleane vntill euen. And a manne that is cleane shall take vp the ashes of the Cowe, and put them without the hoste in a cleane place. And it shall bee kepte for the multitude of the children of
Nu. 3. b. Israell, for a sprinkling water, and for an attonement of sinne. Therfore he that gathereth the ashes of ✠ cow, shal washe his clothes, and remayne vncleane vntill euen. And this shall be vnto the children of Israell, and vnto the straunger that dwelleth a-
Nu. 31. c mongst them, a statute for euer. The
Ecc. 34. d that toucheth the deade bodye of anye
Agge. 2. c man, shalbe vncleane seuen daies. And he shall purifie him selfe with this water the thirde day, and the seuenth daye, and he shalbe cleane. But yf he
C purifie not him selfe the thirde daye, and the seuenth daye, he shall not bee cleane. Whosoeuer toucheth the coarse of anye man that is deade, and sprinkleth not himselfe, defileth the dwellinge of the Lorde, and that soule shalbe rooted out of Israell, because the sprinkling water was not sprinkled vppon him. He shall be therfore vncleane, and his vncleannesse shall remayne vpon him. This is the lawe of the man that dieth in a tent: all that come into the tente, and all that is in the tent, shall be vncleane seuen dayes. And all the vessels that be open, whiche haue no lidde nor couering vppon them shall be vncleane. And who so-
D euer toucheth one that is slayne with a sword in the fieldes, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes. Therfore, for an vncleane person they shall take of the burnte ashes of the sinne-offeringe, and runninge water shall be put therto in a vessell. And lette a
Nu. 33. d. cleane person take Isope, and dippe it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the soules that were therin, and vpon him that toucheth a bone, or a slain person, or a dead body, or a graue. And the cleane person shal sprinkle vpon the vncleane, the third daye, and the seuenth daye. And the seuenth daye he shall purifie himselfe, and washe his cloathes, and bathe him selfe in water, and shall be cleane at euen. But the man that is vncleane, and sprinkleth nothing vpon him selfe, the same soule shall be destroyed from among the congregation: because he hath defiled the holy place of the Lorde, & the sprinkling water hath not ben sprinkled vppon him, therfore shal he remayne vncleane. And this shall ber a perpetuall lawe vnto them. And he that sprinkleth the sprinkling water, shall wash his cloathes. And he that toucheth the sprinkling water, shall be vncleane vntill euen. And whatsoeuer the vncleane person toucheth, shall bee vncleane. And the soule that toucheth it, shalbe vncleane vntill the euen.

The xx. Chapter.

AND the children of Israell came with the whole multitude into the desert of Sin
Nu. 33. b. in the first moneth, and the people abode at Cades. And there died Mir-
Iam, and was buried there. But there was no water for the multitude: and they gathered them selues together against Moyses and Aaron, And the people chode with Moyses, and spake, saying: Would God that we hadde perished, when our brethren died before the Lord. Why haue yee brought the congregation of the Lorde vnto this wildernesse: that both we and our cattell shoulde dye in it? Wherefore haue ye made vs to
Exo. 17. b go out of Egipt, to bring vs into this vngracious place, whiche is no place of seede, nor of figges, nor vines, nor of pomegranates, neither is there any water to drinke. And Moyses and Aaron went from the congregation vnto the doore of the Tabernacle of witnesse, and fell vppon their faces. And they cryed vnto the Lorde and saide: O Lorde God heare the crye of this people, and open thy treasure, euen a fountayne of liuinge water, that they maye be satisfied, and

their

stode theim yppe warynge mayn senfle.) And the glorye of the Lorde appeared vnto theim. And the Lorde spake vnto Moyses, sayinge: take the rodde, and gather thou and thy brother Aaron the congregation together, and speake vnto the rocke before their eyen, and it shall geue forth his water. And thou shalte bringe them water oute of the rocke, to geue the company drinke Exo.17c and their beastes also. And Moyses toke the rod from before the Lorde, as he commaunded him. And Moyses and Aaron gathered the congregation together before the rocke: and Moyses spake vnto them: heare ye rebellious, maye we fetche you water out of this rocke? And Moyses lifte vp his Psa.78b hande, and with his rodde he smote thereoche twoo times, and the water came out aboundantlye, and the multitude dranke and their beastes also.

C And the Lorde spake vnto Moyses and Aaron: because ye beleued me not to sanctifie me in the eyes of the chil- Deu.32.c dren of Israell, therefore ye shall not bringe this congregation into the land whiche I haue geuen them. This is the water of strife, because the children of Israell stroue with the Lorde, and he was sanctified in them. And Jud.11c Moyses sente messingers from Cades vnto ye King of Edom. Thus layeth thy brother Israel: Thou knowest all the trauayle that hath happened vs. Our fathers wente downe into Egipte, and we haue dwelte in Egipte a longe time, and the Egiptians vexed vs and our fathers. And when we cried vnto the lord, he heard oure voyce, and sente an aungell, and hathe ledde vs by out of Egipte. And beholde we are in Cades, euen in the vttermoste cite of thy border. Nowe will go nowe through thy countrey. Nu.21.e but wee will not goe throughe the fieldes of byne owne, neyther will we drinke of the water of the fountaines: we will goe by the kinges hye waye, and neyther toutne vnto the right hande nor to the lefte, vntill we be past thy countrey. And Edom D answered him, Thou shalte not go

hyr me, leaft I come out agaynste the with the sweorde. The childrene of Israell sayde vnto him: we will goe by the beaten way: and yf I and my cattell drinke of thy water, I will paye for it, I will not onely (without any harme) go thoughe on my feete. He answerde: Thou shalte not go thoughe. And Edom came oute agaynste him with moche people, and with a mighye power. And thus Edom denyed to geue Israell passage thoughe his countrey: wherefore Israell tourned a waye from him. And the childrē of Israell departed from Cades, and came vnto mounte Hor, with all the congregation. And the Lorde spake vnto Moyses and Aaron in mounte Hor, harde by the coaste of the lande of Edom, sayinge: Aaron shalbe gathered vnto his people, for he shal not come into the lande, which I haue geuen vnto the childrene of Israell, because ye disobeyed my mouth at the water of strife. Take Aaron and Eleazar his sonne, and bringe them vp into mounte Hor, and then shalte stripe Aaron out of his beliments and put them vpon Eleazer his sonne, and Aaron shalbe gathered vnto his people and shall dye there. And Moyses did as the Lorde commaunded: and they went vp into mount Hor in the sight of all the multitude. And Moyses toke of Aarons clothes, and put them vppon Eleazer his sonne, and Aaron dyed there in Deu.10. the toppe of the mounte. And Moyses and.32.g and Eleazar camme oute of the mount. When all the multitude sawe that Aaron was deade, they mourned for Aaron thirtie dayes, throughoute all the houshalden of Israell.

The xxi. Chapter.

AND when kinge Arad the Cananite whiche dwelt to- Nu.33.d warde the South, heards tell that Israell came by the waye that the spies had foundout, he fought against Israell, and toke some of them prisoners. And Israell beheld a vowe vnto the Lorde, and sayde: If thou wilt de-

deliuer this people into my hande. I
will vtterlye destroye their cities. Of
the Lorde hearde the voyce of Is-
rael, and deliuered them the Cana-
anites. And they destroyed them and
their cities, and called the name of
the place Horma. Then they departed
from mount Hor by the waye of
the redde sea, to compasse the londe of
Edom. And the soule of the people
waxed feynted by the waye. Then the people
spake against God and against Moyses,
wherefore hast thou brought vs
out of Egipte, for to dye in the wyl-
dernesse, for here is neyther breade nor
water, and our soule loatheth this
light breade. Wherefore the Lorde
sent fyrye serpentes amonge the peo-
ple which stonge them: and many
people of Israell dyed. Therefore the
people came to Moyses: and sayde, We
haue synned, for wee haue spoken a-
gainste the Lorde and against thee,
make intercession to the Lorde, that
he take a waye the serpentes from vs.
And Moyses made intercession for
the people. Then the Lorde sayde vnto
Moyses: make thou a fyrye serpente,
and set it vp for a signe, and lette
as many as are bytten, loke vpon it, and
liue. And Moyses made a serpente
of brasse, and set it vp for a signe. And
when the serpentes had byten any
man, he beheld the serpente of brasse,
and was healed. Then the children of
Israell departed thence, and pitched
in Oboth. And they departed from
Oboth, and pitched at the heapes of
Abarim in the wyldernesse which lye
in the playne of Moab on the east
syde. And they remoued thence and
pitched vpon the riuer of Zared. And
they departed thence and pitched on
the other syde of Arnon, which is in
the wyldernesse, and commeth out of
the coastes of the Amorites: for Arnon
is the border of Moab, betweene Moab
and the Amorites. Wherefore it is
spoken in the chronicles of the warres
of the Lorde, what he did in the redde
sea, and in the riuers of Arnon, and
at the head of the riuers that goeth
downe to the dwelling of Ar, and lyeth

eueth vnto the border of Moab. From
thence they went vnto Beer. That is
the well of which the Lorde spake vnto
Moyses, gather the people together,
and I will geue them water. Then
Israell sange this songe, Springe vp, O
welle, synge ye vnto it. The princes dig-
ged this well, the nobles of the people
digged it with the scepter, & with their
staues. And from the wyldernesse they
went vnto Mathana, and from Mathana
vnto Nahaliel, and from Nahaliel vnto
Bamoth, and from Bamoth vnto the
valley that is in the fielde of Moab, to the
top of the hill that ouerlooketh the wil-
dernesse. And Israell sent messengers
vnto Sihon kinge of the Amorites, say-
ynge, I will go through thy lande:
we will not turne into any feldes or
vineyardes, neither drinke of the wa-
ters of the welles: but we will go by the
kinges hie way, vntill we be past
thy country. Then Sehon would geue
Israel no licence to passe through his co-
stes, but gathered all his people toge-
ther, & came out against Israel into
the wyldernesse, and came vnto Jahaz
and fought against Israel. And Israel
smote him with the edge of the sworde,
and possessed his lande from Arnon vn-
to Jabok, vnto the children
of Ammon. For the borders of the chil-
dren of Ammon were strong. And Is-
rael tooke all these cities, & dwelt in all
the cities of the Amorites in Hesbon,
and in all the townes thereof. For Hes-
bon was the citie of Sehon the kinge
of the Amorites, which had fought
before against the kinge of the Moa-
bites, and tooke all his lande out of his
hande vnto Arnon. Wherefore they
that speake in prouerbes say, Come to Hes-
bon, let the citie of Sehon be builded
and prepared. For there is a fyre gone
out of Hesbon, and a flame from the
citie of Sehon, and hathe consumed
Ar in Moab, and the inhabitours of the
hie places in Arnon. Woe be vnto thee
Moab, thou people of Chemos: he hath
geuen his sonnes that escaped, and his
daughters into captiuitie vnto Sehon
kinge of the Amorites. And we haue
destroyed them: Hesbon is perished
vnto Dibon, and we haue layed them
waste vnto Nophah, which reacheth
vnto Medeba. Thus Israell dwelt in
the lande of the Amorites. And Moy-
ses sent to espye Jaezer, and they tooke
the villages thereof, and droue out the
Amorites that were there. Then they
turned and went vp by the way of Ba-
shan, and Og the kinge of Bashan came
out against them, he and all his people
to battayle at Edrei. And the Lorde
sayde vnto Moyses, Feare him not: for
I haue geuen him into thine hande,
and all his people, and his lande, and
thou shalt do vnto him as thou didest
vnto Sehon kinge of the Amorites,
which dwelt at Hesbon. So they smote
him and his sonnes, and all his people,
vntill there was not one left him alyue,
and possessed his lande.

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and for mete a fyr therwith euen vnto Aroer, and vnto Aroer, which reacheth vnto Arnon lake. And these Israell dwelt in the landes of the Amorites. And Moyses sent to search out Jaser, and they toke the townes belonging thereto, and rotid out the Amorites that were therin. And they tourned and went vpp to wynde Basan. And Og the kinge of Basan came out against them, he and all his people to fyghte at Edrei. And the Lorde sayde vnto Moyses, feare him not, for I have delyuered him in thy hande, and all his people and his lande. And thou shalt do to him as thou didest vnto Sehon the kinge of the Amorites which dwelte at Hesbon. They smote him therfore, and his sonnes, and all his people, vntil there was nothing lefte him. And they conquered his lande.

Deu. 3.a
& 29.b

The xxij. Chapter.

AND the children of Israell departed, and pytched in the feldes of Moab, ouer against Jericho. And Balac the sonne of Ziphor sawe all that Israell had done to the Amorites; and the Moabites were sore afrayd of the people, because they were many, and loothe in feare of the children of Israell. And Moab sayde vnto the rulers of Madian, now shall this companye licke vp all that are rounde about vs, as an ox vseth to lycke vp the gresse of the fielde. And Balac the sonne of Ziphor was kinge of the Moabites at that time. He sent messengers therfore vnto Balaam the sonne of Peor in Pethor (which is by the ryuer of the land of the children of his people) to call him, sayinge: Beholde, there is a people come out of Egipte, and beholde, they couer the face of the erth, and dwell ouer against me. Come now therfore, and curse this people for my sake. For they are to mighty for me, yf so peradventure I maye be able to smite them, and to dryue them out of the lande. For I wote right well, that he whom thou blessest, is blessed, and whom thou curssest, is cursed. And the rulers of Moab, and the rulers of Madian departed, having the rewardes of the southsayinge in their hande. And they came vnto Balaam, and tolde him the wordes of Balac. He answered them: Tarye here this night, and I will bringe you worde, euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balaam. And God came vnto Balaam, and sayde: What men are these with the? And Balaam sayde vnto God: Balac the sonne of Ziphor king of Moab hath sent vnto me, sayinge: Beholde, there is a people come out of Egipte, and couereth the face of the erth: Come now therfore and curse them for my sake, yf so peradventure I maye be able to ouercome them in battayle and to dryue them oute.

Deu. 23.a
2. Pe. 2.c

Num. 24.d

And GOD sayde vnto Balaam: Goe not with them, neyther curse the people, for they are blessed. And Balaam rose vp in the morninge and sayde vnto the lordes of Balac: Get you vnto your lande, for the Lorde will not suffer me to go with you. And the lordes of Moab rose vp, and went vnto Balac, and sayde: Balaam wolde not come with vs. And Balac sent agayne a greater companye of lordes, and more honorable then they, which came to Balaam, and tolde him: Thus sayeth Balac, the sonne of Zipher: Oh, let nothing lette the, but come vnto me, for I will greatly promote the vnto greate honoure, and will doo what soeuer thou sayest vnto me. Come I praye the, curse this people for my sake. And Balaam answered, and sayde vnto the seruauntes of Balac: If Balac would geue me his house full of syluer and golde: I can not go beyonde the worde of the Lorde my God, to do lesse or more. Nowe therfore tarye ye here this night, that I may wete what the Lorde vnto me more. And God came vnto Balaam the night, and sayde vnto him: If the men come to call the, ryse vp and go with them: but loke that thou doo then whych I shall saye vnto the, that shalt thou

do. And Balaam rose vp early, and saddled his Asse, and went with the Lordes of Moab. And the countenance of God was angrie because he went. And the aungell of the Lorde stode in the waye against him, as he rode vpon his asse, and his two seruauntes were with him. And when the Asse sawe the aungell of the Lorde stande in the waye, and hauing a swearde drawen in his hande, the asse turned aside out of the waye and went out into the fielde. And Balaam smote the asse, to tourne her into the waye. But the aungell of the Lorde stode in a pathe betwene the vyneyardes, and there was a wall on the one syde, and another on the other. And when the asse sawe the aungell of the Lorde, she wrenched vnto the wal, and thrust Balaams foote vnto the wall, and he smote her agayne. And the aungell of the Lord went further and stode in a narowe place, where was no waye to tourne, either to the righte hande or to the lefte. And when the asse sawe the aungell of the Lord, she fell downe vnder Balaam: And Balaam was wroth, and smot the asse with a staffe. And the Lorde opened the mouthe of the Asse, and shee sayde vnto Balaam: what haue I doone vnto thee, that thou hast smitten me nowe three times? And Balaam sayde vnto the asse: because thou hast mocked me: I wolde alle there were a swearde in mine hande, for euen nowe wolde I kyll thee. And the asse sayde vnto Balaam: am not I thine asse which thou hast ridden vpon fro thine dayes vnto this daye? was I euer wont to do so vnto thee? he sayde: nay. And the Lord opened the eyes of Balaam, and he sawe the aungell of the Lorde standinge in the waye hauing a swearde drawen in his hande. He bowed him selfe therefore, and fell flat on his face. And the aungell of the Lord sayde vnto him: Wherefore hast thou smitten thine asse these three dayes? behold, I came out as an aduersarie, because thou rulest thy wyll contrarye vnto me, and the asse sawe me, and wente backe fro me three times: or els yf she had not turned fro me, (geuinge place to me that stode in the waye) I hadde surelye slayne thee, and saued her aliue. Balaam sayde vnto the aungell of the Lord: I haue sinned, for I wist not that thou stoodest in the waye against me. Nowe therefore yf it displease thee, I will turne home againe. The aungell sayde vnto Balaam, goe with the men: but what I saye vnto thee, that shalte thou speake. And so Balaam went with the Lordes of Balac. And when Balac heard that Balaam was come, he went out to mete him vnto a citie of Moab, which is in the border of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaam: did I not sende for thee to call thee? And wherefore camest thou not vnto me, because I am not able to promote thee vnto honour? And Balaam made answere vnto Balac: Lo, I am come vnto thee. And can I nowe saye anye thinge at all. The worde that God putteth in my mouth, that shall I speake. And Balaam wente with Balac, and they came vnto a Citie of streetes. And Balac offered oxen and sheepe, & sent (rewardes) for Balaam, and for the Lordes that were with him. And on the morowe Balac tooke Balaam, and brought him vp into the hie place of Baal, that thence he might see the vtmost part of the people. Nu. 25.8

The xxiij. Chapter.

AND Balaam sayde vnto Balac: buylde me here seuen aulters, and prepare me here seuen oxen and seuen rammes. And Balac did as Balaam sayde. And Balac and Balaam offered on euery aulter, an oxe and a ram. And Balaam sayde vnto Balac: stande by the sacrifice, and I will goo, yf happely the Lorde will mete me, and whatsoeuer he sheweth me, I will tell thee, and he went forth alone. But God mette Balaam, and Balaam sayde vnto him: I haue prepared seuen aulters, and haue offered vpon euery aulter, an oxe and a ram.

And the Lorde put a sayinge in Balaams mouth and sayde: go againe to Balac and saye on this sorte. And when he came againe vnto hym, loo, he stode by his sacrifice, he and all the Lordes of Moab. And he toke vp his parable and sayde: Balac the kynge of Moab hath fet me from Mesopotamia, out of the mountaynes of the east (saying) come, curse Jacob for my sake: come, and defye Israel. How shall I curse hym whom God hath not cursed? or how shall I defye him whom God hath not defyed? from the toppe of the rockes I se him, and from the hilles I beholde him: lo, the people shall dwell by them selues, and shall not be rekned amonge the nacions. Who can tell the dust of Jacob, and the number of the fourth parte of Israell? I praye God, that my soule maye dye the death of the righteous, and that my laste ende maye bee like hys. And Balac sayde vnto Balaam: what hast thou done vnto me? I fet thee to curse mine enemies, and beholde, thou haste blessed them. He answered and sayde: muste I not kepe that and speake it, whiche the Lorde hath putte in my mouth? and Balac sayde vnto hym: Come I praye ther with me vnto another place, whence thou mayest se them, and thou shalte se but the vtmoodst parte of them, and shalt not se them all: curse them C onte of the place for my sake. And he brought hym into a feild (where men might see farre of) euen to the top of an hill, and buylte seuen aulters, and offered an oxe and a ram on euery aulter. And he sayde vnto Balac, stande here by the sacrifice, while I go ponder. And the Lorde met Balaam, and Nu.22.g put a worde in his mouth and sayd: go againe vnto Balac, and saye thus. And when he came to him: beholde, he stode by his sacrifice, and the Lordes of Moab with him. And Balac sayde vnto him: what hath the Lorde sayd? And he toke vp his parable and sware: ryse vppe, Balac and heare, 1 Toy. 1 b and harken vnto me thou sonne of Zi- and.10,6. phor. ¶ GOD is not a man that he

should lye, neyther the sonne of man that he should repente: should he say, and not doe? or should he speake, and not make it good? beholde I haue taken vpon me to bleese, for he hath blessed, and it is not in my power to alter it. he beholde no vanitie in Jacob, nor false trauayle in Israell. The Lorde D his God is with him, and the presence of the kinge is amonge them. • God Nu.24.b brought them out of Egipte, he hath strength as an vnicorne. There is no sorcerye in Jacob, nor sothsayinge in Israell. It is now tolde vnto Jacob and Israel what God hath wrought. Beholde, the people shall rise vp as a lionesse and heue vp him selfe as a lyon. He shall not lye downe, vntill he eate of the praye, and drinke the blood of them that are slayne. And Balac sayd vnto Balaam: neither curse them nor bleese them. But Balaam answered and sayde vnto Balac: holde not I thee saying, al that the Lorde speaketh, that I muste do? And Balac sayd vnto Balaam: come I praye ther, and I shal bring ther yet vnto another place: yf peraduenture it will please God, that thou maiest thence curse them for my sake. And Balac brought Balaam vnto the toppe of Peor that boweth toward the wildernes of Jesimmon. And Balaam sayd vnto Balac: make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes. And Balac did as Balaam had sayd, and offered an oxe and a ram on euery aulter.

C. The xxiiij. Chapter.

AND when Balaam sawe that B it pleased the Lorde that he should bleese Israell, he went not as he did twise before to let sothsayinge: but he set his face towarde the wildernesse. And Balaam lifte vp his eyes, and loked vpon Israell as he lay accordinge to his tribes, and the spirit of God came vpon him. • And he Nu.24b toke vp his parable and sayde. Balaam the sonne of Beor hath sayd, and the man whose eye is open hath sayd:

he

he hath sayd, which heareth the wordes of God, and seeth the visions of the almightye, and falleth downe with open eyes. How goodly are thy tentes, O Jacob, and thine habitations, O Israel? Euen as the valleys are they layde abroade, and as gardens by the riuers syde: as the tentes which the Lorde hath pitched, and as cypres trees beside the waters. The water shoppeth out of his bouket, and his seede shalbe manye waters, and his kinge shalbe hyer then Agag. And his kingdome shalbe exalted. God brought him oute of Egipte: as the strength of an vnicorne is he vnto him. He shall eate the nations his enemyes, and gnawe their bones, and perce them through with his arowes. He couched him selfe, and laye downe as a Lyon, and as a Lyoneste: Who shall stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee. And Balac was wroth with Balaam, and smote his handes together, and Balac sayde vnto Balaam: I sent for thee to curse mine enemies, and beholde thou hast blessed them this three times. Therefore nowe get thee quickly vnto thy place. I thought that I would promote thee vnto honoure, but lo, the Lorde hath kept thee backe from worship. Balaam answered vnto Balac: tolde I not thy messengers which thou sentest vnto me, sayinge: If Balac wolde geue me his house full of siluer and golde, I can not passe the woorde of the Lorde, to do eyther good or bad of mine owne minde. But what the Lorde sayeth, that am I compelled to speake. And nowe beholde, I go vnto my people: come therefore, and I will aduertise thee, what this people shall do to thy folke in the latter days. And he tooke vp his parable and sayde: Balaam the sonne of Beor hath sayde, the manne whose eye is open hath sayde. He hath sayd that heareth the wordes of God, and hath the knowledge of the most high, and beholdeth the vision of the almightye, and that falleth with open eyes: I shall see him, but not nowe, I shall behold him, but not nigh. There shall come a starre of Jacob, and rise a scepter of Israell, and shall smyte the coastes of Moab, and destroye all the children of Seth. And Edom shalbe possessed, and Seir shall fall to the possession of their enemies, and Israell shall do manfully. Out of Jacob shal come he that shall haue dominion, and shall destroye the remnaunt of the citie. And when he looked on Amelech, he toke vp his parable, and sayde: Amelech is the first of the nations, but his latter ende shall perish vtterly. And he loked on the Kenites & toke vp his parable, and sayde: Stronge is thy dwelling place, & thou puttest thy nest in a rocke. Neuertheles, the Kenite shalbe rooted out, vntill Assur take thee prisoner. And he toke vp his parable and sayde: Alas, who shal liue when God doeth this? The shippes also shall come out of the coast of Italye, and subdue Assur, and subdue Eber, and he himselfe shall perishe at the last. And Balaam rose vp, and went and returned to his place: and Balac also went his waye.

The xxv. Chapter.

And Israell dwelt in Sittim and the people began to committe whoredome with the daughters of Moab, which called the people vnto the sacrifice of their gods. And the people did eate, and worshipped their Goddes, and Israell coupled him selfe vnto Baall Peor. And the indignation of the Lorde was prouoked against Israell. And the Lorde sayd vnto Moyses: take all the heades of the people, and hange them vp before the LORD against the sunne, that the wrath of the LORDES countenaunce maye be turned awaye from Israell. And Moyses sayde vnto the Iudges of Israell: euery one slaye his men that were ioyned vnto Baall Peor. And beholde, one of the children of Israell came and brought vnto his brethrenne a Madianitishe wife, euen in the sighte of Moyses,

and in the sight of all the multitude of the children of Israell, that weepte before the doze of the tabernacle of wit-
1 mac. 2.c nesse. • And when Phinehas the son of Eleazar the son of Aaron the priest sawe it, he rose by out of the midden of the companye, and tooke a weapon in his honde, and went after the man of Israel into the tente, and thrust them through: both the man of Israel and also the woman, euen through the belly of her. And the plage ceased from
1 Co. 10.a the children of Israell. • And there
C died in the plague. xxiii. thousande.
• Ec. 45.f And the Lozde spake vnto Moyses,
1 mac. 2.f saying: • Phinehes the sonne of Eleazar the sonne of Aaron the priest, hath tourned mine anger awaye from the children of Israell, while he was gelous foz my sake amonge them that I had not consumed the children of Israell in my gelousye. Wherefoze say:
mala. 2.a beholde, • I gene vnto him my conenaunte of peace, and he shall haue it, and his seede after him, euen the conenaunte of the priestes office foz ener, because he was gelous foz his Gods sake, and made an attonemente foz the children of Israell. The name of the Israelite whiche was slayne with the Madianitishe wife was Zamri the sonne of Salu, a Lozde of an house and kinred of Simeon. And
D the name of the Madianitishe wife that was slayn, was Cozbi the daughter of Zur, a heade ouer the people of an house and kinred of Madian. And the Lozd spake vnto Moyses saying:
Nu. 31.a • Vexe the Madianites, and smyte them, foz they trouble you with their wyles, whiche haue beguyled you by diceit in the cause of Peoz, and in the cause of their sister Cozbi the daughterof a LORD of the Madianites, which was slayne in the daye of the plague foz Peoz sake.

¶ The. xxvi. Chapter.

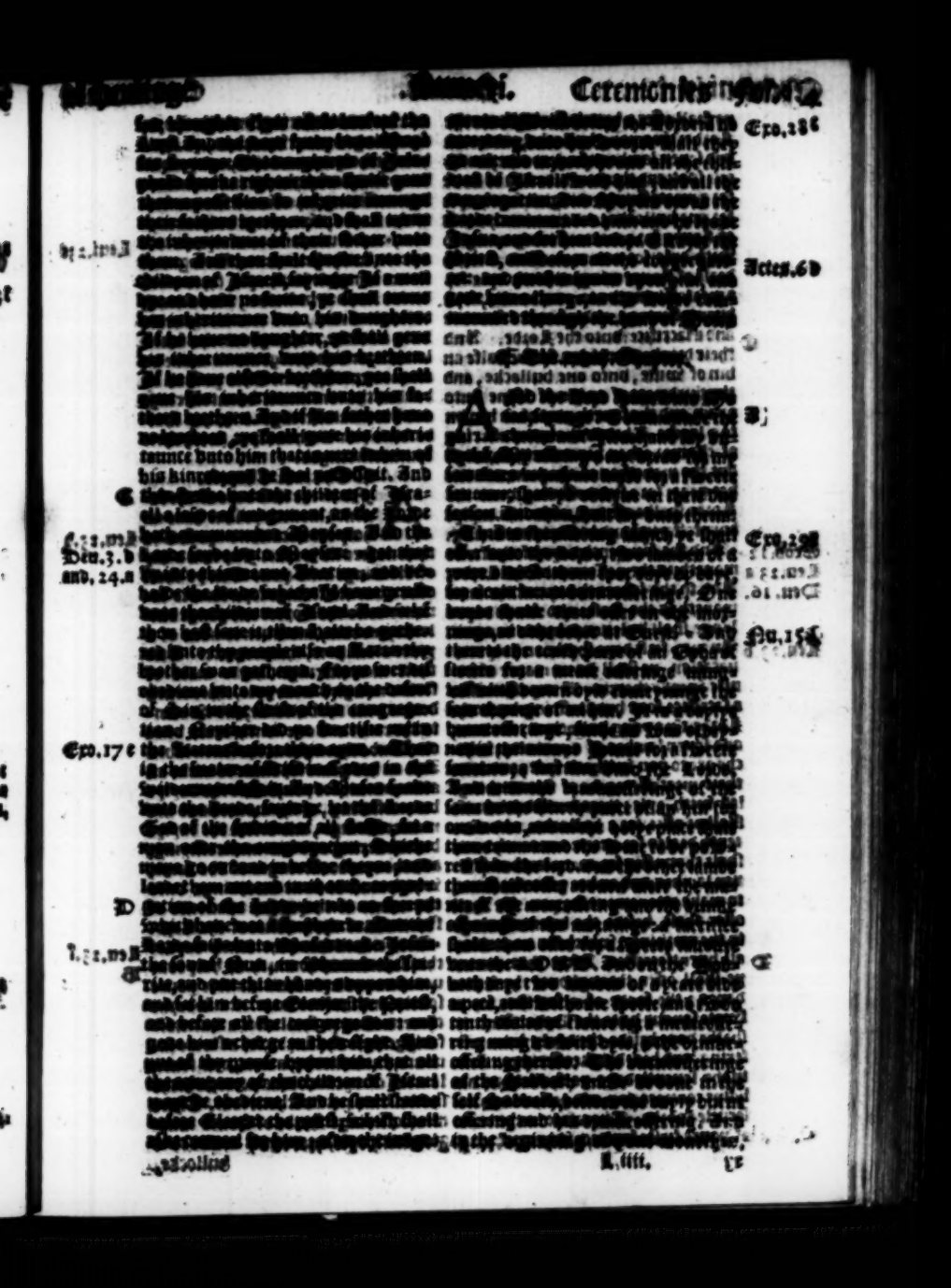
AND it fortuned, that after the plague, the Lozde spake vnto Moyses and vnto Eleazar the sonne of Aaron the priest, saying:
Num. 1.a • take the number of all the multitude of the children of Israel from xx. yere and aboue throughoute their fathers houses, all that are able to go to warr in Israel. And Moyses and Eleazar the priest spake vnto them in the fieldes of Moab, by Jordan ouer against Jericho from twenty yere and aboue, as the Lozde commaunded Moyses and the children of Israel, when they were come out of Egipt. • Ruben the Ge. 46.b
eldest sonne of Israell. The children 1 Par. 5.b
of Ruben: Hanoch, of whō commeth the kinred of the Hanochites, and Pallu, of whom commeth the kinred of the Pallunites. Of Hetron, commeth the kinred of the Hetronites: of Carmi, commeth the kinred of the Carmites. These are the kinredes of the Rubenites. And they were in number. xliii. Thousande, seuen hundred and thirtie. And the sonnes of Pallu: Eliab. And the sonnes of Eliab Nemuell, Dathan and Abiram. This is that Dathan and Abiram, whiche were famous in the congregation, and B
• strone against Moyses and Aaron Nu. 16.a
in the companye of Corah, when they strone agaynst the Lozde. • And the Nu. 16.d
earthe opened her mouth, and swalowed them vp: Corah also was in the death of that multitude what time the fyre consumed two hundred and fiftye men, and they became a signe. Notwithstandinge, the children of Corah dyed not. And the children of Simeon after their kinredes were Nemuel, of whom commeth the kinred of the Nemuelites: Jamin, of whō commeth the kinred of the Jaminites: Jachin, of whom commeth the kinred of the Jachinites: of Zareh, commeth the kinred of the Zarhites. And of Saule, commeth the kinredde of the Saulites. These are the kinredes of C
Simeon: euen xxii. Thousande and two hundred. The children of Gad after their kinredes were: Zephon, of whom commeth the kinredde of the Zephonites: Haggi, of whom commeth the kinred of the Haggites: Suni of whom commeth the kinred of the Sunites: Of Ozni, commeth the kinredde of the Iznites: and of

Erri,

Ioſ. 17.2

Ioſ. 17.2

Num.33
Num.31
Nu.33.g
Ios.11.d
Nu.3.8.
Nu.36.1
and.36.8
Ios.17.b
Nu.16.1
Nu.36.1
Exod.6



ye shall offer a burnt offering vnto the Lord: two young bullocks, one ram, seuen lambes of a yeare old without spot: and their meat offering of fine flour mingled with oyle, three tenth deales for one bullocke, and two tenth deales for one ram, and a tenth deale for euery lambe throughout the seuen lambes: and one goate for a sinne offering, to make an attonement for you. Ye shall offer these, beside the burnt offering of the morning, which is for a continuall burnt offering, and his meat offering: euen thus shall ye offer daily throughout the seuen dayes, the foode of a sacrifice of a sweete sauour vnto the Lord: it shalbe done daily, beside the daily burnt offering, and his drinke offering. And in the seuenth day ye shall haue an holy conuocation, ye shall do no seruile worke therein. But ye shall offer a burnt offering for a sweete sauour vnto the Lord; two young bullocks, one ram, seuen lambes of a yeare old without spot: and their meat offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, and two tenth deales vnto one ram, and a tenth deale vnto a lambe; throughout the seuen lambes, and one goate to make an attonement for you: And ye shall do euen thus vnto the continuall burnt offering, and his meat offering, and his drinke offering. And in the first day of the seuenth moneth ye shall haue an holy conuocation, ye shall do no seruile worke therein. For it is a day of blowing vnto you. And ye shall offer a burnt offering for a sweete sauour vnto the Lord; one young bullocke, one ram, and seuen lambes of a yeare old without spot: and their meat offering of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ram: And one tenth deale vnto one lambe throughout the seuen lambes: And one goate for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering. And in the tenth day of this seuenth moneth ye shall haue an holy conuocation, and ye shall humble your soules, ye shall not do any worke therein. But ye shall offer a burnt offering vnto the Lord for a sweete sauour; one bullocke, one ram, seuen lambes of a yeare old vnto you: let them be vnto you without blemish: And their meat offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales vnto one ram, and a tenth deale vnto one lambe throughout the seuen lambes: And one goate for a sinne offering, beside the attonement offering, and the continuall burnt offering, and his meat offering, and their drinke offerings according vnto their manner, for a sweete sauour vnto the Lord made by fire. And in the fifteenth day of the seuenth moneth ye shall haue an holy conuocation, ye shall do no seruile worke, and ye shall keepe a feast vnto the Lord seuen dayes: And ye shall offer a burnt offering, a sacrifice made by fire, of a sweete sauour vnto the Lord; thirteene young bullocks, two rammes, and fourteene lambes of a yeare old; they shall be without blemish: And their meat offering of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales vnto euery ram of the two rammes, And a tenth deale vnto euery lambe of the fourteene lambes: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. And on the second day ye shall offer twelue bullocks, two rammes, fourteene lambes of a yeare old without blemish: And their meat offering and their drinke offerings for the bullocks, for the rammes, and for the lambes, shall be according to their number, after the manner: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. And on the third day eleuen bullocks, two rammes, fourteene lambes of a yeare old without blemish: And their meat offering and their drinke offerings for the bullocks, for the rammes, and for the lambes, shall be according to their number, after the manner: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. And on the fourth day ten bullocks, two rammes, fourteene lambes of a yeare old without blemish: And their meat offering and their drinke offerings for the bullocks, for the rammes, and for the lambes, shall be according to their number, after the manner: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. And on the fifth day nine bullocks, two rammes, fourteene lambes of a yeare old without blemish: And their meat offering and their drinke offerings for the bullocks, for the rammes, and for the lambes, shall be according to their number, after the manner: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. And on the sixth day eight bullocks, two rammes, fourteene lambes of a yeare old without blemish: And their meat offering and their drinke offerings for the bullocks, for the rammes, and for the lambes, shall be according to their number, after the manner: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. And on the seuenth day seuen bullocks, two rammes, fourteene lambes of a yeare old without blemish: And their meat offering and their drinke offerings for the bullocks, for the rammes, and for the lambes, shall be according to their number, after the manner: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. And on the eighth day ye shall haue a solemne assembly, ye shall do no seruile worke therein: But ye shall offer a burnt offering, a sacrifice made by fire, of a sweete sauour vnto the Lord; one bullocke, one ram, seuen lambes of a yeare old without blemish: And their meat offering and their drinke offerings for the bullocke, for the ram, and for the lambes, shall be according to their number, after the manner: And one goate for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering. These things ye shall offer vnto the Lord in your set feasts, beside your vowes, and your free offerings, for your burnt offerings, and for your meat offerings, and for your drinke offerings, and for your peace offerings.

Exod. 12. a
Lev. 23. a
Deu. 16.
Lev. 23. b
Lev. 23. c
Lev. 23. d
Lev. 23. e
Lev. 23. f
Lev. 23. g
Lev. 23. h
Lev. 23. i
Lev. 23. k
Lev. 23. l
Lev. 23. m
Lev. 23. n
Lev. 23. o
Lev. 23. p
Lev. 23. q
Lev. 23. r
Lev. 23. s
Lev. 23. t
Lev. 23. u
Lev. 23. v
Lev. 23. w
Lev. 23. x
Lev. 23. y
Lev. 23. z
Lev. 23. aa
Lev. 23. bb
Lev. 23. cc
Lev. 23. dd
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Lev. 23. gg
Lev. 23. hh
Lev. 23. ii
Lev. 23. kk
Lev. 23. ll
Lev. 23. mm
Lev. 23. nn
Lev. 23. oo
Lev. 23. pp
Lev. 23. qq
Lev. 23. rr
Lev. 23. ss
Lev. 23. tt
Lev. 23. uu
Lev. 23. vv
Lev. 23. ww
Lev. 23. xx
Lev. 23. yy
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Lev. 23. vvvv
Lev. 23. wwww
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Lev. 23. eeeee
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Lev. 23. ggggg
Lev. 23. hhhhh
Lev. 23. iiiii
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Lev. 23. yyyyyyyy
Lev. 23. zzzzzzzz

burnoffre, and thoo to drynk, pertenyng vnto vnto a lambe, throughoute the fyrst tenders. And her gyue ye fyrst fruite, before the smoothynge of swetesauour and dayly burntoffring, and the meate and drynke offrynge that long to the Leu. 23. f
same. And in the fyfteenth day of the fyrst monethe, ye shall haue an holye conuocation, and voo them no seruile worke, & ye shal be prouoked vnto the Lorde, fyuen dayes longe. And ye shal offer a burntoffring for a sacrifice of a swete sauoure vnto the Lorde, thirteene bullockes, two rames, and fourteene lambes of a yeare olde, whiche shalbe without blemishe. And their meateoffring shalbe of floure mingled with oyle, three tenthdeales vnto euery one of the thirteene bullockes. ij. tenthdeales, to either of the rames, and one tenthdeale vnto euye of the fourteene lambes. And one he goate for sinne, beside the dayly burntoffringe with his meate and drynkeoffrng. And the seconde day ye shall offer eleuen yong bullockes, two rames, fourteene yearlinge lambes without spot: and lette their meateofferinge and drynkeoffringes vnto the bullockes, rames, and lambes be accordinge to the number of them, and after the maner. And on her goate for sinne, beside the dayly burntoffering and his meate and drynkeoffring. And the thirde day ye shall offer tenne bullockes, two rames, and fourteene yearlinge lambes, without spot: And lette their meateofferinge and drynkeoffringes vnto the bullockes, rames, and lambes, be accordinge to the number of them, and accordinge to the maner. And on her goate for sinne, beside the dayly burntoffering, and his meate and drynkeoffring. And the fourth day ye shall offer nyne bullockes, two rames, and fourteene yearlinge lambes without spot: And lette their meateofferinge and drynkeoffringes vnto the bullockes, rames, and lambes, be accordinge to the number of them, and after the maner. And on her goate for sinne, beside the dayly burntoffering, and his meate and drynkeoffring. And the fyfth day ye shall offer eyght bullockes, two rames, and fourteene yearlinge lambes, without spot. And lette their meate and drynkeoffringes vnto the bullockes, rames, and lambes, be accordinge to the number of them, and after the maner. And on her goate for sinne, beside the dayly burntoffring, and his meate and drynkeoffringes. And the sixth day, ye shall offer seuen bullockes, two rames, and fourteene yearlinge lambes, without spot. And lette their meateofferinge and drynkeoffringes vnto the bullockes, rames, and lambes, be accordinge to their number, and after the maner. And on her goate for sinne, beside the daily burntoffring and his meate and drynkeoffring. And the seuenth day, ye shall haue a conuocation of the holye vnto you, and ye shall do no seruile worke therein. But ye shall offer a burntoffringe, a sacrifice for a swete sauour vnto the Lorde: one bullocke, one ram, and seuen yearling lambes without spot. Let their meate and drynkeofferinges vnto the bullockes, rames, and lambes, be accordinge to their number, and accordinge to the maner. And on her goate for sinne, beside the dayly burntoffringe, and his meate and drynkeofferinges. These thinges ye shall doo vnto the Lorde in youre feastes, beside youre vowes and freewyll offeringes, as youre burntoffringes, meateoffringes, drynkoffringes, and peaceoffringes. And Moyses spake vnto the children of Israel, all that the Lorde commanded him.

The xxx. Chapter.

A Nd Moyses spake vnto the heades of the tribes of the children of Israel, This is the thynge that the Lorde hath

De.23.d commaunded: If a man bowe a bowe vnto the Lorde, or sweare an othe, to bynde his soule: he shall not goo backe from his worde, but shall fulfill all that is proceded out of his mouth. If a woman also bowe a bowe vnto the LORDE, and bynde her selfe beynge yet in her fathers house in the time of her youth, and her father heare her bowe, and bonde which she had made vpon her soule, and holde his peace therat: then all her bowes & bondes which she hath made vpon her soule, shall stande in effect. And if her father forbade her the same daye that he heareth it, none of her bowes nor bondes wherwith she hath made vpon her soule, shall stande: and the Lorde shall forgeue her, because her father forbade her. If she hadde an husbande when she vowed or pronounced aught out of her lipps, wherwith she bounde her soule: and her husbande heard it, and helde his peace therat the same daye he heard it, then her bowes and bondes wherwith she bound her soule, shall stande in effecte. And if her husbande forbadde her the same daye that he hearde it, and made her bowe which she hath vpon her of none effecte, and vnloked the openinge of her lippes, wherwith she bounde her soule, the Lorde shall forgeue her. But euery bowe of a widowe and of her that is denoyced (that they haue bounde their soule withall) shall stande with her. If she bounde in her husbandes house, or bounde her soule with an othe, and her husbande heard it, and helde his peace, and forbad her not, then all her bowes and bondes wherwith she bounde her soule, shall stande. But if her husbande disanulled them, the same daye that he heard them, then nothinge that proceded out of her lippes, in bowe and bondes (wherwith she bounde her soule) shall stande in effecte: for her husbande hath loused them. And the Lorde shall forgeue her. All bowes and other bandes to afflicte the soule, maye her husbande stablishe or vnloose. But if her husbande held his peace from

one daye vnto another, then he stablisheth all her bowes and bondes which she hath vpon her, because he held his peace at the same daye that he heard them. But if he hymself vnloose them after that he hath heard them, he shall beare her synne himselfe. These are the ordynaunces which the Lorde commaunded Moyses, betweene a man and his wife, and betweene the father and his daughter beinge yet a mayde in her fathers house.

The xxxi. Chapter.

AND the Lorde spake vnto Moyses, saying: Auenge the children of Israell of the Madianites, and afterwarde shalt thou be gathered vnto thy people. And Moyses spake vnto the people, saying: Arme some of you men vnto warre: that they may come vpon the Madianites, & auenge the Lord of the Madianites. Let there be chosen a thousande out of euery Tribe of Israell, that out of all Tribes in Israell there may be sent to the warre. And there were taken out of the thousandes of Israell, twelue thousand armed vnto warre, a thousande of euery tribe. And Moyses sent them, Phinees the sonne of Eleazar the preest, and the holy vessell, and the trompettes to blowe, were in his hande. And they warred against the Madianites, as the Lorde commaunded Moyses, and slewe all the males. And they slue the kinges of Madian among other, that is to saye: Hemor, Sur, Hur, and Reba, fiue kinges of Madian. Balaam the sonne of Beor, also they slewe with the swearde. And the children of Israell toke all the women of Madian prisoners, and their children, and spoyled all their cattell, and all their shepe, and all their goodes. And they burnt all their cities in their habitacions, and all their castelles with fire. And they toke all the spoile and all that they had gote, and the bottyes

wemaunde vnto them. And they toke of the captyuyte and that whiche they had taken, & the spoyle vnto Moyses and Eleazar the Preest, and vnto the company of the children of Israell, euen vnto the hoste that were in the fieldes of Moab, by Iordan, ouer against Iericho. And Moyses and Eleazar the Preest, and all the lordes of the congregation went out of the hoste against them. And Moyses was angrye with the officers of the hoste, with the captaynes ouer thousandes, and ouer hundredes, which came from the warre and battayle: and Moyses sayde vnto them: Haue ye saued all the women alyue? beholde, these caused the children of Israell through the counsell of Balaam, to commit trespasse against the Lorde, in the busines of Peor, and there folowed a plague amonge the congregation of the Lorde. Nu.25.b 2.Pe.2.b Iudi.21 Nu.19.b

Slaye therefore, & slaye all the men children, and the women that haue lyen with men fleshelye. But all the women children that haue not lyen with men, kepe alyue for your selues. And ye shall remayne without the hoste, seuen dayes, all that haue killed any person, and all that haue touched any deade body, and purifye both youre selues and youre prisoners the third daye and the seuenth. And spyll all your rayment, and all that is made of skinnes, and all woorke of goates heer, and all thinges made of woode. And Eleazar the Preest sayde vnto the men of warre, whiche came from the battayle: this is the ordynaunce of the lawe, whiche the Lorde commaunded Moyses, Golde, siluer, brasse, and yron, tinne and leade, and all that maye abide the fire, ye shall make it goe thorough the fire, and it shall be cleane. Neuertheles, it shal be sprinkeled with sprinkling water. And all that suffreth not the fire, ye shall make goe thorough the water. And washe youre clothes the seuenth daye, and ye shall be cleane. And after ward came into the hoste. And the Lorde spake vnto Moyses, sayeng: Take the summe of the praye that is taken both of the

women and of men, thou and Eleazer the Preest, and the ouercheefe fathers of the congregation. And deuide it into two partes betweene them that tooke the warre vpon them, and went oute to battayle: and all the congregation. And take a portion vnto the LORDE of the men of warre, which the went oute to battayle: one soule of fyue hundred, both of the women, and of the oxen, and of the asses, and of the sheepe. And ye shall take it of their halfe, and geue it vnto Eleazer the Preest, as an heue offeringe of the Lord. And of the halfe of the children of Israell, thou shalte take one portion of fyftie, of the women, of the oxen, of the asses, and of the sheepe, and of all maner of beastes, and geue them vnto the Leuites, whiche wayte vpon the habitation of the Lorde. And Moyses and Eleazar the Preest dyde as the Lorde commaunded Moyses. And the booty and the praye whiche the men of warre hadde caughte, was syxe hundred thousande, and threescore and fyftene thousande sheepe: and threescore and twelue thousande oxen, threescore and one thousande asses, and thirtye thousande soules of women, that hadde lyen by no man. And the halfe whiche was the parte of them that wente oute to warre, was three hundrede thousande and seuen, and thirtye thousande and fyue hundrede sheepe. And the Lordes parte of the sheepe was syxe hundrede, threescore and fyftene. And the oxen were syxe and thirtye thousande, of whiche the Lordes parte was threescore and twelue: And the soules of women were fyftene thousand, of which the Lordes parte was, two and thirtye soules. And Moyses gaue that som which was the Lordes heue offring vnto Eleazar the Preest, as the Lord commaunded Moyses. And the other halfe of the children of Israell, which Moyses separated from the men of warre, (that is to saye the halfe that pertayneth vnto the congregation) was

three

thyrtye hundred thousande, and xxxbii. thousande, and fyue hundred sheepe: and xxxbi. thousande oxen, and thirtie thousande asses, and fyue hundred and fyb. thousande soules of women. And Moyses tooke of this, halfe that perteyned vnto the children of Israell, one portion of fyftie, both of the women and of the catteil, and gaue them vnto the Leuites, which sweyted vpon the habitation of the Lord, as the Lord commaunded Moyses. And the officers of thousands of the hoost, the captaynes ouer the Thousandes, and the captaynes ouer the hundreths came fourth, and saide vnto Moyses: Thy seruauntes haue taken the summe of the men of warre, whiche are vnder our authoritie, and there lacketh not one manne of vs. We haue therefore broughte a present vnto the Lorde, what euery man founde of Iewels of golde, cheynes, bracelettes, ringes, earinges, and spongeties, to make an attonemente for our soules before the Lorde. And Moyses and Eleazar toke the golde of them, Iewels of all maner fashions. And all the golde of the heueoffering that they heued vp to the Lorde, (of the captaynes ouer Thousandes and hundreds) was xvi. thousande, seuen hundred, and fyftie sicles, for the men of warre had spoyled, euery man for him selfe. And Moyses and Eleazar the Priest, toke the golde of the captaines ouer the thousandes and of the captaynes ouer the hundredes: and broughte it into the tabernacle of witnesse, for a memoriall of the children of Israell before the Lord.

¶ The .xxxii. Chapter.

THe children of Ruben and the children of Gad had an exceedinge greate multitude of catteil. And when they sawe the lande of Iazer, and the lande of Gilead that it was an apte place for catteil, the children of Ruben, & the children of Gad came and spake vnto Moyses and Eleazar the Priest and vnto the Lordes of the congregation, saying: The lande of Atsaroth and Dibon, Iazer and Nemrah, Hesbon and Eleale, Sebam and Nebo and Beon: which countrey the Lorde smote before the congregation of Israell: is a lande mete for catteil, and we thy seruauntes haue catteil: wherefore (sayde they) yf we haue founde grace in thy sight, lette this lande be geuen vnto thy seruauntes to possesse, and bringe vs not ouer Iordan. And Moyses sayde vnto the children of Gad and of Ruben: shall your brethren go to warre, and ye shal sit here? Wherefore discourage ye the heart of the children of Israell, that they should not go ouer into the lande, whiche the Lorde hath geuen them? Thus did your fathers, when I sente them from Cades Barne to see the lande. For when they went vp vnto the riuer of Eschol, and sawe the land, they discouraged the hearten of the children of Israel, that they should not go into the lande which the Lorde hath geuen them. And the Lordes was wroth the same time and sware, saying: None of the men that came out of Egipt from twenty yere olde and aboue, shall see the lande whiche I sware vnto Abraham, Isaac, and Iacob, because they haue not wholly followed me: saue Caleb the sonne of Iephune the Kenesite, and Iosua the sonne of Nun: for they haue followed the Lorde. And the Lorde was angry with Israell, and made them wander in the wildernesse fourtie yeare, vntill all the generation that had done euill in the sight of the Lorde were consumed. And beholde, ye are risen vp in your fathers stede, an encrease of sinnefull men, to augment the feruer wrath of the Lorde towarde Israell. For yf ye tourne away from him, he will yet agayne leaue the people in the wildernesse, and ye shall destroye all this folke. And they went nere him and sayd: we will buylde shepefolds here for our sheepe and for our catteil, and (walled) cities for our children. But we our selues will go ready armed before the children of Israell, vntill we haue brought the vnto their place.

And

D And oure childzen (and whatsoeuer we maye haue) shall dwell in the fenced cities, because of the inhabiters of the lande. We will not returne vnto our houses, vntill the childzen of Israell haue inherited euery manne his inheritaunce. Neither will we inherit with them on yonder side Iozdan forwarde, because our inheritaunce is fallen to vs on this side Iozdan East warde. And Moses sayde vnto them: If ye will do this thinge, and go harnessed before the Lozde to warre, and will goo all of you in harnesse ouer Iozdan before the Lozd, vntill ye haue cast out his enemies before him: and vntill the lande be subdued before the Lozde, then ye shall retourne and be without synne before the Lozde, and before Israell, and this lande shalbe E youre possession before the Lozd. But and if ye wil not do so, behold ye haue sinned agaynst the Lozde: and be sure your sinne will finde you out. Nowe therefore, build cities for your childrē and folders for your shepe, and do that ye haue spoken. The childzen of Gad and the childzen of Ruben spake vnto Moyses, saying: Thy seruaunts will do as my Lozde commaundeth. Oure childzen, oure wiues, oure sheepe and our cattell shall remayne here in the Iosua. 4. cities of Gilead. But thy seruaunts will go all harnessed to warre, and vnto battayle before the Lozde, as my Lozde saith. And for their sakes, Moses commaunded Eleazar the Priest, and Iosua the sonne of Nun, and the auncient fathers of the tribes of the childzen of Israell. And Moses sayde vnto them: If the childrē of Gad and the childzen of Ruben will go with F you ouer Iozdan, all prepared to fight before the Lozd, then when the lande is subdued before you, ye shall geue them the lande of Gilead to possesse: but and if they will not go ouer with you in harnesse, they shall haue their possessions among you in the lande of Canaan. And the childzen of Gad, and the childzen of Ruben answered, saying: As the Lozde hathe sayde vnto Iosu. 22 thy seruaunts, so will we doo. We will go harnessed before the Lozde into the lande of Canaan: that the possession of oure inheritaunce, maye be on this side Iozdan. And Moyses gaue vnto the childzen of Gad, and to the childzen of Ruben, and vnto halfe the tribe of Manasse, the sonne of Ioseph, the kingedome of Sehon kinge of the Amozites, and the kingdome of Og, kinge of Basan, the lande with the cities therof in the coastes and cities of the country rounde about. And the childzen of Gad builte Dibon, and Acaroth, and Aroer, and Atroth, Sophan, Iaeser, and Iegbaea, Bethnimra, and Betharan, fenced cities, and they builte folders for the sheepe. And the childzen of Ruben G builte Hesbon, Eleale, Kyriathaim, Nebo, Baal, Meon, and turned theyr names, and Sibema also: and gaue other names vnto the Cities, whiche they builded. And the childzen of Machir the sonne of Manasse, went to Gilead, and toke it, and put out the Amozites that dwelte therein. And Moyses gaue Gilead vnto Machir, the sonne of Manasse, and he dwelte therein. And Iahir the sonne of Ma- Deu. 3. b nasse went and toke the small townes therof, and called them Hanoth Iair. And Nobah went and toke Kenath, and the townes longing thereto, and called it Nobath, after his owne name.

¶ The xxiij. Chapter.

THese are the Iozneys of the childzen of Israell whiche wente oute of the lande of Egipte, with their armies vnder the hand of Moses and Aaron. And Moses wrote their goinge oute by theyr iozneyes, according to the commaundemente of the Lozde: euen these are the iourneyes of their goinge oute. Exo. 12. f They departed from Rameses the xv. daye of the first moneth, on the mo Exod. 2. rowe after Passeouer: and the childzen of Israell went out with an hye hande in the sight of all the Egiptians. For the Egiptions buried all their first borne, which the Lozde had smitten.

quities among them. And vpon their goodes ofte the Lorde did execution.
And the children of Israell remoued from Mahemelea, and pitched in Ho-
Exo. 13. roth. And they departed from Ho-
roth, and pitched their tentes in E-
than, which is in the edge of the Wil-
dernesse. And they remoued from E-
than, and turned again vnto • Pi Hi-
Exod. 14 roth, whiche is before Baal Zephon:
and pitched before Migdol. And
they departed from the playne of Hi-
Exo. 14 a roth: and • wente through the middes
of the sea into the wildernes, & went
three dayes iorney in the wildernesse
of Ethan, and pitched in Marah. And
they remoued from Marah, and came
Exod. 16 vnto Elim, where wer twelue foun-
tayns of water, and. lxx. paulmetrees,
and they pitched there. And they remo
ued from Elim, and lay fast by the red
sea. And they remoued from the redde
Exod. 16 sea, and laye in the • wildernesse of
Sin. And they tooke their iorney out
of the wildernesse of Sin, and set vp
their tentes in Daphka. And they de-
parted from Daphka, and lay in Alus
And they remoued from Alus, & laye
Exod. 17 at • Raphedim, where was no water
C for the people to drinke. And they de-
parted from Raphedim, and pitched
Exod. 19 in the • wildernes of Sinai. And they
remoued from the desert of Sinai,
Nu. 11 g and pitched at the • graues of lust.
And they departed frō the sepulchres
of lust, and laye at • Hazeroth. And thei
Nu. 11 g departed from Hazeroth, and pitched
in Rithma. And departed from Rith-
ma, and pitched at Rimon Perez, and
they departed from Rimon Perez, & e
pitched in Libna. And they remoued
from Libna, and pitched at Rissa. And
they iourneyed from Rissa, and pit-
ched in Kehelatha. And they wente
frō Kehelatha, and pitched in mount
Saphar. And they remoued from
mount Sapher, and laye in Harada.
And they remoued from Harada, and
pitched in Makeheloth. And they re-
moued from Makeheloth, and laye at
Thahath. And they departed from Ta
hath, and pitched at Thamath. And
they remoued from Tharath, and pit-
ched in Mithca. And they went from
Mithca, and pitched in Hasmona.
And they departed frō Hasmona, and
laye at Moseroth. And they went frō
Moseroth, and pitched in Bene Ja-
kan. And they remoued from Bene
Jakan, and laye at Horgadgad. And
they went from Horgadgad, and pit-
ched in Jathbatha. And they remo-
ued from Jathbatha, and lay at Ebro-
na. And they departed from Ebrona,
and lay at Ezeon gaber. And they re-
moued from Ezeon gaber, and pitched
in the • wildernesse of Sinne, Nu. 20 b
whiche is Cades. And they remoued C
from Cades, and pitched in mounte
Hor, whiche is in the edge of the land
of Edom. • And Aaron the Priest Nu. 20 d
went vp into mount Hor, at the com- Deu. 22.
maundement of the Lorde, and dyed
there, euen in the fortieth yeare, af-
ter the children of Israell were come
oute of the lande of Egipte, and in
the firste daye of the fift moneth.
And Aaron was an hundred and. xxiij.
yeare olde, when he dyed in mounte
Hor. And kinge Arad the Cananite,
whiche dwelte in the South of the
lande of Canaan, hearde of the com-
minge of the children of Israel. And Num. 21
they departed from • mount Hor, and
pitched in Zalmona. And they depar-
ted from Zalmona, and pitched in
Phunon. And they departed from
Phunon, and pitched in Oboth. And
they departed from Oboth, and pit-
ched in Jehabarim, and towarde the
borders of Moab. And they departed F
from • Jehabarim, and pitched in Di- Nu. 21 f
bon Gad. And they remoued from Di
bon Gad, and laye in Almon Diblat-
haim. And they remoued from Almō
Diblathaim, and pitched in the moun
taynes of Abarim before Nabo. And
they departed from the mountaynes
of Abarim, and pitched in the fieldes
of Moab, fast by Jordan ouer against
Jericho. And they pitched by Jor-
dan, from Beth Hairimoth • vnto the Nu. 25 a
playne of Sittim in the fieldes of G
Moab. And the Lorde spake vnto
Moyses in the fieldes of Moab, by
Jordan ouer against Jericho, say-
ing:

ynge: speake vnto the childzen of Israell, and say vnto them: When ye are
Deu. 7.a come ouer Iordane to entre into the lande of Canaan, ye shall dryue out all the inhabiters of the lande before you, and destroy al their pictures, & breake a sunder all their ymages of metall, and plucke downe all their aultares. And possesse the lande and dwel therin, for I haue geuen you the lande to enioye it. And ye shall deuide the enheritaunce of the lande, by lot among
Nu. 26.k your kinredden, and geue to manye the more enheritaunce, and to the fewer the lesse enheritaunce. And your enheritaunce shalbe in the tribes of your fathers, every mans enheritaunce in
Iudi. 1.c Iand. 8 the place where his lot falleth. But and if ye will not dryue out the inhabiters of the lande before you, then those which ye let remayne of them, shalbe pickes in your eyes, and dartes in your sydes, and shall vexe you in the lande wherein ye dwell. Moreouer it will come to passe, that I shall do vnto you, as I thought to do vnto them.

¶ The xxxiiij. Chapter.

AND the Lord spake vnto Moses, sayinge: commaunde the childzen of Israell, and say vnto them: When ye come into the lande of Canaan, this is the lande that shall fall vnto your enheritaunce, the lande of Canaan, with her coastes. And
Ios. 15.a your southquarter shall be from the wilderness of Syn, along by the coast of Edom, so that your southquarter reache vpon the side of the salt sea eastwarde: and sette a compasse from the south vp to Acrabim: and reache to Zinna. And go out from the south to Cades Barne, and go out also to Hazer adar, and go alonge to Azmon: and set a compasse again from Azmon vnto the riuer of Egipte, and shall goo out at the sea. And let your westquarter be the great sea, let the same sea be your westcoaste. And this shalbe your northquarter: ye shal compasse your border from the great sea vnto mount Hor, And from mount Hor, ye shall deuide your border, till it come vnto Hemath, and the ende of the coaste shall be at Zedada, and the coaste shall reache oute to Ziphron, and go oute at Hazar Enan. This shalbe your northquarter. And ye shal compasse your east quarter from Hazer enan to Sephan. And the coaste shall go downe from Sephan to Ribla, on the Eastside of Ain. And the same border shall descende and go out at the syde of the sea of Cenereth eastwarde. And then go downe along by Iordane, and leane at the salte sea. C
And this shall be youre lande with the coastes therof, rounde about.
And Moyses commaunded the childzen of Israell saying: this is the land whiche ye shall inherite by lotte, and which the LORD commaunded to geue vnto nyne tribes and an halfe: for the tribe of the childzen of Ruben Nu. 32.f
accordinge to the householdes of their fathers, and the tribe of the childzen of Gad, accordinge to their fathers houshoulders, and halfe the tribe of Manasse, haue receaued their enheritaunce. Two tribes and an halfe haue receaued their enheritaunce on the other syde of Iordan, ouer against Iericho eastwarde. And the Lorde spake D
to Moyses, sayinge: These are the names of the menne whiche shall deuide the lande vnto you: Eleazar the Priest, and Iosua the sonne of Nun. Deu. 3.d
And ye shall take also a lorde of euery tribe, Ios. 14.
when ye deuide the lande.
The names of the menne are these: Of the tribe of Iuda, Caleb the sonne of Iephune. Of the tribe of the childzen of Himeon, Semuel the sonne of Amiud. Of the tribe of Ben Iamin, Elidad the sonne of Chilon. Of the tribe of the childzen of Dan, the Lord Bucki, the sonne of Iagli. From amonge the childzen of Ioseph, for the tribe of the childzen of Manasse, the Lorde Haniel, the sonne of Ephod.

Of the tribe of the children of Ephraim the Lorde Camuell, the sonne of Siphtan. Of the tribe of the sonnes of Zabulon, the Lorde Elizaphan, the sonne of Parnach. Of the tribe of the children of Iſachar, the Lorde Paltiel, the sonne of Ilan. Of the tribe of the sons of Aſer, the Lorde Ahihud the sonne of Salomi. Of the tribe of the children of Nephtali, the Lorde Pedahel, the sonne of Amihud.

These are they whom the Lord commaunded to deuide the enheritaunce vnto the childrenne of Iſrael in the lande of Canaan.

The .xxxv. Chapter.

AND the Lord spake vnto Moſes in the fieldes of Moab by Jordan, ouer against Jericho, sayinge: commaunde the children of Iſrael, that they gene vnto the Leuites of the enheritaunce of their poſſeſſion cities to dwell in. And ye shal Joſu. 21 gene also vnto the cities of the Leuites, suburbes harde by their cities rounde about them. The cities shall they haue to dwell in, and the suburbes for their cattel, and for their poſſeſſion, and al maner of beaſtes of theirs. And the suburbes of the cities which ye shall gene vnto the Leuites, shall reache from the wall of the citie outeward, a thousande cubites rounde about. And ye shall measure without the citie of the eaſtſyde, two thousand cubites. And of the southſyde, two thousande cubites. And of the weſtſyde two thousande cubites. And of the northſyde, two thousande cubites also: and the citie shalbe in the myddes. And these shalbe the suburbes of their cities. And from amonge the Cities which ye shal gene vnto the Leuites, Joſu. 20 there shall be sixe cities for refuge, whiche ye shall appoynte to that intent, that he whiche killeth, may flye thyther. And to them ye shal adde .xlii. cities mo: so that all the cities which ye shall gene the Leuites, maye be eyght and forty, with their suburbes. And the cities whiche ye shall gene, shall be vnto of the poſſeſſion of the children of Iſrael. Eche that haue many, shall gene many. But of them that haue fewe ye shall take fewe. Euerye one shall gene of his cities vnto the Leuites, accordinge to the enheritaunce whiche he enherriteth. And the Lorde spake vnto Moyſes, sayinge: speake vnto the children of Iſrael and saye vnto them: When ye be come ouer Jordane, into the lande of Canaan, ye shall appoynte you cities to be cities of refuge for you, that he which sleeth a soule vnwares, maye flye thyther. And the citie shall be to flye from the auenger of bloude, that he whiche killeth, dye not, vntill he stande before the congregation in iudgement. And of these sixe free cities, which ye shall gene, ye shall gene three on this syde Jordan, and three in the lande of Canaan. And these sixe free cities shalbe a refuge bothe for the children of Iſrael, and for the straunger, and for him that dwelleth amonge you: that all they whiche kill anye perſonne vnwares, maye flye thither. And if any Exo. 21. man smit another with an inſtrument of yron that he dye, then is he a murtherer, and shall dye for it. If he smite him with a throwinge stone that a man maye dye with, and yf he dye, he that smote him is a murtherer, let the same murtherer be slayne therefore. Or if he smite him with a hand weapon of wood, that a man may die with then if he die, he is a murtherer, let the murtherer be slayne therefore. The iuſtice of bloud shall slay the murtherer: when he meeteth him he may slaye him. But yf he thruſt at him of hate Deu. 19. or hourle at him with laying of wayt that he dye, or smyte him with hys hande of enuye, that he dye, he that smote him shall dye, for he is a murtherer. The iuſtice of bloud shall slay the murtherer as soone as he fyndeth him. But and yf he puſhed him by chaunce, and not of hate, or cast at him with anye manner of thinge, and not of laying wayte, or caste anye maner of stone at him (that a man maye dye with) and ſawe him not. And he caste

ſt vppon him and he dye, and was not his enemie, neyther ſoughte him anye harme. Then the congregation ſhall iudge betwene the ſleyer and the executer of bloude in ſuch caſes. And the congregation ſhall deliuer the ſleyer oute of the handē of the auenger of bloude, and the congregation ſhall reſtore him agayne vnto the citye of his refuge, whither he was fledde. And
Ioh. 20.b D he ſhall bide there vnto the death of the hye Prieſt, which was annoynted with holye oyle. But and yf the fleier come without the borders of his priuiledged citie whither he was fled, yf the auenger of bloud fynde him without the borders of his free towne, and ſlaye the murtherer, he ſhalbe giltleſſe becauſe he ſhoulde haue bidden in his free towne vntill the death of the hye Prieſte, and after the death of the hye Prieſte to retourne agayne vnto the lande of his poſſeſſion. Theſe commaundementes ſhalbe a law vnto you for your generations in al your dwellinges. Whoſoeuer killeth a ſoule, the
Deu. 17.c and. 19.d ſame man ſlayer muſte be ſlayne him ſelfe throughe witneſſes. Neyther ſhall one witneſſe anſwere to put a man to death. Moreouer, ye ſhall take none amendes for the lyfe of the murtherer which is worthye to dye. But he ſhall be put to death. Alſo ye ſhall take no monye of him that is fled to a free citie, that he ſhould come againe and dwel in the lande, before the death of the hye Prieſt. And ſee that ye polute not the lande which ye ſhall dwel in: for bloude defyleth the lande. And the lande can none otherwiſe be clenſed of the bloude that is ſhedde therin, but by the bloude of him that ſhedde bloude. Defyle not therefore the lande which ye ſhall inhabite, for I am in the middes therof: Euen I the Lorde dwell amonge the childrenne of Iſraell.

¶ The. xxxvi. Chapter.

AND the auncient fathers of the childrenne of Gyleād the ſonne of Machir the ſonne of Manaſſe of the kinred of the childrē of Joſephe, came forthe and ſpake before Moyſes and the Princes, and ancient fathers of the childrē of Iſraell, and ſayd: The Lord commaunded my Lorde to geue the lande to in- Nu. 26.f
herite by lotte vnto the childrē of Iſraell. And my Lorde commaunded in Nu. 27.a
Gods behalfe, to geue the inheritance of Zelaphead oure brother vnto his daughters. Whom yf anye of the ſons of the other tribes of Iſraell take to wiues, then ſhal their inheritaunce be taken frome the inheritaunce of oure fathers, and ſhalbe put vnto the inheritaunce of the tribe whiche they are receyued into, and ſhalbe taken from the lotte of oure inheritaunce. And B
when the yere of Jubile of the childrē of Iſraell commeth, then ſhall their inheritaunce be putte vnto the inheritaunce of the Tribe wherein to they are receaued: and ſo ſhall their inheritaunce bee taken awaye frome the inheritaunce of the Tribe of our fathers. And Moyſes commaunded the childrenne of Iſraell accordinge to the worde of the LORDE ſaying: the childrenne of the Tribe of Joſeph haue ſaide well. This therefore doth the LORDE commaund the daughter of Zelaphead, ſaying: Let them be wiues to whom they Tob. 2.b
them ſelues thinke beſte, onely to and. 7.c
the kinred and Tribe of their father ſhall they marrye, for ſhall not the inheritaunce of the childrenne of Iſraell remoue from Tribe to Tribe, when the childrenne of Iſraell abide euerye manne in the inheritaunce of the tribe of his fathers. And euerye C
daughter that poſſeſſeth anye inheritaunce in anye Tribe of the childrē of Iſraell, ſhall bee wyfe vnto one whiche is of the kinred of the Tribe of her father, that the childrenne of Iſraell maye enioye euerye manne the enheritaunce of his father: Neyther ought the inheritaunce to goe from one tribe to another: but euery one of the Tribes of the childrē of Iſraell, muſte abide in his owne inheritaunce. And as the Lorde com-

maunded Moyses, euen so dide the daughters of Zelaphead. And Mahela, Thirza, Hogla, Milcha, and Noa were maried vnto their fathers brothers sonnes, whiche were of the childerene of Manasse, the sonne of Joseph: and so their enheritaunce remayned in the tribe of the kinredde of their father. These are the commandementes and lawes, whiche the Lorde commaunded by the hand of Moyses, vnto the childzen of Israell in the fieldes of Moab, by Jordan ouer agaynst Jericho.

¶ The ende of the fourth boke of Moyses, called in the Hebzue Hageddabber, and in the Latin, Numeri.

¶ The fyfthe Booke of Moyses, called in the Hebzue: Elleh addebarim, and in the Latin Deuteronomium.

¶ The fyrst Chapter.

THese be the woozdes which Moyses spake vnto all Israell, on thother syde Jordan in the wildernes, in the playne ouer agaynste the Red sea, betwene Pharan and Thophell, Laban, Hazeroth, and Disahab, eleuen dayes iourney from Horeb vnto Cades barne, by mount Seir. And it fortuned the first day of the eleuenth moneth in the fortieth yere, that Moyses spake vnto the childzen of Israell, accozding vnto all that the Lozde hadde geuen in commaundement vnto them, after that he had smitten Sehon the kinge of the Amozites whiche dwelt in Hesbon, and Og kinge of Basan, whiche dwelt at Astharath in Edrei. On the other side Jordan in the land of Moab began Moyses to declare this lawe, sayinge: The Lozde our GOD spake vnto vs in Horeb, sayinge: Ye haue dwelte longe ynough in this Mounte, departe therefore and take youre iourneye, and goe vnto the hill of the Ammozites, and vnto all places nye therevnto, bothe vnto the playne, and hilles and dales: to the Southe, to the Seas syde, to the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue sette the lande before you: goe in, and possesse the lande which the Lozde sware vnto your fathers, Abraham, Isaac, and Jacob, to geue vnto them, and their seede after them. And I spake vnto you the same season, saying: I am not able to beare you my selfe alone. For the Lozde your God hath multiplied you: and beholde, ye are this daye as the starres of heauen in number (the Lozde God of your fathers make you a thousande tymes so manye moze as ye are, and blesse you, as he hathe promysed you:) Howe can I my selfe alone, beare the combraunce, charge, and stryfe that is among you? Bzinge (from amonge you) menne of wisedome and of vnderstanding, and expert, accozdinge to your tribes, and I will make them rulers ouer you. And ye answereth me, and sayd: That which thou haste spoken, is good for vs to doo. And so out of your Tribes I tooke the Captaynes (menne of wisedome, and that were experte) and made them rulers ouer you: Captaynes ouer thousandes, and ouer hundzedes, ouer fyfty, and ouer tenne, and officers amonge your Tribes. And I charged your Judges that same tyme, sayinge: Heare the cause of your brethren, and iudge righteousely betwene euery man and his brother, and the straunger that is with him. See that ye knowe no faces in iudgement: but heare the small as well as the great, and bee afrayde of no manne, for the iudge-

B Exo. 15.d and. 15.d

Exo. 21.f

C Joh. 17.b

Leu. 19.c Deu. 24.g

iudgement is goddes. And the cause
Exo.18d that is to • harde for you, bringe vn-
to me, and I will heare it. And I
commanded you the same season, all
the thynges whyche ye shoulde doo.
When we departed from Horeb, wee
went thorowe all that great and ter-
rible wildernesse, as ye haue seene
longe by the waye of the hill of the A-
morites, as the Lorde oure God com-
maunded vs, and camme to Cades
D Barne: And I sayde vnto you: Ye
are come vnto the hill of the Ammo-
rites, whyche the Lord oure G O D
will geue vnto vs. Behold, the Lord
thy God hathe sette the lande before
thee, go vp and conquere it, as the
Lorde God of thy fathers hath sayde
deu. 20.8 vnto thee. • Feare not, neither be dis-
Nu. 13. couraged. But ye came vnto me eue-
ry one and sayd: • We will sende men
before vs, to searche vs out the lande,
and to bringe vs woorde again, what
waye we muste goe vp vp, and vnto
what cities we shall come. And the
saying pleased me well. And I tooke
xij. men of you, of euery Tryde one.
Whiche departed, and wente vp into
the hye countreye, and came vnto the
ryuer Escol, and searched it oute, and
toke of the frutte of the lande (to de-
clare the plentousnes thereof) in their
handes, and broughte it vnto vs, and
broughte vs woorde againe, and sayde:
It is a good lande, whiche the Lorde
our God doth geue vs. Notwithstan
ding ye would not consent to go vp,
but were disobedient vnto the mouth
of the Lorde your God, and murmu-
red in your tentes, and saide: Because
the Lorde hateth vs, therfore hathe he
brought vs out of the lande of Egipt
to deliuer vs into the hande of the A-
morites, & to destroy vs. Howe shall
we go vp? Our brethren haue disco-
E raged our heartes, saying: • The peo-
Nu.19 D ple is greater and taller then we, and
haue cities great, & walled euen vp to
heauen: and moreouer we haue seene
the sonnes of the Enakims there.
And I sayde vnto you: Feare not,
nor be afrayde of them. The Lorde
your God which goeth before you, he
shall fighte for you, accordinge to all
that he did vnto you in Egipt before
youre eyes. In the wildernesse also
thou haste seene howe that the Lorde
thy God bare thee euē as a man doeth
beare his sonne in all the way whiche
ye haue gone by, vntill ye come vnto
this place. And yet in this thinge yee
did not beleue the Lord your God. He
went in the way before you, to searche
you out a place to pitche youre tentes
in, • in fire by night, that ye might see Exo.13d
what way to go, & in a cloude by day.
And the Lord heard the voyce of your
wordes, and was wrothe, and sware,
saying: • There shall not one of these Nu.14 E
men and of this frowerd generation, and. 26. E
see that good land which I sware to F
geue vnto your fathers, saue Caleb,
the sonne of Iephune, he shall see it,
• and to him will I geue the lande Iosu. 14
that he hath troden vpon, and to his
children, because he hath followed the
Lorde (wonderfull was the indig-
nation against the people, seeing that)
• the Lorde was angrye with me, like Nu.20.C
wise for your sakes, saying: Thou al- and.37.C.
so shalt not go in thither. But Iosua
the sonne of Nun, whiche standeth
before thee, he shal go in thither. Wol-
den him therefore, for hee shall cause
Israell to inherite the lande. • More- Nu. 14.F
ouer, youre children whiche ye sayde
should be a praye, and youre sonnes
which in that day had no knowledge
betwene good and euill, they shall go
in thither, and vnto them will I geue
it, and they shall enioye it. But as for
you, turne youre faces, and take youre
iourney into the wildernesse: euen by
the waye of the red Sea. Then ye an-
swered and sayde vnto me: We haue
sinned against the Lorde: we will go
vp and fighte, accordinge to all that
the Lorde our God commaunded vs.
And when ye had gird on euery man
his wepons to war, beholde, ye were
ready to goo vp into the hill. And the
Lorde sayde vnto me: Saye vnto them
that they go not vp, and that they fight
not, for I am not amonge you: least ye
fall before your enemyes: I tolde you
therefore, and yee would not heare,

but disobeyed the mouth of the Lord, and went presumptiously vp into the hill. And the Amorites which dwelte in that hill, came out against you, and chased you (as bees vse to do) & smote you in Seir, euen vnto Horma. And ye came agayne, and wepte before the Lord: but the lord wold not here your
Nu.20.a voyce, nor geue you audience. • And so ye abode in Cades a long season, accordinge vnto the time that ye remayned in other places.

¶ The. ij. Chapter.

B Then we tourned our face, and
Nu.21.a toke our iourney into the wildernesse, euen by the way of the redde sea as the Lorde spake vnto me. And wee compassed mounte Seir a longe time. And the Lorde spake vnto me, sayinge: Ye haue compassed this mountayne longe ynough, tourne you northward. And warne thou the people, sayinge: Ye shall go throughe the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afrayde of you: Take ye good heede vnto your selues therefore. Ye shall not prouoke them: for I wil not geue you of their land: no not so much
Ge.36.b as a foote breadth, • because I haue
Mal.1.a geuen mount Seir vnto Esau to possesse, ye shall bye meate of them for money to eate, and ye shall procure water of them for money to drinke. For the
B Lord thy God hath blessed thee in all the workes of thy hande. He knewe thy entring into this greate wildernesse this .xl. yeares, and the Lord thy God hath bene with thee, so that thou hast lacked nothing. And when we were departed from our brethren, the children of Esau, which dwelte in Seir, the playn way from Elath, and from Ezion Gaber, we tourned and went by the waye of the wildernesse of Moab. And the Lord said vnto me:
Iud.3.b. • Thou shalte not fight agaynste the Moabites, neither prouoke them to battaile, for I will not geue thee of their land to possesse: because I haue geuen Ar vnto the children of Loth to
Ge.14.a. possesse. The terrible people the • Emims dwelte therein in times past, a people great, many and tall, as the Enakims, whiche also were taken for Giauntes, as the Enakims: whome the Moabites call Emims. The Horims dwelte in Seir beefore time, whose possession the children of Esau occupied, and destroyed theym beefore theym, and dwelte in their steede: as C
Israell did vnto the land of his possession, which the Lorde gaue theim. Nowe rise vp (saide I) and get you ouer the riuer Jared: and we wente ouer the riuer Jared. The space in whiche we came from Cades barne vntill we were come ouer the riuer Jared was .xxxviij. yeres, vntil al the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them. • For in Nu.14.a
deede the hande of the Lorde was a- and.26.g
gaynst them, to destroye them from among the hoste, till they were consumed. And so it came to passe, that all the men of warre were consumed and deade from amonge the people. And D
the lord spake vnto me, saying: Thou shalt go through Ar the coast of Moab this daye: and when thou commest nighe vnto the children of Ammon, thou shalte not lay siege vnto theim, nor moue warre agaynst theym. For I will not geue thee of the lande of the children of Ammon a possession, but I haue geuen it vnto the children of Loth to possesse. That also is taken for a lande of Giauntes, and Giantes dwelte therein in olde time, whome the Ammonites call Zanzummims. • A people that was greate, Nu.21.a
manye, and tall, as the Enakims. But the Lorde destroyed them before them, and they succeeded theim in the inheritance, and dwelt in their steede: as he did for the childrenne of Esau, Ge.36.b
which dwelle in Seir when he destroyed the Horims before them, they conquered their possession, and dwelt in their steede vnto this day. And the Anims which dwelte in Hazarim, euen vnto Aza, the Caphthorims, which came oute of Caphthor, destroyed theym, and dwelte in theyr

stede

E them and dwelt in their steade. Rise
ye vp therefore, and take your iour-
neye ouer the ryuer Arnon. Beholde,
Nu. 21.k • I haue geuen into thy hande Se-
hon the Amorite kinge of Hesbon, and
his lande. Goo to therefore and con-
quere, and prouoke him to battayle.
This daye will I begin to sende the
feare and dread of thee, vpon all nati-
ons that are vnder all the heauen, soe
that they whiche heare speake of thee,
shall tremble and quake before thee.
And so I sente messengers out of the
wildernes of Kidmoth vnto Sehon
king of Hesbon, with wordes of peace
Nu. 21.l saying: • I will go through thy lande
Deu. 20. I will goe alonge by the hye waye: I
F will neyther tourne vnto the righte
hand nor to the lefte. Thou shalte sell
me meate for money for to eate, and
geue me water for money to drinke.
Onely graunte me, that I maye goe
through on my foote (as the children
of Esau which dwel in Seir, and the
Moabites whiche dwell in Ar, dide
vnto me) vntil I be come ouer Iordā
into the lande whiche the Lorde oure
God geueth vs. But Sehon the king
of Hesbon wouldе not let vs passe by
him, for the Lorde thy God hardened
his spirite, and made his heart tough
because he wouldе deliuer him into
thy hande as it is come to passe this
daye. And the Lorde sayde vnto me:
beholde, I haue begon to set Sehon
and his lande before thee: goe to and
Nu. 21.l conquere, and possesse his land. • Then
De. 29.d bothe Sehon and all his people came
G out against vs to fighte at Jaza. And
the Lorde set him before vs, and we
smote him and his sonnes, and all his
people. And wee tooke all his cities
the same season and slue the men, wo-
men and childrenne of all the Cities,
and let nothing remayne, saue the cat-
tell onely we caught vnto our selues,
and the spoyle of the cities which we
tooke, from Aroer whiche is by the
brink of the riuer of Arnon, and from
the citie that is in the riuer, vnto Gi-
lead: there was not one citie to strong
for vs. The Lorde our God deliuered
all vnto vs: onely vnto the lande of
the childrē of Ammon thou camest
not, nor vnto euerye place of the riuer
Jabok, nor vnto the Cities in the
mountaines, nor vnto whatsoeuer the
Lorde our God forbad vs.

¶ The. iii. Chapter.

THen wee tourned and wente
vp by the waye to Basan. • And Nu. 21.g
Og the kinge of Basan came De. 29.b
out against vs, he and all his
people to battayle at Edrai. And the
Lorde sayde vnto me: feare him not,
for I will deliuer him and all his
people, and his lande into thy hande,
and thou shalte doe vnto him, as thou
diddest vnto Sehon kinge of the Amo-
rites, whiche dwelte at Hesbon.
And so the Lorde our God deliuered
into our handes, Og also the kinge of
Basan and all his folke. And we smot
him, vntill none was lefte him alyue.
And we tooke all his Cities the same
season, (neyther was there a Citye
which we toke not from them) euen
three score cities throughoute all the
region of Argob, the kingdome of Og
in Basan. All these cities also were
made stronge with hye walles, gates
and barres, besyde vnwalled townes
a great meanye. And we vtterly de-
stroyed them, as we did vnto Sehon
kinge of Hesbon, bringing to naught
all the cities, with menne, women and
childrenne. But all the cattell and the
spoyle of the cities, wee caughte for
our selues. And thus we toke the same B
season, out of the hande of twoe kin-
ges of the Amorites, the lande that
was on the other side Jordan from
the ryuer of Arnon vnto mount Her-
mon (whiche Hermon the Sydons
call Sirion, and the Amorites call it
Senir) all the Cities that lay in the
playne, and all Gilead, and all Basan
vnto Salecha and Edrai, Cityes of
the kingdome of Og in Basan. For
onelye Og king of Basan remayned
of the remnant of the Giantes, whose
bed was a bed of yron. And is it not
yet at Rabah amonge the childrē of
Ammon? nyne cubyttes doeth the
length thereof containe, and foure cu-
bites the breadth of it, after the cu-

bite of a man. And so wee conquered this lande the same time, from Aroer whiche is by the riuer of Arnon, vnto halfe mounte Gilead, and the cities therof gaue I vnto the Rubenites and Gadites. And the reste of Gilead, and all Basan of the kingedome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob with all Basan: whiche is called the lande of giauntes. Iair the sonne of Manasse toke all the region of Argob vnto the coastes of Geluri and Maachati, and called them after his owne name: Basan Hauoth Iair vnto this daye. And I gaue Gilead vnto Machir. And vnto the Rubenites and Gadites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey and beyonde, euen vnto the ryuer Jaboch, which is the border of the childrene of Ammon: the playne also (of the wildernes) and Jordan, and the coast therof, from Cineroth euen vnto the sea, whiche is in the playne, euen the salte sea vnder the springe of the hill eastwarde. And I commaunded you the same tyme, saying: The Lord your God hath geuen you this lande to enioye it, ye shall go harnessed before your brethren, the children of Israell all that are mete for the warr. Your wiues onely, your children, and your cattell (for I wote that ye haue muche cattell) shall abide in your cities, whiche I haue geuen you, vntill the Lorde haue geuen reste vnto your brethren as well as vnto you, and vntill they also haue conquered the lande, whiche the Lorde your God hath geuen them beyonde Jordan, and then shall ye returne agayne, euery man vnto his possession which I haue geuen you. And I warned Josua the same time saying: Thine eyes haue sene all that the Lorde your God hath doone vnto these two kynges, euen so shalt he do vnto all kingdomes whither thou goest. Ye shall not feare them, for the Lord your God he shall fight for you. And I besought the Lorde the same time, saying: O Lord God, thou hast begon to shewe thy seruaunt, thy greatnesse, and thy mighty hand: for ets where is there a God in heauen, or in earthe, that can do after thy workes, and after thy power? let me go ouer and se the good land that is beyõd Jordan, that goodly mountaine, and Libanon. But the Lorde was angrie with me for your sakes, & would not heare me. And the lord saide vnto me: We content, speake no more vnto me of this matter. Get thee vp into the toppe of the hill, and lyft vp thine eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it with thyne eyes, for thou shalte not go ouer this Jordan. But charge Josua, and comrage him, and bolden him. For he shall go before this people, and he shall deuide vnto them the lande whiche thou shalte see, and so we abode in the valley ouer against the house of Peor.

The.iiii. Chapter.

And now e hearken, O Israell vnto the ordinaunces and lawes whiche I teache you for to do them, that ye maye liue and go in, and conquere the lande, whiche the Lord god of your fathers geueth you. Ye shall put nothing vnto the worde which I commaunde you, neyther do ought therfrom, that ye maye kepe the cõmaundements of the Lord your god whiche I commaunde you. Your eies haue sene what the Lord did vnto Baal Peor, for all the men that folowed Baal Peor, the Lorde your God hath destroyed from among you. But ye that cleaue vnto the Lorde your God, are alyue euerye one of you this daye. Beholde, I haue taught you ordinances and lawes, euche as the Lorde my God commaunded me, that ye should do euen so in the lande, whither ye go to possesse it. Kepe them therfore, and do them, for that is your wisdome and vnderstanding in the syghte of the nations: that they maye heare all these ordinaunces, and saye: Surely it is a wise and vnderstanding people: it is a great nation. For what other nation is so greate, that gods come so nye vnto, as the Lord our god is nye vnto

Nu. 32.f Deu. 29.b Jos. 12.b

Nu. 27.d

Deu. 1.f and. 4.c

Nu. 27.a Deu. 34.c

Nu. 34.b

De. 22.d Jos. 23.b Psa. 30.a

Nu. 25.a

Ps.149 vs, in all thinges, as oft as we cal vn to him? Yea, and what nacion is so great that hath ordinances and lawes so righteous, as all thys lawe which I set before you this day. Take hede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the things which thine eyes have sene and that they depart not out of thyne De.6d. hart, al the days of thy lyfe: but teach them thy sonnes, and thy sonnes sonnes: Specially the day that thou stodest before the Lorde thy God in Horeb, when the Lord sayd vnto me: Gether me the people together, & I will make them here my wordes, that they may learn to feare me al the days that Eph.6.a they shall lyue vpon the earthe, & that they may teach their children: ye came Exo.19c and stode also vnder the hill, and the hyll burnte with fyre: euen vnto the middes of heuen, and there was darknes cloudes and mist. And the Lord spake vnto you out of the mids of the fyre, and ye herd the voyce of the wordes, Exo.20a but sawe no ymage, saue heard a voyce onely. And he declared vnto 1Tho.4b you his couenant which he commanded you to doo, euen x. verses whiche he wrote vpon two tables of stone.

And the Lorde commaunded me that same season, that I should teache you ordinãces and lawes, which ye ought to do in the land whither ye go to possesse it. Take therfore good hede vnto youre selues as pertayninge vnto your soules, for ye sawe no maner of ymage in the day that the Lorde spake vnto you in Horeb out of the myddes of the fyre, lest ye marre your selues, and make you a grauen ymage & picture of any maner of figure: the likenesse of man or woman, the likenesse of any maner of beast that is on earth or the likenes of any maner feathered foule that flyeth in the ayre, or the likenes of any maner worme that creepeth on the earth, or the likens of any maner fyshe that is in the waters beneth deu.17.a the earth. Yea & lest thou lift vp thin Ps.14.a eyes vnto heauen, and when thou seest Job.31c the sunne, the moone, and the starres, with all the host of heauen, shouldest be deceiued, & shouldest worship and serue the thinges, which the Lorde thy God hath made to serue all nations Gen.1.b vnder the whole heauen. But the Lord hath taken you, and brought you out of the yron fornace: euen out of Egipt, to be vnto him a people of inheritance as ye be this day. Furthermore, the Lorde was angery with me for youre wordes, and sware that I should not go ouer Jorden, and that I should not go in vnto that good land, which the lord thy God geueth the to inheritance. Deu.34b But I must dye in this lande, & shal not go ouer Jorden. But ye shall go ouer, and conquere that good lande. Take hede vnto your selues, that ye forget not the appointment of the lord your god which he made with you, & that ye make no grauen image, nor any picture that the Lorde thy God hathe Heb.12g forbidden the. For the lord thy god is a consuming fire, and a gelous god. If thou doest beget children, and childrens children, & when ye have dwelt Jer.16.b in the lande, ye do wickedly, and make any maner of grauen image, & worke euill in the sight of the Lorde thy god, to prouoke hym to anger, I call heauen and earth to recorde against you this day, that ye shall shortely perysshe from of the lande, whither ye goe ouer Jorden, to possesse it: ye shall not prolonge your dayes therein, but shall vtterly bee destroyed. And the lord shall scatter you amonge the nations, and ye shalbe left fewe in nombre amonge the people, whither the Lorde shall bringe you: and there ye shall serue gods, which are the worke of mans hand, wod and stone, which neither see, nor here, nor eate, nor smell. And there thou shalt seeke the Lorde deu.30.a thy god: and shalt fynd him, yf thou Jer.29.c seeke him with all thine heart, and with all thy soule. When thou art in tribulation, and when all these thinges (that be here spoken of) are come vpon thee euen in the latter dayes, thou shalte retourne agayne to the Lorde thy God, and be obedient vnto his voyce. For the Lorde thy God is a mercifull god: he wil not forsake thee

hite of a man. And so wee conquered this lande the same time, from Aroer whiche is by the riuer of Arnon, vnto halfe mounte Gilead, and the cities therof gaue I vnto the Rubenites and Gadites. And the reste of Gilead, and all Basan of the kingdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob with all Basan: whiche is called the lande of giauntes. Iair the sonne of Manasse toke all the region of Argob vnto the coastes of Gesuri and Maachati, and called them after his owne name: Basan Hauoth Iair vnto this daye. And I gaue Gilead vnto Machir. And vnto the Rubenites and Gadites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the baley and beyonde, euen vnto the ryuer Iabock, which is the border of the childrene of Ammon: the playne also (al the wildernes) and Iordan, and the coast therof, from Cheneroth euen vnto the sea, whiche is in the playne, euen the salte sea vnder the springe of the hill, eastwarde. And I commaunded you the same tyme, saying: The Lord your God hath geuen you this lande to enioye it, ye shall go harnessed before your brethren, the children of Israell all that are mete for the warre. Your wiues onely, your children, and your cattell (for I wote that ye haue muche cattell) shall abide in your cities, whiche I haue geuen you, vntill the Lorde haue geuen reste vnto your brethren as well as vnto you, and vntill they also haue conquered the lande, whiche the Lorde your God hath geuen them beyonde Iordan, and then shall ye returne agayne, euery man vnto his possession which I haue geuen you. And I warned Iosua the same time saying: Thine eyes haue sene all that the Lorde your God hath doone vnto these two kynges, euen so shalt he do vnto all kingdomes whither thou goest. Ye shall not feare them, for the Lord your God he shall fight for you. And I besought the Lorde the same time, saying: O Lord God, thou haste begon to shewe thy seruaunt, thy greatenesse, and thy mighty hand: for ens where is there a God in heauen, or in earthe, that can do after thy workes, and after thy power? let me go ouer and see the good land that is beyõd Iordan, that goodly mountaine, and Libanon. But the Lorde was angrie with me for your sakes, & would not heare me. And the lord saide vnto me: We content, speake no more vnto me of this matter. Get thee vp into the toppe of the hill, and lyft vp thine eyes westwarde, northwarde, southward, and eastward, and beholde it with thyne eyes, for thou shalte not go ouer this Iordan. But charge Iosua, and courage him, and bolden him. For he shall go before this people, and he shall deuide vnto them the lande whiche thou shalte see, and so we abode in the baley ouer against the house of Peor.

The.iiii. Chapter.

AND nowe hearken, O Israell vnto the ordinaunces and lawes whiche I teache you for to do them, that so ye maye liue and goin, and conquere the lande, whiche the Lord god of your fathers geueth you. Ye shall put nothing vnto the worde which I commaunde you, neyther do ought therfrom, that ye maye kepe the commaundements of the Lord your god whiche I commaunde you. Your eies haue sene what the Lord did vnto Baal Peor, for all the men that followed Baal Peor, the Lorde your God hath destroyed from among you. But ye that cleaue vnto the Lorde your God, are alyue euerye one of you this daye. Beholde, I haue taught you ordinances and lawes, suche as the Lorde my God commaunded me, that ye should do euen so in the lande, whither ye go to possesse it. Kepe them therfore, and do them, for that is your wisdome and vnderstanding in the syghte of the nations: that they maye heare all these ordinaunces, and saye: Surely it is a wise and vnderstanding people: it is a great nation. For what other nation is so greate, that gods came so nye vnto, as the Lord our god is nye vnto

Nu. 32.f
Deu. 29.b
Ios. 12.b

Nu. 27.b

Deu. 1.f and.4.c

Nu. 27.a
Deu. 34.c

Nu. 34.b

Deu. 12.b
Ios. 23.b
Pro. 30.a

Nu. 25.a

Ca.149 us, in all thinges, as oft as we cal vn
to him? Yea, and what nacion is so
great that hath ordinances and lawes
so righteous, as all thys lawe whiche
I set before you this day. Take hede
to thy selfe therefore, and kepe thy
soule diligently, that thou forget not
the things which thine eyes have sene
and that they depart not out of thyne
De.6d. hart, al the days of thy lyfe: but teach
them thy sonnes, and thy sonnes sonnes:
Specially the day that thou stodest before the Lorde thy God in Horeb, when the Lord said vnto me: Gether me the people together, & I will make them here my wordes, that they may learn to feare me al the days that
Eph.6.a they shall live vpon the earthe, & that they may teach their children: ye came
Exo.19c and stode also vnder the hill, and the hyll burnte with fyre: euen vnto the middes of heuen, and there was darknes cloudes and mist. And the Lord spake vnto you out of the mids of the fyre, and ye herd the voyce of the wordes, but sawe no ymage, sawe heard
Exo.20d a voyce onely. And he declared vnto
1 Tho.4b you his covenant which he commanded you to doo, euen x. verses whiche he wrote vpon two tables of stone.

And the Lorde commanded me that same season, that I should teache you ordinances and lawes, which ye ought to do in the land whither ye go to possesse it. Take therfore good hede vnto youre selves as pertayninge vnto your soules, for ye sawe no maner of ymage in the day that the Lorde spake vnto you in Horeb out of the myddes of the fyre, lest ye marre your selves, and make you a grauen ymage & picture of any maner of figure: the likenesse of man or woman, the likenesse of any maner of beast that is on earth or the likenes of any maner feathered foule that flyeth in the ayre, or the likenes of any maner wormes that creepeth on the earth, or the likens of any maner fyshe that is in the waters beneth
deu.17.a the earth. Yea & lest thou lift vp thine
Da.14.a eyes vnto heaven, and when thou seest
Iob.31c the sunne, the moone, and the starres, with all the host of heaven, shouldest be deceived, & shouldest worship and serve the thinges, which the Lord thy God hath made to serve all nations
Gen.1.b vnder the whole heaven. But the Lord hath taken you, and brought you out of the yron furnace: euen out of Egipt, to be vnto him a people & inheritance as ye be this daye. Furthermore, the Lorde was angery with me for youre wordes, and sware that I should not go over Jordan, and that I should not go in vnto that good land, which the lord thy God geveth the to inheritance.
Deu.34b But I must dye in this lande, & that not go over Jordan. But ye shall go over, and conquere that good lande. Take hede vnto your selves, that ye forget not the appointment of the lord your god which he made with you, & that ye make no grauen image, nor any picture that the Lorde thy God hathe forbidden thee. For the lord thy god
Heb.12g is a consuming fire, and a gelous god. If thou dost beget children, and childrens children, & when ye have dwelt
Jer.16.b in the lande, ye do wickedly, and make any maner of grauen image, & worke evill in the sight of the Lord thy god, to provoke hym to anger, I call heaven and earth to record against you this day, that ye shall shortely perysshe from of the lande, whither ye goe over Jordan, to possesse it: ye shall not prolonge your dayes therein, but shall vtterly bee destroyed. And the lord shall scatter you amonge the nations, and ye shalbe left fewe in number amonge the people, whither the Lorde shall bringe you: and there ye shall serve gods, which are the worke of mans hand, wod and stone, which neither see, nor here, nor eate, nor smell.
deu.30.a And there thou shalt seeke the Lorde
Jer.29.c thy god: and shalt fynd him, yf thou seeke him with all thine hearte, and with all thy soule. When thou art in tribulation, and when all these thinges (that be here spoken of) are come vppon thee euen in the latter dayes, thou shalte retourne agayne to the Lorde thy God, and be obedient vnto his voyce. For the Lorde thy God is a mercifull god: he will not forsake thee

Leu.26 g neyther destrope thee, nor forget the appoyntment of thy fathers, whiche he sware vnto theym. For aske of the dayes that are paste, whiche were before thee, since the day that God created man vpon the earthe, and (aske from the one syde of heauen vnto the other, if euer there came to passe suche a great thinge, or whether anye suche like thing hath bene hearde. Did euer a nation heare the voyce of God speakinge oute of the middes of a fyre, as thou haste hearde, and yet lyued? either whether God assayed, to goo and take him a people from amonge nations thorowghe temptations, signes, wonders, warre, a mightye hande, a Pſ.139b stretched out arme, & throughe great sightes, accordinge vnto all that the Lorde your God did vnto you in Egipte before your eyes? Vnto thee it was shewed, ♀ thou mightest knowe howe that the Lorde he is God, and that there is none other but he. Out Exo.19e of heauen hee made thee heare his voyce, that he might nourtour thee, and vpon earth he shewed thee his great fire, and thou hearddest his wordes out of the middes of the fire. And because he loued thy fathers, he chose their sede after thē, & brought thee out in his sight, and with his mightye Exo.13 c power out of Egipt: to thrust oute nations great and mightier thē thou, before thee, and to bringe thee in, and to geue thee their land to inheritance: as it is come to passe this day. Vnderstande therefore this daye, and turne it into thine heart, that the Lorde, he is God in heauen above, and vpon the earth beneath, neyther is there any other. Thou shalt kepe therfore his ordinances, and his commaundementes which I cōmaund thee this day that it maye go well with thee, and with thy children after thee, and that thou mayst prolong thy dayes vpon ♀earth,
G which the Lorde thy God geueth thee
Nu.35.b thy life long. Then Moses seuered
Deu.19. three cities on the other side Iordan towarde the sonne rysinge, that hee shoulde flye thither, whiche hadde killed his neyghbour vnwares, and hated him not in time paſt, and therefore shoulde flye vnto one of the same Cities, and liue: Namely Bezer in the wildernesse, euen in the playne countrey of the Tribe of Ruben: and Ramoth in Gilead, of the Tribe of Gad, & Golan in Basan of the Tribe of Manasse. And so this is the lawe whiche Moyses sette before the children of Israell. These are the witnesse, statutes and ordinances, which Moyses tolde the children of Israell after they came out of Egipte, on the other side Iordan, in the valley ouer against the house of Peor, in the land of Sehon kinge of the Ammorites, which dwelt at Hesbon: whom Moses and the children of Israell smote Nu.19. after they were come out of Egipte, and conquered his lande, and the land of Og kinge of Basan two kinges of the Ammorites, whiche were on the other syde Iordane towarde the sonne rysinge: from Aroer, whiche is by the banke of the riuer Arnon, vnto mounte Sion, whiche is Hermon, and all the playne on the other syde Iordan eastwarde, euen vnto the sea, whiche is in the playne vnder the springes of the hill.

The.v. Chapter.

AND Moses called al Israell, & sayde vnto them. Heare O Israell, the ordinaunces and lawes whiche I speake in youre eares this daye, that ye maye learne them, and fulfill them in deede. The Lorde our God made an appointment with vs in Horeb. The Lorde made not this bonde with our fathers, but with vs: euen with vs, whiche are all here alyue this daye. The Lorde talked with you face to face in the Mounte, oute of the middes of the fyre. And I stoode betwene the Lord and you the same time, and shewed you the woorde of the Lorde. For ye were afraide at the sight of the fire, and went not vp into the mounte: and he sayde: I am the Lorde thy God, Exo.20a which brought thee oute of the land of Egipt from the house of bondage.

Thou

Thou shalte haue none other goddes
Leu. 26.a in my presence. ✠ Thou shalte make
the no grauen image of any maner of
liknesse that is in heauen aboue, and
that is in earthe beneathe, and that is
in the waters beneth the earth. Thou
shalt neither bowe thy selfe vnto them,
nor serue them: for I the Lorde thy
God, am a gelous God, visiting the
wickednesse of the fathers vppon the
children, euen in the third and fourth
generation among them that hate me,
and shewe mercye vppon thousandes
Exo. 19.c among them that loue me, and keepe
B my commaundementes. ✠ Thou shalt
not take the name of the Lorde thy
God in vayne: for the Lorde will not
holde him giltelesse, that taketh his
name in vayne. Keepe the Sabboth
Leu. 23.a day, that thou sanctifie it, as the Lorde
thy god hath commaunded thee. ✠ Sixe
✠ Exo. 13 dayes thou shalt labor, and doo all that
thou haste to do, but the ✠ seuenth daye
is the Sabboth of the Lorde thy God:
thou shalt not do any worke, thou and
thy sonne, thy daughter, thy seruaunt,
and thy mayde, thine oxe, and thine
asse, and all thy cattell, and the stran-
ger that is within thy gates, that thy
seruaunt, and thy mayde maye reste as
well as thou. Remember, that thou
was a seruaunt in the lande of Egipt,
and howe that the Lorde thy GOD
Psa. 139 brought thee out thence throughe ✠ a
mightye hande, and a stretched oute
arme. For which cause the Lorde thy
God commaunded thee, to keepe the
Sabboth day.

Exo. 20.b ✠ Honoure thy father and thy mo-
Mat. 15. ther, as the Lorde thy God hath com-
Eph. 6.a maunded thee: that thy dayes maye be
Mar. 7.d prolonged, and that it maye go well
with thee in the lande, whiche the
Lorde thy God geueth thee.

✠ mat. 5.c ✠ Thou shalt not slee.

Luk. 18.d ✠ Thou shalt not breake wedlocke.

Ro. 13.c ✠ Thou shalt not steale.

✠ Thou shalt not beare false witnesse
against thy neighbour.

Rom. 7.b ✠ Thou shalt not lust after thy neigh
bours wife, thou shalte not coueite
thy neighbours house, his fielde, his
seruaunt, or his mayde, his oxen, his
asse, or ought that thy neighbor hath.

These wordes the Lorde spake vnto
all youre multitude in the mounte out
of the middes of the fire, cloude, and
darknes, with a great voyce, and ad-
ded no more thereto, and wrote them
in two tables of stone, and deliuered
them vnto me. And it fortuned, that C
when ye hearde the voyce out of the
middes of the darkenesse, and sawe
that the hill did burne with fire, ye
came vnto me with the captaynes of
your tribes, and your elders, and ye
sayde: Behold, the Lorde our God hath
shewed vs his glory, and his greate- Exo. 19.b
nesse, and we haue hearde his voyce
out of the mids of the fire: we haue
sene this day, that god doth talke with
a man, and yet he liueth. Nowe ther-
fore, why shoulde we dye, that this
greate fire shoulde consume vs? If
we heare the voyce of the Lorde our
God any more, we shal die. For what
fleshe hath it beene, that euer hearde
the voyce of the liuinge God speak-
inge oute of the middes of the fire
(as we haue done) and yet did liue?
Go thou and heare all that the Lorde
oure GOD sayeth, and tell thou
vnto vs all that the Lorde our GOD D
sayth vnto thee, ✠ and we will heare Exo. 19.b
it, and doo it. And the Lorde hearde
the voyce of your wordes, when ye
spake vnto me, and the Lorde sayde
vnto me: I haue hearde the voyce of
the wordes of this people which they
haue spoken vnto thee, they haue well
sayde all that they haue spoken. ✠ Oh Je. 24.d.
that there were suche an heerte in and. 31.f.
them that they woulde feare me, and
keepe all my commaundements al-
waye, that it might go well with
them, and with their children for e-
uer. Goe and saye vnto them: gette
you into your tentes againe, but stand
thou here by me, and I will tell thee
all the commaundementes, ordinaun-
ces and lawes, whiche thou shalte
teache them, that they may doo them
in the lande which I geue them to
possesse. Take heede therefore, that
ye doo in deede as the Lorde youre
GOD hathe commaunded you, and

Deu.17. • turne not aside eyther to the righte hande or to the lefte, but walke in all the wayes whiche the Lorde youre God hath commaunded you, that ye maye lyue, and that it maye goe well with you, and that ye maye prolonge youre dayes, in the lande whiche ye shall possesse.

¶ The.vi. Chapter.

THese are the commaundementes, ordinaunces and lawes, whiche the Lorde youre God commaunded mee to teache you, that yee might do them in the lande whither ye go to possesse it: namely, that
Deu.10.c. thou mightest • feare the Lorde thy GOD, and keepe all his ordinaunces and commaundementes, whiche I commaunde thee: thou and thy son and thy sonnes sonne all dayes of thy life, that thy dayes maye bee prolonged. Heare therefore, O Israell, and take heede, that thou doo therafter, that it maye goe well with thee, and that ye maye encrease mightely, euen as the LORD God of thy fathers
Exod.13.c hath promised thee a lande, that floweth with milke and honey. • Heare O Israell, the Lorde our GOD is
Mat.22.b Lorde onelye, and • thou shalte loue
Mar.12.b the Lorde thy GOD with all thyne
Luk.10.c hearte, and with all thy soule, and
Deu.11.c. with all thy mighte. • And these woordes whiche I commaunde thee this daye, shalbe in thine hearte, and thou shalt shewe them vnto thy children, and shalte talke of them when thou arte at home in thine house, and as thou walkest by the waye, and when thou lyest downe, and when thou risest vp: and thou shalte binde them for a signe vppon thyne hande. And they shalbe warninges betweene thine eyes, and thou shalt write them vppon the postes of thine house and vppon thy gates. And when the Lord thy God hath brought thee into the lande, whiche he sware vnto thy fathers, Abraham, Isaac, and Jacob, and giueth thee greate and goodlye Cities whiche thou buildedst not, houses full of all manner of goodes whiche thou filledst not, and welles digged which thou diggedst not, vine yardes and Oliue trees, whiche thou plantedst not, and when thou hast eaten and arte full, then beware leaste thou forget the Lorde, which brought thee out of the lande of Egipt frō the ¶
house of bondage. • Thou shalt feare Deu.10.b
the Lorde thy god, and serue him, and Mat.3.b
sweare by his name. Se that ye walke Luke.4.b
not after straunge goddes, the goddes of the nations which are about you. For the Lorde thy God is a gelouse god among you, leste the countenaunce of the lorde thy god be moued to wrath against thee, and destroye thee from of the earthe. • Ye shall not tempte the Mat.4.b
Lorde your God as ye did in the temptation. But kepe the commaundementes of the Lorde your God & his witnesses and his ordinaunces which he hath commaunded thee, and thou shalt do that which is righte and good in the sight of the Lorde: that thou mayest prosper, and that thou mayest goe in and conquer that good land which the Lorde sware vnto thy fathers, to
Exod.23.d cast out all thine enemyes before thee ¶
as the Lorde hath saide. • And when Deu.4.b
thy sonne asketh thee in time to come saying: What meaneth these witnesses, ordeynaunces and lawes, whiche the Lorde our God hath commaunded you? Then thou shalte saye vnto thy sonne: We were Pharaos bondemen in Egipt, and the Lorde brought vs oute of Egipte with a mighty hande. And the Lorde shewed signes and wonders great and euill vpon Egipt, vpon Pharao and vpon all his houshold, before our eyes, but brought vs oute from thence: to bringe vs in, and to geue vs the lande whiche hee sware vnto our fathers. And the Lorde hath commaunded vs, to doo all these ordinaunces, and to feare the Lorde our God, for our wealth all the dayes of our life, as it is come to passe this daye. Moreouer: This shall bee oure righteousnesse before the Lorde our God, if we take heede and kepe all these commaundementes, as hee hath commaunded vs.

The

¶ The.vij. Chapter.

When the Lorde thy God hath
broughte thee into the lande
whither thou goeste to poſ-
ſeſſe it, and hath caſt out ma-
nye nations before thee: namelye the
Hethytes, the Gergeſites, the Amo-
rytes, the Canaanytes, the Pherezites
the Hevites and the Jebuſites, ſeuen
Ex.23.c, nations greater, and myghtier then
and.34.b thou, • and when the Lorde thy God
hath let theim before thee, thou ſhalte
ſmite them, and vtterly deſtroy them,
and make no couenant with them, nor
haue compaſſion on them. Thou ſhalt
make no mariages with theim, ney-
ther geue thy daughter vnto his ſon,
nor take his daughter vnto thy ſonne
For they will peruert thy ſonne, that
he ſhoulde not feare me, and they ſhall
ſerue ſtraunge gods, and then wille
the wrath of the Lorde waxe whote a-
gainſte you, and deſtroy you ſhortely.
Ex.34.b But thus ye ſhall deale with theim:
Nu.33.f • Ye ſhall ouerthrowe their aulters, &
breake downe their pillers, cut downe
their groues, and burne their grauen
ymages with fyre. For thou arte an
deu.14.a holy nation vnto the Lorde thy God,
and.36.b • the Lorde thy God hath choſen thee,
1Pet.2.b to be a ſpeciall people vnto him ſelfe,
Exo.19.a aboue all nations, that are vpon the
earth. Je was not becauſe of the mul-
titude of you aboue all nations, that
the Lorde had luſt vnto you, and choſe
you, ſeyng ye were feweſt of all nati-
ons. But becauſe the Lorde loued you
Ge.22.c and becauſe he would kepe the • othe
whiche he had ſworne vnto youre fa-
thers, therfore hath the Lorde brought
you out thorow a mightie hande, and
deliuered you out of the houſe of bon-
dage: euen from the hande of Pha-
rao king of Egipt. Vnderſtand ther-
fore, that the Lorde thy GOD he is
Ex.22.a GOD, and that a trewe GOD,
and.34.a • whiche kepeth appoyntement and
mercye vnto them that loue hym, and
kepe his commaundementes, euen
thorowe out a thouſande generations,
and rewardeth theym that hate hym
before his face, ſo that he bringeth
them to naught, and doth not deferre
the tyme, but rewardeth hym that
hateth him before his face. Kepe thou
therfore, the commaundementes and
ordynaunces and lawes, whiche I
commaunde thee thys day, that thou
doo them. • Jf ye herken vnto theſe Exo.23a
lawes, and obſerue and doo them, the
Lorde thy GOD alſo ſhall kepe vnto
thee, the appoyntment, and the mer-
cy whiche he ſware vnto thy fathers.
He will loue thee, and bleſſe thee, and
multiplye thee: he will alſo bleſſe the
frute of thy wombe, and the frute of
thy lande, thy corne, thy wine, and thy
oyle, and the encreaſe of thyne oxen,
and the flockes of thy ſheepe in the land
whiche he ſwore vnto thy fathers to
geue thee. Thou ſhalte be bleſſed a- C
boue all nations, there ſhalbe neyther
man nor woman vnfruitfull amonge
you, nor any thing vnfruitfull among
your cattell. Moreouer, the Lorde will
• take awaye from thee all maner in-
firmities, and will put none of the e-
uill diſeaſes • of Egipt (which thou Exo.9.a
knoweſt) vppon thee, but will ſende
them vpon all thē that hate thee. Thou
ſhalt conſume all the nations whiche
the Lorde thy God ſhall deliuer thee:
thine eye ſhall haue no pitie vpon them
nether ſhalte thou ſerue their goddes,
for that ſhalbe thy decay. Jf thou ſay
in thine harte: theſe nations are mo then
Jo, howe can Jeaſt them out? Thou deu.20.a
ſhalte not feare theym, but remember Jaſ.8.b.
what the Lorde thy God dyde vnto
Pharao and vnto all Egypte: the
greate temptations which thyne eyes
ſawe, and the ſygnes, and wonders,
and the myghtye hande and ſtretched
out arme, wher through the Lorde thy
God brought thee out, euen ſo ſhal the
Lorde thy God do vnto all the nations Exo.23b
of whom thou art afrayde. • More- Joſ.24.c
ouer, the Lorde thy God wyll ſende
hornetes among them vntyl they that
are left, and hide theym ſelues from
thee, be deſtroyed. Thou ſhalte not
feare theym, for the Lorde thy God is
amonge you a mightie God and a ter-
rible. For the Lorde thy God will put
out theſe nations before thee by a litle
and a litle • thou mayſt not conſume
them

them at once, lest the beastes of the
Exo. 23. field encrese vpon thee. But the Lord
D thy God shall gene theim ouer before
thee, and shall destroye theim with a
Josu. 10 mightie tempest, vntil he haue brought
them to naught. And he shall deli-
uer their kinges into thyne hand, and
thou shalt destroye their name frome
vnder heauen. There shall no man be
able to stande before thee, vntill thou
haue destroyed them. The grauen y-
Josu. 7. 8 mages of their gods shalt thou burne
2 mac. 12 with fyre, and couete not the golde
and siluer that is on them, nor take it
vnto thee, lest thou be snared therein.
For it is an abhominacion before the
Lord thy God. Bring not therefore
abhominacion vnto thine house, lest
thou be a damned thinge, as it is: but
vtterly defye it, and abhorre it, for it
is a damned thing.

The.viij. Chapter.

E All the commandementes wh
the I commaunde thee thys
daye, shall ye keepe and doo
them, that ye may lyue, and multiplie
and go in, and possesse the lande which
the Lorde sware vnto youre fathers.
And thou shalt thinke on all the way
whiche the Lorde thy God ledde thee
this.xl. yeare in the wildernesse, for to
humble thee, and to proue thee, and to
Exo. 16 d wite what was in thine heart, whe-
Nu. 11 b ther thou wouldest kepe his comman-
dementes or no. He humbled thee,
and suffered thee to hunger, and fedde
thee with Manna, whiche neyther
Mat. 4. a thou, nor thy fathers knewe of, to
make thee to knowe, that a man doth
not lyue by bread onely: but by euery
(woorde) that proceadeth out of the
mouthe of the Lorde, doeth a manne
B lyue. Thy rayment waxed not olde
Deu. 29. vpon thee, neyther dyd thy foote swel
those fortie yeares. Thus also shalte
thou consider in thyne hearte, that as
a man nurtureth his sonne, euen soo
the Lorde thy God nurtureth thee.
Therefore shalte thou kepe the com-
maundementes of the Lord thy God,
that thou walke in hys wayes, and
feare him. For the Lorde thy GOD
bringeth thee into a good land, a lande
in the which are ryuers of water, and
fountaynes, and springes that springe
out of valleys and hilles: a land wher
in is wheate and barlye, vyneyardes,
figgetrees, and pomgranates: a lande
wherein is oyle Olyue and honey: a
lande wherein thou shalte eate bread
wythoute scarsenesse, neyther shalte
thou lacke any thyng: a land whose Job. 28. 4
stones are yron, and out of whose hil-
les thou shalte dygge brasse. When
thou hast eaten therfore and filled thy
selfe, thou shalte blesse the Lorde thy
C God in that good lande, whiche he
hath geuen thee. Beware that thou
forgette not the Lorde thy God, that
thou wouldest not kepe his comman-
dementes, his lawes and his ordey-
naunces whiche I commaunde thee
thys daye, yea, and when thou haste Nu. 15. 2
eaten, and filled thy selfe, and haste 1 Cor. 10
builte good houses and dwelte there-
in, and when thy beastes, & thy sheepe
are waxed manye, and thy siluer and
golde is multiplyed, and all that thou
haste is encreased, then beware, leste
thin heart rise, & thou forget the Lord
thy God, which brought the out of the
land of Egipte, and from the house of
bondage, and which was thy gide in ye
great and terrible wildernes, (wher-
in were) fyery serpents, scorpions, &
brought without any water. But he
brought out water for thee, euen out of
the rocke of flint: he fed thee in the wil
dernesse with Manna, whiche thy fa-
thers knew not, euen for to humble thee
and to proue thee, & that he might so do
thee good at the latter ende. Lest thou
shuldest say in thine hart, my power, Deu. 8. 2. b.
& the might of mine owne hande hath D
prepared me this abundance. But re-
member the lord thy God, how that it
is he, which geueth thee power to get
substance, for to make good the promise
whiche he sware vnto thy fathers, as
this day doth witnes. And if thou for-
get the Lorde thy God, and walke af-
ter strange gods, & serue them, & wor- Deu. 4. 8
ship them, I testifie vnto you this day
that ye shall surelye perishe. As the
nations whiche the Lorde destroyeth
before you, euen so ye shall perishe,
because

because ye would not be obedient vnto the voyce of the Lorde your God.

¶ The .iv. Chapter.

HEare O Israell, thou passest ouer Jordan this daye, to goo in, and conquere Nations, greater and mightyer then thy selfe: cities great, and walled vp to heauen, a people great and tall, euen the children of the Enakims, whiche thou knowest of, & of whom thou hast heard say, who will stande before the children of Enack? Understande therefore this day, that the Lord thy God is euen he, whiche goeth ouer before thee, as a (deuouring and) a consuming fire, he shal destroy them and he shall bring them downe before thy face. Thou shalt caste them out, and bring them to naught quickly, as the Lord hath sayd vnto thee. Speake not thou in thine heart (after that the Lord thy God hath caste them out before thee) saying: for my righteousnes the Lorde hath brought me in, to possesse this lande: Nay, but for the wickednesse of these nations, the Lorde hath caste them out before thee. It is not for thy righteousnesse sake, or for thy right heart, that thou goest to possesse their lande: But for the wickednes of these nations, the Lorde thy God doeth caste them out before thee, euen to performe the worde which the Lord thy God sware vnto thy fathers, Abraham, Isahac, and Jacob. Understande therefore, that it is not for thy righteousnes sake, that the Lorde thy God doeth geue thee this good lande to possesse it, seeing thou art a stifnecked people. Remember and forgette not, howe thou prouokedst the Lorde thy God in the wilderne, since the daye that thou didst departe out of the lande of Egipt, vntill ye came vnto this place, ye haue rebelled against the Lorde. Also in Horeb ye angred the Lorde, so that the Lorde was wrothe with you, euen to haue destroyed you when I was gone vp into the mount to receaue the tables of stone, the tables of appointment, which the Lord made with you. And I abode in the hill .xl. dayes and .xl. nightes, when I neyther did eate bread nor drinke water. And the Lorde deliuered me two tables of stone, written with the finger of God, and in them was according to all the wordes, whiche the Lord spake vnto you in the mount oute of the middest of the fire in the daye, of the gatherings together. And when the .xl. dayes, and fourty nightes were ended, the Lorde gaue me the two tables of stone, the tables of the couenent, and the Lorde saide vnto me. Vp, and get thee downe quickly frō hence, for thy people which thou hast brought out of Egipt, haue marred all. They are tourned aboute out of the waye whiche I commanded them, and haue made them a molten ymage. Furthermore, the Lord spake vnto me, saying: I haue sene this people, and behold, it is a stifnecked people, let me alone, that I maye destroye them, and put out the name of them from vnder heauen, and I will make of thee a mightye nation, and greater then they be. And I tourned me, and came downe from the hill (euen from the hill that burnt with fire) and the two tables of the appoyntment were in my handes, and I looked, and beholde, ye had sinned against the Lorde your God, and had made you a molten calfe, and had towarde aboute out of the waye, which the Lorde had commaunded you. And I tooke the two tables, and cast them out of my two handes, and brake them before youre eyes. And I fell downe flatte before the Lorde: euen as at the firste time, and fourty dayes and .xl. nightes I did neyther eate breade nor drinke water, because of all your sinnes, whiche ye sinned, in doing wickedly in the sighe of the Lorde in that ye prouoked him vnto wrathe. For I was afrayd that for the wrath and fiersnes wherwith the Lord was moued against you, her would haue destroyed you. But the Lorde herd me at that time also. The Lord was very angry with Aaron also, euen to haue destroyed him, and I made

Mn.13.c

Ier.20.b

Exo.31.a

Exo.32.b

Exo.24.b and.34.b

Exo.32.c

Ex.17.b and.32.c.

waxe towarde you for Aaron also the Lorde was angrie with me for your sinne: and I toke youre sinne the calfe which ye had made, and burnt him with fire, and stamped him and grounde him a good deale, euen vnto small dust. And I caste the dust thereof into the brooke, that descended oute of the mounte. Also at the burnings • at the temptation, and at the sepulchres of lust prouoked ye the Lord, like wise whe the Lorde sent you from Cades barne saying: go vp, and conquere the lande which I haue geuen you. • Ye disobeyed the mouth of the Lord your god and neyther beleued him, nor harkened vnto his voyce. Ye haue bene disobedient vnto the Lord, sithe the day that I knewe you. And I fell downe flat before the Lord. xl. dayes and xl. nightes which I lay there, for the Lorde sayde that he wolde destroye you. I made intercession therfore vnto the Lorde, and sayde: • O Lorde God, destroye not thy people and thine inheritaunce, which thou hast deliuered through thy greatnesse, and which thou hast brought out of Egipte through a mightie hande. Remember thy seruauntes Abraham, Isahac, and Iacob, and looke not vnto the stobernesse of this people, nor to their wickednesse and sinne: lest the land whence thou broughtest them say: The Lorde is not able to bring them into the lande which he promised them: and because he hated them, therfore he hath caryed them out, to slaye them in the wildernesse. Beholde, they are thy people, and thine inheritaunce which thou broughtest in thy mightie power and in thy stretched out arme.

The x. Chapter.

AT the same season the LORD sayde vnto me: heawe ther two Tables of stoane like vnto the first, and come vppe vnto me into the mounte, and make thee an Arcke of wood, and I will write in the tables the wordes that were in the first tables which thou brakest, and thou shalte put them in the Arke. And I made an Arke of Setthim wood, and hewed two tables of stone like vnto the firste, and went vp into the mountayne, hauing the two tables in mine hande. And he wrote in the tables according to the firste, writinge (the ten verses which the Lorde spake vnto you in the mounte oute of the middes of the fire, in the day of the gathering together) and the Lorde gaue them vnto me. And I departed, and came downe from the hill, and put the tables in the arke which I had made: and there they be, as the Lorde commaunded me. • And the children of Israell tooke their iourneye from Beroth of the childrenne of Iahan to Moseta, where Aaron • dyed, and was buryed and Eleazar his sonne became Priest in his steade. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande which hath riuers of water. • The same season the Lorde separated the Tribe of Leui to beare the Arke of the appoyntment of the Lord, and to stand before the Lord, and to minister vnto him, and to bleste in his name vnto this daye. • Wherefore the Leuites haue no part nor inheritaunce with their brethren. But the Lord is their inheritaunce as the Lorde thy God hath promised them. • And I taried in the mount, euen as at the firste time. xl. dayes and foure nightes, and the Lorde hearkened vnto me at that time also, and the LORD wolde not destroye thee. And the Lorde sayde vnto me: vp, and go forth in the iourneye before the people, that they maye go in and conquere the lande which I sware vnto their fathers, to geue vnto them. And nowe Israell what doeth the LORD thy GOD require of thee • but to feare the Lorde thy GOD, and to walke in all his wayes, to • loue him, and to serue the Lorde thy God with all thine hearte, and with all thy soule: Namelye, that thou keepe the commaundementes of the LORD and his ordinaunces which I commaunde thee this daye, for thy welthe. Beholde, heauen and the heauen of heauens is the LORDS

Deu.31.f

Num.11.a

Acres.7.f

Exo.34.a

Exo.34.a

Exo.32.a

Exo.34.a

Num.33.b

Num.20.b

Num.14 and.18.

Exo.34.a

Exo.32.a

the

thy God, and the earth with all that therin is: Notwithstanding thy lord hath had lust unto thy fathers to loue them and chose their seede after them, euen
B you aboue all nations, as thou seest
De. 30. b this daye. Circumcise therefore the foreskynne of your heart, and bee no more stiffnecked: For the Lorde your God, is God of gods, and Lord of lordes, a great God, a mighty and a ter-
Rom. 2. b ribile, which regardeth no mans per-
Acts. 10. c son, nor taketh gyftes: he doth right vnto the fatherlesse and widowe, and loueth the stranger, to geue him foode and rayment. Loue ye therefore the stranger also: for ye were strangers your selues in the lande of Egipte.
Deu. 6. e Thou shalt feare the Lord thy God
Mat. 4. b and him (onely) shalte thou serue, to him shalt thou cleaue, and sweare by his name, he is thy prayse & thy God, that hath done for thee these great and terrible thinges, whiche thyne eyes haue seene. Thy fathers went downe
Ge. 46. c into Egipte with. lxx. soules, and now the Lord thy god hath made thee
Ge. 25. a and multiplied thee, as the starres of heauen.

The. xi. Chapter.

THerefore thou shalt loue the Lord thy god and kepe his ordinaunces, his ceremonies, his iudgmentes, his lawes and his commaundementes alwaye. Cast in youre mynde thys daye that which your children haue neither knowen nor seene, euen the nourture of the Lorde your God, his greatenesse, his mighty hande, and his stretched out arme, his miracles, and his actes whiche he did in the middest of Egipte, euen vnto Pharao the king of Egipte and vnto all his lande: and what he didde vnto the hoaste of Egipte, vnto
Ex. 14. f their horses and charettes, how he brought the water of the redde sea vpon them, as they chased you behinde, and how the Lord hath brought them to naught vnto this day, and what he did vnto you in the wildernesse, vntill ye came vnto this place: and what
Nu. 16. g he didde vnto Dathan and Abi-
rom, the sonnes of Eliab, the sonnes of Ruben, howe the earthe opened her mouthe, and swalowed them with their housholdes and their tentes, and all their substaunce that stode in their possession, in the middes of Israell. Doubtlesse, your eyes haue seen all the great actes of the Lord which he did. Therefore shall ye kepe all the commaundementes which I commaunde you this day, that ye maye be stronge, and go in, and conquere the lande whither ye goe to possesse it, and that ye maye prolonge your daies in the lande which the Lorde sware vnto your fathers, to geue vnto them, and to their seede, a lande that floweth with milke
B and honye. For the lande whither
Deu. 8. b thou goest to possesse it, is not as the lande of Egipte that ye came out of, where thou sowedst thy seede, and watereddest it with thy feete, as a gardeine of herbes: but the land whither ye go ours to possesse, it is a lande that hath hilles and bankis, and drinketh the waters of the rayne of heauen: This land dothe the Lorde thy God care for, and the eyen of the Lorde thy God are alwayes vpon it, from the beginning of the yeare, vnto the ende of the yeare.
If ye shall hearken therefore vnto my commaundementes, which I commaunde you this daye, that ye loue the Lorde your God, and serue him with all your heare, and with all your soule.
I also will geue rayne vnto your
Deu. 28. b land in due season: the first rayne and the latter, that thou mayest gather in
Joel. 2. f thy corne, thy wine, and thyne oyle: And I will send grasse in thy fieldes for thy cattell, that thou mayest eate, and fyll thy selfe. But beware, that your heerte deceaue you not, and ye tourne aside, and serue straunge Gods, and worship them. And then the Lorde be ye wrothe against you,
Deu. 28. c shut vp the heauen, that there be no
3. re. 17. a rayne, and that your lande yelde not her fruite, and perishe quickely from off the good lande, whiche the Lorde geeth you. Therefore shall ye put these my sayenges in your heart, and in your soule.

Pro.3.8 and bynde them for a signe vpon your
hande, that they maye be as a warninge
Deu.6.b betweene your eyes, and ye shall teache
Pro.3.8 them your children, that they may talke
of them when thou sittest in thyne
house, and when thou walkest by the
waye: when thou lyest downe, and
when thou risest vp: yea, and thou shalt
write them vppon the poostes of
thine house, and vpon thy gates, that
your dayes may be multiplied, and the
dayes of your children in the land whi-
che the Lord sware vnto your fathers
to geue them, as longe as the dayes of
heauen laste vpon the earth. Therefor
ye keepe all these commaundementes
which I commaunde you, to that ye
doo them: Namely, that ye loue the
Lorde your God, and walke in all his
wayes, and cleaue vnto him. Then
will the Lorde cast out all these nati-
ons before you, and ye shalbe the hey-
res of great nations, and of them that
Iosu.1.a are mightier then your selues. ¶ All
the place wherron the soules of youre
feete shall treade, shall be yours, euen
from the wildernesse, and from Liba-
non, and from the ryuer Euphrates,
euen to the vttermoste sea, shall your
coast be. There shall no man be able to
stande before you, for the Lord your god
shall caste the feare and dreade of you
vpon all the lande that ye shall treade
vppon, as he hath saide vnto you. ¶

D ¶ Beholde, I set before you this day a
Deu.30. blessinge and a curse. ¶ a blessing, yf ye
b Deu 28 obey the commaundements of the lord
your God, which I commaunde you
this day. And a curse, if ye will not o-
bey the commaundementes of the Lord
your God, but turne out of the way,
which I commaund you this daye, to
go after straunge gods, which ye haue
not knowen. When the Lord thy God
therefore hath broughte thee into the
lande, whither thou goest to possesse
it, thou shalt put the ¶ blessinge vppon
Deu.27. mount Garrizim, and the curse vppon
mount Ebal, which (mountaynes)
are on the other syde Iordane, on the
backe side of the way towarde the go-
ynge downe of the sonne, in the lande
of the Cananites which dwell in the
playne ouer against Gilgall, beside
the grone of Moreh. For ye shall passe
ouer Iordan, to go in, and possesse the
lande, whiche the Lord your God ge-
ueth you, and ye shall conquere it, and
dwell therin. Take hede therefore, that
ye doo all the commaundementes and
lawes, which I sette before you this
daye.

¶ The.xij. Chapter.

THese are the ordinaunces and 2
lawes which ye shall obserue
and doo in the lande which the
Lord God of thy fathers geueth thee
to possesse it, as longe as ye liue vpon
the earth. ¶ Ye shall destroy all places Deu.7.1
wherein the nations which ye shall
conquere, serued their gods, vpon hye
mountaynes, on hilles, and vnder eue-
rye thicke tree. Ouerthrow their aul-
tares, and breake their pyllers, and
burne their groues with fire, and hew
downe the grauen ymages of the gods
that they haue, and bringe the names
of them to nought out of that place.
Ye shall not so do vnto the Lorde your
God, but ye shall seke the place which
the Lorde your God shall haue chosen
out of all your tribes, to put his name
there, and there to dwell. And ¶ thi- Exo.14
ther thou shalte come, and thyther ye and.16.
shall bring your burnesacrifices, your
offeringes, your tithes, and hue offe-
ringes of youre lande, youre vowes,
your free will offeringes, and the fyrst
gendred of your oxen & of your shepe.
And there ye shal eate before the Lord
your God, and ye shall reioyce in all
that ye put your hande vnto, both ye
and your housholdes, wherin the lord
thy God hath blessed the. Ye shal not 6
doo after all these thinges that we doo
here this daye, euery man what see-
meth him good in his owne eyes. For
ye are not yet come to rest, and to the
enheritaunce which the Lorde your
God geueth you. But when ye go ou-
er Iordan, and dwell in the lande
which the Lorde your God hath gi-
uen you to inherite, and when he hath
geuen you rest from all your enemies
rounde about, so that ye dwell in safetie,

then

then vnto the place whiche the Lorde your god hath chosen, to put his name there, ye shall bringe all that I commaunde you: Namely, your burntsacrifices, your offringes, your tythes the heaue offeringes of your hande, and all your speciall vowes whiche ye vowe vnto the Lorde. And ye shall reioyce before the Lorde your God, ye and your sonnes and your daughters, your seruauntes and your maydens, and the Leuite that is within youre gates: forasmuche as he hath no parte nor enheritaunce with you. Take hede that thou offer not thy burntofferinges in euery place that thou seest: but in the place which the Lorde shall haue chosen in one of the tribes, there thou shalte offer thy burntofferinges, and there thou shalte doo all that I commaunde the. Notwithstanding thou mayest kill and eate flesshe in all thy cities, whatsoeuer thy soule lusteth after, accordinge to the blessinge of the Lorde thy God which he hath geuen the: both the vncleane and the cleane maye eate thereof, euen as the roo, or the hart: only ye shall not eate the bloud, but powre it vpon the earth as water. Thou mayest not eate within thy gates the tyth of thy corne of thy wine and of thy oyle, and the fyrste gendred of thyne oxen, and of thy sheepe, neyther any of thy vowes whiche thou vowest, nor thy free will offeringes or heaue offeringes of thyne hande: but thou muste eate them before the Lorde thy God, in the place whiche the Lorde thy God hath chosen: thou and thy sonne and thy daughter, thy seruaunte and thy mayde, and the Leuite that is within thy gates: and thou shalte reioyce (and be refreshed) before the Lorde thy God, in all that thou puttest thyne hande to.

Beware, that thou forsake not the Leuite, as longe as thou lyuest vpon the earthe. If (when the Lorde thy God hath enlarged thy border as he hath promysed thee) thou say: I will eate flesshe, because thy soule longeth to eate flesshe: thou mayest eate flesshe what soeuer thy soule lusteth. If the place whiche the Lorde thy God hath chosen to put his name there, be to far from thee, then shalte kill of thy oxen and of thy sheepe which the Lorde hath geuen thee, as I haue commaunded thee, and thou shalte eate in thyne owne citie, whatsoeuer thy soule lusteth. And as the roo and the harte is eaten, euen so thou shalt eate them, both the cleane and the vncleane shall eat of them. But be strong that thou eate not the bloud, For the bloud, that is the lyfe, and thou mayest not eate the lyfe with the flesshe: thou shalt not eate it, but powre it vpon the earth as water. Eate thou eate it not, that it may go well with thee and with thy children after thee: But thou shalt do that whiche is right in the sight of the Lorde. But thy holy thinges whiche thou haste, and thy vowes shalt take, and come vnto the place whiche the Lorde hath chosen, and thou shalte offer thy burntofferinges, both the flesshe and bloud vpon the aulter of the Lorde thy God, and the bloude of thyne offeringes shall be powred out vpon the aulter of the Lorde thy God, and thou shalte eate the flesshe. Take hede and heare all these wordes which I commaund thee, that it may go well with thee, and with thy children after thee for euer, yf thou doest that whiche is good and right in the sight of the Lorde thy God. When the Lorde thy god hath destroyed the nations before thee, whither thou goest to conquere them, and thou succeedest in their inheritaunce, and dwellest in theyr land: Beware that thou be not taken in a snare after them, after that they be destroyed before thee, and that thou aske not after their Goddes, sayinge: howe dyde these nations serue their Goddes? I will do so likewise. Nay, thou shalte not so doo vnto the Lorde thy GOD: for all abhominations, and that whiche the LORD hateth, the same haue they done vnto their Goddes. For they burne bothe their sonnes and their daughters with fyre before their Goddes. Therefore whatsoeuer I commaunde you, that

Pro.3,a and bynde them for a signe vpon your hande, that they maye be as a warninge
Deu.6.b betweene your eyes, and ye shall • teache
Pro.3,a them your children that they may talke of them when thou sittest in thyne house, and when thou walkest by the waye: when thou liest downe, and whe thou risest vppe, and thou shalt write them vppon the doore postes of thyne house, and vpon thy gates, that your dayes may be multiplied, and the dayes of your children in the land whiche the Lorde sweare vnto your fathers to geue them, as longe as the dayes of heauen laste vpon the earth. For yf ye kepe all these commaundementes whiche I commaunde you, to that ye doo them: Namely, that ye loue the Lorde your God, and walke in all his wayes, and cleaue vnto him. Then wil the Lorde cast out all these nations before you, and ye shalbe the heyres of great nations, and of them that
Iosu.1.a are mightier then your selues. • All the place wherron the soules of your feete shall treade, shall be yours, euen from the wildernesse, and from Libanon, and from the ryuer Euphrates, euen to the vttermoste sea, shall your coast be. There shall no man be able to stand before you, for the Lord your god shall cause the feare and dreade of you vpon all the lande that ye shall treade vppon, as he hath saide vnto you. ¶

D • Behold, I set before you this day a
Deu.39. blessinge and a curse. • a blessing, yf ye
• Deu 28 obey the commaundements of the lord your God, whiche I commaunde you this day. And a curse, if ye will not obey the commaundementes of the Lorde your God, but turne out of the way, which I commaund you this daye, to go after straunge gods, which ye haue not knowen. When the Lord thy God therefore hath broughte thee into the lande, whither thou goest to possesse it, thou shalt put the • blessinge vppon
Deu.27. mount Garizim, and the curse vppon mount Ebal, whiche (mountaynes) are on the other syde Iordane, on the backe side of the way towarde the going downe of the sonne, in the lande of the Cananites which dwell in the playne ouer against Gilgal, beside the grone of Moreh. For ye shall passe ouer Iordan, to go in, and possesse the lande, whiche the Lord your God geueth you, and ye shall conquere it, and dwell therin. Take hede therefore, that ye doo all the commaundementes and lawes, whiche I sette before you this daye.

¶ The.xij. Chapter.

These are the ordinaunces and lawes whiche ye shall obserue and doo in the lande whiche the Lord God of thy fathers geueth thee to possesse it, as longe as ye liue vpon the earth. • Ye shall destroy all places Deu.7.a
where in the nations whiche ye shall conquere, serued their gods, vpon hye mountaynes, on hilles, and vnder euerye thicke tree. Ouerthrowe their aulters, and breake their pyllers, and burne their groues with fire, and hewe downe the grauen ymages of the gods that they haue, and bringe the names of them to naught out of that place. Ye shall not so do vnto the Lorde your God, but ye shall seke the place which the Lorde your God shall haue chosen out of all your tribes, to put his name there, and there to dwell. And • thyther thou shalte come, and thyther ye Exo.20
shall bring your burnt sacrifices, your and.16.b
offeringes, your tithes, and hye offeringes of youre lande, youre vowes, your free will offeringes, and the fyrst getynges of your oxen & of your shepe. And there ye shal eate before the Lord your God, and ye shall reioyce in all that ye put your hande vnto, both ye and your housholdes, wherin the lord thy God hath blessed thee. Ye shal not G
doo after all these thinges that we doo here this daye, euery man what seemeth him good in his owne eyes. For ye are not yet come to reste, and to the enheritaunce whiche the Lorde your God geueth you. But when ye go ouer Iordane, and dwell in the lande whiche the Lorde your God hath geuen you to inherite, and when he hath geuen you rest from all your enemies round about, so that ye dwell in safetie,

then

then vnto the place whiche the Lorde your god hath chosen, to put his name there, ye shall bringe all that I commaunde you: Namely, your burntsacrifices, your offringes, your tythes the heue offeringes of your hande, and all youre speciall bowes whiche ye bowe vnto the Lorde. And ye shall reioyce before the Lorde your God, ye and your sonnes and your daughters, your seruauntes and your maydens, and the Leuite that is within youre gates: forasmuche as he hath no parte nor enheritaunce with you. Take hede that thou offer not thy burntofferinges in every place that thou seest: but in the place which the Lorde shall haue chosen in one of the trides, there thou shalte offer thy burntofferinges, and there thou shalte doo all that I commaunde the. Notwithstanding thou mayest kill and eate flesche in all thy cities, whatsoeuer thy soule lusteth after, accordinge to the blessinge of the Lorde thy God which he hath geuen the: both the vncleane and the cleane maye eate therof, euen as the roo, or the hert: onely ye shall not eate the bloud, but powre it vpon the earth as water. Thou mayest not eate within thy gates the tyth of thy corne of thy wine and of thy oyle, and the fyrste gendred of thyne oxen, and of thy shepe, nether any of thy bowes whiche thou bowest, nor thy free will offeringes or heue offeringes of thyne hande: but thou muste eate them before the Lorde thy God, in the place whiche the Lorde thy God hath chosen: thou and thy sonne and thy daughter, thy seruaunte and thy mayde, and the Leuite that is within thy gates: and thou shalte reioyce (and be refreshed) before the Lorde thy God, in all that thou puttest thyne hande to.

Beware, that thou forsake not the Leuite, as longe as thou liuest vpon the earthe. If (when the Lorde thy God hath enlarged thy borders as he hath promysed the) thou saye: I will eate flesche, because thy soule longeth to eate flesche: thou mayest eate flesche what soeuer thy soule lusteth. If the place whiche the Lorde thy God hath chosen to put his name there, be to far from the, then thou shalte kill of thy oxen and of thy shepe which the Lorde hath geuen the, as I haue commaunded the, and thou shalte eate in thyne owne cities, whatsoeuer thy soule lusteth. And as the roo and the hert is eaten, euen so thou shalt eate them, both the cleane and the vncleane shall eat of them. But be strong, that thou eate not the bloud. For the bloud, that is the lyfe, and thou mayest not eate the lyfe with the flesche: thou shalt not eate it, but powre it vpon the earth as water. Eate it not, that it may go well with the and with thy children after the: But thou shalt do that whiche is right in the sighte of the Lorde. But thy holy thinges which thou haste, and thy bowes, thou shalt take, and come vnto the place whiche the Lorde hath chosen, and thou shalte offer thy burntofferinges, bothe flesche and bloud vpon the aulter of the Lorde thy God, and the bloude of thyne offeringes shall be powred out vpon the aulter of the Lorde thy God, and thou shalte eate the flesche. Take herde and heare all these wordes which I commaund the, that it may go well with the, and with thy children after the for euer, yf thou doest that whiche is good and right in the sighte of the Lorde thy God. When the Lorde thy god hath destroyed the nations before the, whither thou goest to conquere them, and thou succeedest in their inheritaunce, and dwellest in their land: Beware that thou be not taken in a snare after them, after that they be destroyed before the, and that thou aske not after their Goddes, sayinge: howe dyde these nations serue their Gods: I will do so likewise. Nay, thou shalte not so doo vnto the Lorde thy GOD: for all abhominations, and that whiche the LORD hateth, the same haue they done vnto their Goddes. For they burne bothe their sonnes and their daughters with fyre before their Goddes. Wherefore whatsoeuer I commaunde you, that

Iosu.1.b take hede you do(untp,vnto the Lord)
Deut.4b and • put thou nought therto nor take
Pro.30a ought therefrom.

¶ The.xiij. Chapter.

A
Mat.7.c If there arise amonge you a • prophete or a dreamer of dreames, and
geue thee a signe or wonder, and
that signe or wonder whiche he hath
spoke come to passe, and then saye, lette
vs go after straunge Goddes, whiche
thou hast not knowen, and let vs serue
them: harken not thou vnto the wor-
Deu.8.a des of that prophet or dremer of drea-
mes. • For the Lord thy God proueth
you, to wete whether ye loue the Lord
your God with all youre hearte, and
with all youre soule. Ye shall walke
after the Lorde your God, and feare
him, kepe his commaundementes, and
Ie.23.b. herken vnto hys voyce, serue him, and
and.29.ff cleaue vnto him. • And the prophet or
Zac.13.a dremer of dreames shal dye, because he
hath spoken to turne you awaye from
B the Lord your God, (which brought
you out of the land of Egipt, and deli-
uered you out of the house of bondage)
to thrust thee out of the waye, which
the Lord thy God commanded thee to
walke in: and therfore thou shalt put
the euill away from thee. If thy bro-
ther, the sonne of thy mother, or thine
owne sonne, or thy daughter, or the
wyfe that lyeth in thy bosome, or thy
frende whiche is as thyne owne soule
vnto thee, entyce thee secretly, saying:
let vs go and serue straunge Goddes,
which thou haste not knowen nor yet
thy fathers. And they be of the Gods
of the people which are rounde about
you, whether they be nye vnto thee or
farre of from thee, from the one ende of
the earth vnto the other. Thou shalt
not consent vnto him, nor harken vn-
to him: thyne eye shall not pitie hym,
neither shalt thou haue compassion on
hym nor kepe hym secrete • but caule
him to be slayne. Thine hande shalbe
furste vpon hym to slay hym and then
the handes of all the people. And thou
shalte stone hym with stones that he
dye because he hath gone about to
thrust thee awaye from the Lorde thy
God, which brought thee out of the
lande of Egipt, and from the house of
bondage. And all Israell shall heare,
and feare, and shall doo no more any
suche wickednesse as this is amonge
you. If thou shalt heare say in one of
thy Cities which the Lord thy God C
hath geuen thee to dwell in, that cer-
tayne men beyng the children of Be-
lial are gone out from among you and
haue moued the enhabiters of their ci-
tie, saying: let vs go and serue straunge
Goddes which ye haue not knowen.
Thē thou must leke, and make search,
and enquire diligently. And beholde, if
it be treuth, and the thing of a suretye,
that suche abhommination is wrought
amonge you: then thou shalt smite the
dwellers of that Citye in the edge of
the sweorde and destroye it vtterlye,
and all that is therein, and euen the
beste cattell thereof with the edge of
the sweorde. And gather all the spoyle D
of it vnto the midden of the streate
thereof, and burne with fyre both the
citie and all the spoyle therof, euerye
whyt for the Lorde thy God. And it
shalbe an heape for euer, and shall not
be built agayne. • And there shall Deu.7.b
cleaue naught of the damned thinge 2mac12.f
in thyne hande, that thy Lorde maye
turne from the fearsenes of his wrath,
and shewe thee mercy, and haue com-
passion on thee, and multyplye thee, as Exo.19.b
he hath sworne vnto thy fathers.
• Therfore shalt thou herken vnto the
voyce of the Lord thy God to kepe all
his commaundemetes, which I com-
maunde thee this daye, that thou do
it, whiche is ryghte in the eyes of the
Lorde thy God.

¶ The.xiiij. Chapter. I
Leu.10.b
Ye are the children of the Lord
youre God. • Ye shall not cut
youre selues, nor make you Deu.7.a
any baldnesse betweene youre
eyes for any dead man. • For thou art
an holye people vnto the Lorde thy
God, and the Lorde hath chosen thee,
to be a seuerall people vnto him selfe,
aboue all the nations that are vppon Leu.11.a
the earth. Thou shalt eate no maner

K

of abhominacion. Theſe are the beaſtes whiche ſhall eate of, oxen, ſheep and goates, hart, roo, and bugle, wild goate, buicorne, wilde oxe, and Camelion. And all the beaſtes that cleaue the hoffe, and ſlitte it in the fiwoo cleaues, and chewe the cud, them ye ſhall eate. Neuertheleſſe, theſe ye ſhall not eate of theym that chewe cud and of them that deuide and cleaue the hoofe: the Camell, the hare, & the conte: whiche chewe cud, but deuide not the hoffe, therefore are they vncleane vnto you: and alſo the ſwine, though he deuyde the hoofe, yet he chaweth not the cud, therefore is he vncleane vnto you: ye ſhall not eate of the fleſhe of ſuche, nor touche the deade carkaſſe of theym.

Lem. 16 b B

• Theſe ye ſhall eate of all that are in the waters: All that haue finnes and ſcales ſhall ye eate: And whatſoeuer hath not finnes and ſcales, of that ye maye not eate, but it is vncleane vnto you. Of all cleane birdes ye ſhal eate: but theſe are they of whiche ye ſhall not eate: the Egle, the Goſhawke, and the Cormerant, & Arion, the Vulcur, the Kyte after her kinde, and all kinde of Rauens, the Eſtriche, the nighte Crowe, the Ruckoowe, and the Sparowhawke after her kinde, the little Onle, the great Onle, the Backe, the Bitture, the Pye, the Stocke, the Heroni, the Iay in his kind, the Lapwing, the Swalowe. And let all creeping foules be vncleane vnto you, and not be eaten of: but of all cleane foules yet maye eate. Ye ſhall eate of nothinge that deeth alone: But thou ſhalte gene it vnto the ſtraunger that is in thy Cities, that he eate it, or thou mayeſt ſell it vnto an alcaunt. For thou art an holy people vnto the Lord thy God. • Thou ſhalte not • ſeeth a kidde in his mothers milcke. Thou ſhalt tithe all the encreaſe of thy ſeede that the fielde bringeth forth yeare by yeare. And thou ſhalte eate before the Lorde thy God, (in the place whiche he hath cholen, and where he hath put his name) the tythe of thy corne, of thy wine, and of thine oyle, and the firſte gendred of thine herd and of thy

C

Exo. 23 e and. 34. d

Deu. 12. d

D

Deu. 12. d

E

Deu. 10. b and. 11. a

• Deu. 26 c

F

Leu. 25 a

Exo. 22 b

Eccl. 4. a

ſheepe, that thou mayeſt learne to feare the Lorde thy God allwaye. • If the waye be to longe for thee: ſo that thou arte not able to carye it, and if the place be farre from thee, whiche the Lorde thy God hath choſen to ſet his name there (and the Lorde thy God hath bleſſed thee) the ſhalt thou make it in money, and take the money in thine hande, and go vnto the place which the Lord thy God hath choſen, and beſtowe the money for whatſoeuer thy ſoule luſteth after: for oxen and ſheepe, wine and ſtronge drinke, and for whatſoeuer thy ſoul deſireth, and eate there before the Lorde thy God and be merry: both thou and thine houſhold, and the Leuite that is with in thy gates, ſhalte thou not forſake: • for he hath neyther parte nor inheritaunce with thee. • At the ende of three yeare, thou ſhalte bringe forth all the tythes of thine encreaſe the ſame yeare, and lay it vp within thine owne gates. And the Leuite whiche hath no parte nor inheritaunce with thee, ſhall come, and the ſtraunger, the fatherleſſe and the widowe which are within thy gates, ſhall eate and be ſatisfied: that the Lord thy God may bleſſe thee in all the workes of thine hande which thou doeſt.

The xv. Chapter.

AT the leuenth yere thou ſhalt make a freedome. • And this is the maner of the freedome.

• Whoſoeuer lendeth ought with his hande vnto his neyghbour, maye not axe againe (that which he hath lente) of his neighboure or of his brother, becauſe it is called the Lordes free yeare: yet of a ſtraunger (and of an alcaunte) thou mayeſt call it home againe. But • he that is thy brother, him ſhall thine hande remit. Neuertheleſſe there ſhalbe no beggar among you. For the Lorde ſhall bleſſe thee in the lande, which the LORD thy God geueth thee, an heritaunce to poſſeſſe it: ſo that thou harke vnto the voyce of the Lord thy God, to obſerue and doo all theſe commaundementes, whiche I commaunde thee this day.

For the Lorde thy God hath blessed
De. 28.b thee as he hath promised thee, & thou
shalte lende vnto manye nations, but
thou thy selfe shalte not borowe: And
B thou shalt reigne ouer manye nations,
and they shal not reygne ouer thee. If
a Joh.3 c one of thy brethren amonge you bee
poore within any of thy gates in thy
lande whiche the Lorde God geueth
thee, thou shalt not harden thine hert
nor shut thine hande from thy poore
brother: But open thine hande vnto
him, and lende him sufficient for his
neede whiche he hath. Beware, that
there bee not a wicked poynt in thine
heart, that thou wouldest say. The se-
uenth yeare, the yere of freedome is at
hande, and therfore it greeueth thee to
looke on thy poore brother, and geuest
him naught: and he then crye vnto the
Lorde against thee, and it be sinne vn-
to thee: But geue him, and let it not
greeue thine heart to geue vnto him.
Because that for this thing the Lorde
thy God shal blesse thee in al thy wor-
kes, and in all that thou puttest thine
mat.26.a hande to. The lande shall neuer bee
without poore: And therefore I com-
maunde thee saying: Thou shalt open
thine hande vnto thy brother that is
Lev.26.f needy and poore in thy lande. If thy
C brother an Hebrewe sell him selfe
to thee, or an Hebruelle, and serue thee
sixe yeare, in the seuenth yeare thou
shalte let him go free from thee. And
when thou sendest him out free from
thee, thou shalte not let him go away
empty, but shalt geue him of thy shepe
of thy corne, and of thy wine, and geue
him of that, wherewith the Lord thy
God hath blessed thee. And remember
that thou wast a seruaunt in the land
of Egipte, and the Lord thy God de-
liuered thee thence: therefore I com-
maunde thee this thinge to daye. And
Exo.21.a yf he saye vnto thee, I will not go a-
way from thee, because he loueth thee
and thy house, and is wel at ease with
thee: Then shalte thou take a nayle,
and nayle his eare to the doore there-
with, and let him be thy seruaunt for
euer: And vnto thy mayde seruaunte
thou shalte do likewise. And let it not
grieue thine eye, whē thou lettest him
go out free from thee, for he hath bene
worth a double hired seruaunt to thee
in his seruice sixe yeres. And the Lord
thy God shall blesse thee in all that D
thou doest. All the first gendred that Leu.29.b
come of thine oxen, and of thy shepe
that are males, thou shalt halowe vn-
to the Lorde thy God. Thou shalt do
no worke with the firste gendred of
thine oxen, nor sheere the first gendred
of thy shepe. Thou shalt eate it before
the Lorde thy God yeare by yeare, in
the place which the Lord hath chosen
both thou and thine houshelde. If
there be any deformitie therein, as if
it be lame or blinde, or haue any other
euill fauoredneslle, thou shalt not offer
it vnto the Lorde thy God: But shalt
eate it within thine owne gates the De.12.b
vncleane and the cleane indifferently,
as the Roe and the Hert. Only eate
not the bloud therof, but powre it vp-
on the grounde as water.

¶ The.xvi. Chapter.

Observe the moneth of new I
corne that thou mayest offer Exo.23.b
Passeouer vnto the Lorde Ex.12.a
thy God. For in the moneth
when corne beginneth to ripe, the
Lorde thy God brought thee oute of
Egipte by nighte. Thou shalt there-
fore offer passeouer vnto the Lord thy
God (and sheps and oxen) in the place
whiche the Lorde shall choose to put
his name there. Thou shalte eate no
leuened bread with it: but seuen dayes
shalt thou eate vnleuened bread there-
with: euen the breade of tribulation
(for thou camest out of the lande of
Egipte in haste) that thou mayest re-
member the day whē thou camest out
of the lande of Egipt, all dayes of thy
life. And ther shalbe no leuened bread
seene in all thy coastes seuen dayes
longe, neyther shall there remayne
anye thinge of the flesshe whiche thou
offeredst the firste daye at euen, vntill
the morninge. Thou mayest not offer
passeouer within anye of thy gates, B
which the Lord thy God geueth thee: Deu.14c
but in the place which the Lorde thy and.16.b
God

God shall chose, to sette his name in, there shalt thou offer passeouer at euen about the going downe of the sun, euen in the season that thou camest out of Egypte. And thou shalt sethe and eate it, in the place whiche the Lorde thy God hath chosen, and departe on the morowe, and get thee vnto thy tente. Sixe dayes shalte thou eate sweete breade, and the seuenth day is a gatheringe together before the Lorde thy God: thou shalte do no worke therein

Leui. 23. • Seuen weekes shalte thou number vnto thee, and beginne to number the

Actes. 2. seuen weekes, when thou beginnest to put thy sickle to the corne, • and kepe the feast of weekes vnto the Lorde thy God, with a free will offeringe of thine hande, whiche thou shalte gene vnto the Lorde thy God, accordinge as the Lorde thy GOD hath blessed thee. And reioyce before the Lord thy God, thou and thy sonne, thy daughter, thy seruaunte and thy mayde, and the Leuite that is within thy gates, and the straunger, the fatherlesse, and the widowe, that are amonge you, in the place whiche the Lorde thy God hath chosen to put his name there.

And remember that thou waste a seruaunte in Egipte: and thou shalt obserue and do these ordynaunces. C Thou shalte also obserue the feaste of tabernacles seuen dayes, after that thou haste gathered in thy corne and thy wine. And thou shalte reioyce in that thy feast, thou & thy sonne, thy daughter, thy seruaunte, and thy mayde, the Leuite, the straunger, and the fatherlesse, and the widowe, that are within

1.Ki.8 g thy gates. • Seuen dayes shalt thou kepe thy holy daye vnto the Lorde thy God, in the place which the Lord shal chose, for the Lord thy God shall blesse thee in all thy fruites, and in all the workes of thine handes, therfore shalt

Exo. 23 a thou be glade. • Three times in the yeare shall all thy males appeare before the Lorde thy GOD in the place whiche he shall chose; in the feaste of sweete breade, in the feast of weekes, and in the feaste of Tabernacles. And

Exo. 23 b they shall not • appere before the Lorde emptye, but every man accordinge to the gyfte of his hande, and accordinge to the blessing of the Lorde thy God whiche he hath geuen thee, Judges and officers shalte thou make thee in all thy cities, whiche the Lorde thy GOD geueth thee throughout thy tribes, and they shall iudge the people righteousnesse. • Wrest not thou the Gen. 19 c

lawe, nor knowe any person, neyther take anye rewarde • for giftes blynde Exo. 23 a

the wise, and peruerte the wordes of the righteous. C That whiche is iuste and right, shalt thou followe, that thou mayest liue, and enioye the lande, which the Lord thy God geueth thee. C Thou shalte plante thee no grene of what soeuer trees it be, nye vnto the aulter of the Lorde thy God whiche thou shalte make thee. C Thou shalt set thee by no • pyller, which the Lord thy 1 Ki. 15 c

God hateth.

C The xvii. Chapter.

Thou shalt offer vnto the Lorde thy god no oxe nor shepe • wher Leu. 22. b

in is blemish or any defaymitie, Deu. 15 d

for that is an abhominacion vnto the Lorde thy God. If there be founde amonge you within any of thy gates, which the Lord thy God geueth thee, man or woman that hath wrought wickednesse in the sighte of the Lorde thy God, to that they haue gone beyonde his appoyntment, and gone and serued straunge Goddes, and worshipped them, • the Sunne or Moone Deu. 4. a

or anye of the hoste of heauen, which I haue not commaunded, and it is tolde thee, and thou haste hearde of it: then shalte thou enquire diligently. And if it be true, and the thinge of a suertye, that suche abhominacion is wrought in Israell, then shalte thou bring fourth that man or that woman (whiche haue committed that wicked thing) vnto the gates, and shalt stone them with stones till they dye. • At Nu. 35 b

the mouth of two or three witnesses C

shall he be that is worthye of death, dye: and at the mouthe of one witnesse, let no man dye. The handes of the witnesses shalbe firste vpon him, to kill him, and afterwarde the handes of all

the people, and thou shalt put the wicked away from thee. If there arise a matter to harde for thee in iudgement betweene bloud and bloud, betweene plee and plee, betweene plage and plage, and the matters come to stryfe within thy gates. Then shalte thou arise, and get thee vp vnto the place which the Lord thy God hath chosen, and come vnto the Priestes the Leuites, and vnto the iudge that shalbe in those dayes, and
Ezr.43.f aske • and they shall shewe thee, the sentence of iudgement, and thou muste doo according to that, whiche they of that place (which the Lorde hath chosen) shewe thee, and thou shalt observe to doo, according to all that they enstructe thee. According to the sentence of the lawes whiche they teache thee, and according to the iudgement whiche they tell thee shalte thou do,
Deu. 5.a and • bowe not from that whiche they
Iosu. 1.c shewe thee, neyther to the right hande
C nor to the lefte. And that man that will do presumptuously, and will not harken vnto the Priest (that standeth there before the Lord thy God to minister) or vnto the iudge, that man shal dye, and thou shalt put away euill from Israell. And all the people shall heare and feare, and shall do no more presumptuously. When thou art come vnto the lande, whiche the Lorde thy God geueth thee, and entoyest it, and dwellest therin, and yf thou shalt say,
1.Re.8.a • I will set a kinge ouer me: like as al the nations that ar about me. Then thou shalte make him kynge ouer thee, whom the Lorde thy God shall
D chose: euen one from amonge thy brethren shalt thou make king ouer thee, and thou mayest not sette a straunger ouer ther, which is not of thy brethren
5.Re.4.h • But he shall not multiplie horses to him selfe, nor bring the people agayne to Egipte through the multitude of horses, for as much as the Lorde hath saide vnto you: ye shall hencefourth go no more agayne that waye. Also he
7Re.11.k • ought not to multiplie wiues to him
selfe, least his hart turne away, neither
3Re.10.c shall he gather him • syluer and golde
Esy.2.b in vnto. And when he is set vpon the

seate of his kingdome, he shall write him out a copie of this lawe in a boke, before the Priestes the Leuites. And it shall be with him, and he ought to rede therin • all dayes of his lyfe, that
Iosu.1.h he maye learne to feare the Lorde his God, and to kepe al the wordes of this lawe, and those ordinaunces, for to do them, and that his hert arise not aboue his brethren, and that he turne not frō the commaundement, to the right hande or to the lefte, but that he may prolong his dayes in his kingdome: he, and his children in Israell.

¶ The.xviij. Chapter.

THe Priestes, the Leuites, and all the tribe of Leui, must haue
Nu.18.a no parte nor enheritaunce with
De.10.h Israell: but shall eate the offringes of the Lorde, and his enheritaunce: Therefore shall they haue no enheritaunce amonge their brethren: but the Lorde, he is their enheritaunce, as he hath sayde vnto them. And this is the Priestes duetye of the people, and of them that offer sacrifice, whether it be ore or shepe: They must geue vnto the Priest, the shoulder and the two cheekes, and the mawe, the first fruites also of thy corne, wine and oyle, and the firste of the wol of thy shepe shalt
Num.18.b thou gene him: • For the Lorde thy God hath chosen him out of all thy tribes, to stand and to minister in the name of the Lorde, he and his sonnes for euer. If a Leuite come out of anye of the cities of all Israell, where he is a sojourner, and come with all the lust of his heart vnto the place which the Lord hath chosen: he shall minister in the name of the Lorde his God, as his other brethren the Leuites doo, which remayne there before the Lord. And they shall haue lyke portions to eate, beside that whiche commeth to him of the patrimonie of his fathers.
Leu.18.b • When thou art come into the lande
Deu.12.b which the Lord thy God geueth thee, see that thou learne not to do after the abhominations of those nations. Let there not be founde among you anye

one, that maketh his sonne or doughter to go through the fyre, or that vseth witchcraft, or a chosen oute of layes,
Leu.19.b or that regardeth the flying of foules, or a sorcerer, or a charmer, or that counceleth with spyrites, or a southsayer, or that aſketh (the truth) at them that be deade. For all that do such thinges, are abhomination vnto the Lorde, and because of the abhominations the Lord thy God doth caste them oute before thee. Thou shalte be perfecte therfore (and without blemishe) in the sighte of the Lorde thy God. For these nacyons whyche thou shalte conquere, herken vnto chosers oute of layes, and vnto sorcerers: But the Lord thy God hath not suffered thee so to doo.
Acts.3.b and.7.c. The Lorde thy God wyll stirre vp vnto thee a prophete amonge you: euen of thy brethrenne, lyke vnto me:
mat.17.b vnto hym ye shall herken, accordyng to all that thou desiredeſt of the Lorde thy God in Horeb, in the daye of the gatheringe together, whan thou saydeſt. Lette me heare the voyce of my
Exo.20.c D Lorde God no more, nor see this great fyre any more, that I dye not. And the Lorde sayde vnto mee: they haue well spoken. I will rayse them vp a prophete from amonge their brethren lyke vnto thee, and will put my wordes in hys mouthe, and he shall speake vnto them all that I shall commaund hym. And whosoeuer will not herken vnto the wordes which he shal speake in my name, I will require it of hym.
Nu.16.a But the prophete whiche shall presume to speake a woorde in my name,
De.13.a Jer.28.b which I haue not commaunded hym
Ezec.14.a to speake, or that speaketh in the name of straunge Gods, the same prophete shall dye. And yf thou saye in thine heart: howe shall we knowe the woorde which the Lorde hath spoken? (Thys token thou shalte haue.) Euen when a prophete speaketh in the name of the Lorde, yf the thinge folowe not, nor come to passe, that is the thinge which the Lorde hath not spoken: But the prophete hath spoken it presumptuously: Thou shalt not ther fore be afrayd of him.

The xix. Chapter.

WHen the Lorde thy GOD
hath roted out the nations, Deu.12.b
whose lande the Lorde thy God geueth thee, and thou succedeſt in their inheritaunce, and dwelleſt in their Cities, and in their houses: thou shalte appoynt three cities for thee in the middes of the land Ios.20.a
which the Lorde thy God geueth thee to possesse it: thou shalte prepare the wayes, and deuide the coastes of thy lande whiche the Lorde thy God geueth thee to inherite, into three partes, that whosoeuer committeth mur- Exo.21.b
ther, may flee thither. For this cause
B
muste the slayer flee thither, that he maye liue. Whoso killeth his neyghboure ignoraunteye, and hateth him not in time paſted: And when a man goeth vnto the wood with his neighboure to hewe wood, (thinkinge no harme,) and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smyteth his neyghboure that he dyeth: the same shall flee vnto one of the same cities and liue. Least the reuenger of blood folowe after the slayer while his hearte is whote, and ouertake him, because the waye is longe, and slaye him, and yet ther is no cause worthy of death in him, in asmuch as he hated him not in time paſted. Wher fore I commaunde thee, sayinge: thou shalt appoint out three cities for thee. And if the Lorde thy God enlarge thy
C coastes (as he hath swoorne vnto thy fathers) and geue thee all the lande whiche he sayde he would geue vnto thy fathers, thou shalte keepe all these commaundements to do them, which I commaunde thee this day, that thou loue the Lord thy GOD, and walke in his wayes euer, and adde three cities mo for ther, vnto these three, that innocente bloude be not shedde in thy lande, whiche the Lorde thy God geueth thee to inherite, and so bloud come vpō thee. But and if a man hate his Nu.30.a
neyghboure, and laye wayte for him and ryse against him, and smite him

that he dye, and then sheth vnto anye of theise cities: the elders of his citye shall sende and fetche him thence, and deliuer him into the handes of the iustice of blonde, that he may dye. Thine eye shall not spare him, but thou shalt put awaye innocent blonde from Israell, that it maye goo well with thee.

Iob.34a

D Thou shalte not remoue thy neyghbours markes, which they of old time haue sette in thine inheritaunce, that thou shalte inherite in the lande, whiche the Lorde thy God geueth thee to enioye it. • One witnesse shall not rise agaynst a man for anye maner trespasse, or for anye maner sinne, or for anye maner sault, that he offendeth in. • But at the mouth of two witnesses or of three witnesses, shall the matter be stablished. • If anye vnrighteous witnesse rise vp agaynst a man to accuse him of trespasse: then bothe the men which striue together, shall stande before the Lorde, before the Priestes and the iudges, whiche shalbe in those dayes, and the iudges shall make diligent inquisition. And if the witnesse be found false, and that he hath geuen false witnesse against his brother, then shall ye do vnto him, as he had thought to do vnto his brother, and thou shalt put euill awaye from thee. And other shall heare and feare, and shall hencefoorth commit no more any suche wickednesse amonge you. And thine eye shal haue no compassion, but • soule for soule, eye for eye, tothe for tothe, hand for hande, foote for foote.

Num.35

Deu.17.
Mat.18.
John.8.c
2Cor.13
1.Tim.5
Hebr.10.
Sulan.1

Exo.21c
Leui.14.
Man,23.
Mat.5.f.

¶ The xx. Chapter.

3 WHen thou goest out to battayl agaynst thine enemyes, and seest horses and charets, and people mo then thou, be not • afrayde of them, for the Lorde thy God is with thee, which brought thee out of the land of Egipt. And when ye are come nye vnto battayle, the Priest shal come forth to speake vnto the people, and shall say vnto them: Heare O Israell, ye are come vnto battayle agaynst your enemyes, • let not youre hertes faynte, neyther feare, nor be amased, nor adrad of the. For the • Lord your God goeth with you, to fight for you agaynst your enemies, and to saue you. And let the officers speake vnto the people: saying: If any man haue buylt a newe house, and haue not dedicate it, let him goo and returne to his house, lest he die in the battayle, and an other man dedicate it. And if any man haue planted a vyneyarde, and haue not made it common (and lawfull for euery man to eate of) let him goo and returne agayne vnto his house, lest he die in battayle, and another make it common. • And if any man be betrouthed vnto a wife, and haue not taken her, let him goo and returne agayne vnto his house, least he dye in the battail, and another man take her. And let the officers speake further vnto the people and saye: If any man feare and be faynt harted, let him goo and returne vnto his house, least he make his brothers heart faint as wel as his. And when the officers haue made an ende of speakinge vnto the people, they shall make captaynes of warre ouer them. When thou commest nye vnto a citie to fight against it, offer the peace. And if they answere thee agayn peaceably, and open vnto thee, then lette all the people that is founde therein, be tributaryes vnto thee & serue thee. And if thei wil make no peace with thee, but make warre agaynst thee, thou shalt besiege it. And when the LORDE thy GOD hath deliuered it into thy handes, thou shalte smite all the males therof with the edge of the sweorde: But the women and the childyen, • and the cattell, and all that is in the citie, and all the spoyle thereof, shalte thou take vnto thy selfe, and eate the spoyle of thine enemies whiche the Lorde thy God hath geuē thee. Thus shalt thou doo vnto all the cities whiche are a great waye of from thee, and not of the cities of these nations. But of the Cities of these nations, whiche the Lorde thy God shall geue thee to inherite, thou shalte saue alyue nothinge

Deu.28.f

Deu.24.a

Iud.7.a

Deu.2.a

Iosu.7.a

Deu.1.b

Nu.14.b

C

that

Deu. 7.a that dwelleth. • But thalte deſtroye
Joſu. 6.c them without redemption, namelye
the Hethites, the Amorites, the Ca-
nanites, the Pheresites, the Heuites
and the Iebuſites, as the Lorde thy
God hath commaunded thee, that thei
teache you not to do after all their ab-
hominations, whiche they have done
vnto their goddes, and ſo ye ſhoulde
ſinne agaynſt the Lord your GOD.
When thou haſt beſieged a citie longe
time, and made warre agaynſt it to
take it, deſtroy not the trees thereof,
that thou wouldeſt thruſt an axe vn-
to them: But eate of theym, and cutte
theym not downe, for the trees of the
fieldes are no men, to com againſt thee
and to beſiege thee. Onely thoſe trees
which thou knoweſt that they are not
fruitfull, (but wilde and vſt for other
vſes,) thoſe ſhalte thou deſtroye and
cut downe, and make bulwarkes a-
gainſt the citie that maketh warre with
thee, vntil thou ſubdue it.

¶ The xxi. Chapter.

A IF one be founde ſlayne in the
lande, whiche the Lorde thy
God geueth thee to poſſeſſe it,
and lyeth in the fielde: and it
is not knowen who hath ſlayne him:
Then thine elders and thy Iudges
ſhall come forth, and meete vnto the
cities that are round about the ſlayne.
And let the elders of that citie which
is next vnto the ſlayne man, take oute
of the droue an heyfer that is not la-
boured with, nor hath drawen in the
yoke, and let the elders of that Citie
bringe the heyfer vnto a harde valey,
whiche is neither eared nor ſowen,
and ſtrike of the heyfers necke, there
B in the valley. • And the Prieſtes the
Deu. 17. ſonnes of Leui, (whom the Lord thy
Ecci. 44. God hath choſen to miniſter, and to
bleſſe in the name of the Lorde) ſhall
come forth, and at their mouth ſhall
all ſtrife and plague be tryed: And all
the elders of the citie that come forth
to the ſlayne man, ſhall waſhe theyr
handes ouer the heyfer that is behea-
ded in the valeye, and ſhall anſwere
and ſaye: our handes have not ſhedde
this bloud, neyther have ours eyes
ſene it. Be mercyfull Lorde vnto thy
people Iſrael, whiche thou haſte de-
liuered, • and laye not innocent bloud Ionas. 1
vnto the people of Iſrael charge:
and the bloud ſhall be forgeuen them.
And ſo ſhalt thou put innocent bloud
from ther, when thou ſhalt have done
that whiche is righte in the ſighte of
the Lorde. When thou goeſt to warre
agaynſt thine enemies, and the Lorde
thy God hath deliuered them into
thine handes, and thou haſte taken
them captiue, and ſeeſt among the cap-
tiues a beautifull woman, and haſte a
deſire vnto her, that thou wouldeſt
C have her to thy wife. Then ſhalte
bringe her home to thine houſe, and
let her ſhaue her heade, and lette her
nayles growe, and put her rayments
that ſhe was taken in, from her, and
let her remayne in thine houſe, and be-
weepe her father and her mother, a
moneth long, and after that thou ſhalt
go in vnto her, and marye her, and ſhe
ſhall be thy wife. And if thou have
no fauoure vnto her, then let her goe
whither ſhe luſteth: and ſell her not
for money, nor make chereſaunce of
her, becauſe thou haſt humbled her. Gene. 29
• If a man have two wiues, one lo- and. 30.
ued and another hated, and they have
borne him children, both the loued and
alſo the hated: If the firſt borne be
the ſon of the hated: the when the time
commeth that he dealeth his goodes
among his children, he may not make
the ſonne of the beloued firſte borne,
before the ſonne of the hated, whiche
is in dede the firſt borne: But he ſhall
knowe the ſonne of the hated for the
firſt borne, and geue him double por-
tion of all that he hath. For he is the
firſt of his ſtrength, and to him belon-
geth the right of the firſt borne. • If D
anye man have a ſonne, that is ſtub- Exod. 21.
borne and diſobedient that he will
not herken vnto the voyce of his fa-
ther, and voyce of his mother, and ther
have chaſtned him, and he would not
herken vnto them. Then ſhall his
father and his mother take him, and

bring him out vnto the elders of that
citie, and vnto the gate of that same
place, and saye vnto the elders of the
Citie: This our sonne is stubbourne
and disobedient, and will not hearken
vnto our voyce, he is a ryotour, and a
dronkarde: And all the men of that
citie, shall stone him with stones vn-
to death. And thou shalte put a-
waye from thee, and all Israell shall
Iosu. 8. & 10. c. heare and feare. ¶ If a man have com-
mitted a trespasse worthye of death, &
is put to death for it, and thou hangest
him on tree: his body shal not remaine
all night vpon the tree, but thou shalt
Gala. 4. c burye him the same daye. For ¶ the
curse of God is on him that is hang-
ged. Defile not thou thy lande, whi-
che the Lorde thy God geueth thee to
enherite.

¶ The xxij. Chapter.

THou shalte not see thy brothers
oxe or his sheepe go astray, and with
drawe thy selfe from them:
But shalte bringe them againe vnto
thy brother. And if thy brother be not
nie vnto thee, or if thou know him not
then bring it vnto thine owne house,
and it shall remayne with thee, vntil
thy brother aske after them, and then
deliuer him them againe. In like
maner shalte thou doo with his asse,
and so shalte thou doo with his ray-
ment: & with al the lost thinges of thy
brother, which he hath lost, and thou
Exo. 8. a. haste founde, shalte them do like wise,
Mat. 12. for thou mayest not hyde it. ¶ Thou
Luke. 16. shalte not see thy brothers asse or oxe
fall downe by the waye, and with-
drawe thy selfe from them: but shalte
helpe him to heaue him vp againe.
The woman shall not weare that
which pertayneth vnto the man, ney-
ther shall a manne putte on womans
rayment. For all that doo so, are abho-
mination vnto the Lorde thy God.
If thou chaunce vppon a birdes nest
by the way, in whatsoeuer tree it be,
or on the grounde, whether they bee
younge, or egges, and the damme sit-
tinge vppon the younge, or vppon the
egges. Thou shalt not take the dame
with the younge. But shalte in anye
wise let the damme goo, and take the
younge to thee, that thou mayest pros-
per and prolonge thy dayes. D
When
thou buildest a newe house, thou shalt
make a battemente on the roufe, that
thou lade not blood vpon thine house
if anye man fall thereof. ¶ Thou shalte Leui. 19.
not sowe thy vineyarde with diuerse
seedes: lest the fruit of the seede whi-
che thou hast sowen, and the fruite of
thy vineyarde be defiled. Thou shalte
not plowe with an oxe, and an asse to-
gether. ¶ Thou shalte not weare a gar-
mente made of woolle and flaxe toge-
ther. ¶ Thou shalte make the gardes Num. 15
(in the hemmes,) vppon the fours
quarters of thy vesture, wherewith
thou couerest thy selfe. If a man take
a wife, and when he hath lyen with
her, hate her, and lay shamefull things
vnto her charge, and bringe vpon
euill name vpon her, and saye: I tooke
this wife, and when I came to her,
I founde her not a mayde: Then shall
the father of the damsell and the mo-
ther bringe foorth the tokens of the
damsels virginitie vnto the elders of
the Citie in the gate. And the dam-
sels father shall saye vnto the elders:
I gaue my daughter vnto this man
to wife, and he hateth her: and lo, he
layeth shamefull thinges vnto her
charge, sayinge: I founde not thy
daughter a mayde. And yet these are
the tokens of my daughters virgini-
tie. And they shall spreade the vesture
before the elders of the Citie. And the
elders of the citie shal take that man & C
chastice him, and mearce him in an
hundred sicles of siluer, and geue the
vnto the father of the damsell, because
he hath brought vp an euill name vp-
pon a mayde of Israell. And she shal-
be his wife, and he maye not put her
awaye all his dayes. But and if the
thinge be of a suertie, that the damsell
be not founde a virgin, they shall
bringe the damsell to the doore of her
fathers house, and the men of that Ci-
tie shall stoane her with stoanes to
deathe, because shes hath wrought fo-

lye

lye in Israell, to playe the whore in her fathers house. And so thou shalte
Leu.20.h putte evill awaye from ther. ¶ If a man be founde lyinge with a woman that hath a wedded husband, they shal dye either ather of them: both the man that lay with the wife, and also the wife: and so thou shalt put awaye evill from Israell. If a maide be handefasted vnto an husbande, and then a man fynde her in the towne, and lye with her, ye shall bringe them both out vnto the gates of the same citie, and shall stone them with stones to death: The damsell, because she cryed not, beyng in the citye. And the man because he hath humbled his neyghbours wife, and thou shalte put awaye evill from ther. But yf a man finde a betrouthed damsell in the fielde, and force her, and lye with her. Then the man that lay with her shall dye alone, but vnto the damsell thou shalte do no harme: because there is in the damsell no cause of death. For as when a man ryseth agaynste his neyghbour, and slayeth him, euen so is this matter. For he founde her in the fielde, and the betrouthed damsell cryed, and there was
Exo.22. no man to succoure her. ¶ A man fynde a mayde that is not betrouthed, and take her, and lie with her, and they be founde: Then the man that lay with her, shall geue vnto the damsels father, fifty sicles of syluer. And she shalbe his wife, because he hath humbled her: and he maye not put her
Leui.18. awaye all his dayes. ¶ No man shall take his fathers wife nor vnheale his fathers couering.

¶ The.xxiij. Chapter.

A
Leui.22. Elay.56. None that is gelded or hath his priuye members cutte of shal come into the congregation of the Lorde. And he
Esa.13.a that is borne of a common woman, shall not come into the congregation of the Lord, no not in the tenth generation he shal not enter into the congregation of the Lorde. ¶ The Ammonites and the Moabites shal not come into the congregation of the Lord, no, not in the tenth generation, nae, they shall neuer come into the congregation of the Lorde: because they mette you not with breade and water, in the
Nu.22. waye, when ye came oute of Egypte, and because they hyred against thee Balaam the sonne of Beor, of Pethor of Mesopotamia, to curse thee. Neuer theles the Lorde thy God would not herken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto ther, because the Lorde thy God loued thee. Thou shalt not seeke the prosperitie nor wealth of them all thy B
dayes for euer. ¶ Thou shalte not abGen.25 horre an Edomite, for he is thy brother: neyther shalte thou abhorre an Egiptian, because thou wast a straunger in his lande. The children that are begotten of them shall come into the congregation of the Lorde, in the thyrde generation. When thou goest oute with the hoaste agaynste thyne enemyes, kepe thee from all wickednes. If there be amonge you any man that is vncleane by the reason of vncleannesse that chaunseth him by nyght, let him goo out of the hoaste, and not come in againe into the hoaste, but at euen lette him washe him selfe with water, and then when the sonne is C
downe, lette him come into the hoaste agayne. Thou shalt haue a place also without the hoaste, whyther thou shalte resorte to, (for thy naturall necessitie) and thou shalte haue a sharpe goyn te vppon thy wepon, and when thou wilte ease thy selfe, digge therewith, and turne and couer that whyche is departed from thee. For the LORDE thy God walketh in the myddest of thyne hoaste, to rydde ther, and to sette thyne enemyes before thee. Therefore shall the place of thine hoaste be pure, that he see no vncleane thynge in thee, and so turne hymselfe from thee. Thou shalte not deliuer vnto his Mayster the seruaunte whiche is escaped from his Mayster vnto thee.

He shall dwell with thee, euen amonge

among you, in what place he him selfe
lyketh beste, in one of thy cities where
it is good for him, and thou shalte not
deare him. There shalbe no whore of
the daughters of Israell, nor whore
keper of the sonnes of Israell. Thou
shalte neyther bringe the hyre of an
whore, nor the pryse of a dogge into
the house of the Lorde thy God, in any
maner of vowe: for euen both of them
are abhomination vnto the Lorde thy
God. Thou shalt not hurte thy bro-
ther by vsurye of money, or by vsurye
of corne, nor by vsurye of anye thinge
that he maye be hurte withall. Vnto a
straunger thou mayest lende vpon v-
surye, but not vnto thy brother, that
the Lorde thy God maye bielle thee in
all that thou settest thine hande to, in
the lande whither thou goest to con-
quere it. When thou hast vowed a
vowe vnto the Lorde thy God, thou
shalt not be slacke to paye it. For the
Lorde thy God will surely require it
of thee, and it shall be sinne in thee. If
thou shalte leave vowing, it shalbe no
synne in thee: but that whiche is once
gone oute of thy lippes, thou muste
kepe and do: accordinge as thou haste
vowed vnto the Lorde thy God of a
free will: and as thou haste spoken
with thy mouth. When thou commest
vnto thy neyghbours vineyarde, thou
mayest eate grapes thy belye full at
thyne owne pleasure: but thou shalte
put none in thy vessell. Euen so when
thou commest into thy neyghbours
corne, thou mayest pincke the eares
with thine hande, but thou shalte not
move a sikle vnto thy neybours corne.

D
Exo. 22 b
Leui. 25 f

Mat. 12. 8

The xxiiij. Chapter.

When a man hath take a wife
and maryed her, yf she fynd no
fauoure in his eyes, because he
hath espyed some vnclennesse in her.
Then lette him write her a bill of
deuorcement, and put it in her hande,
and sende her out of his house. And
when she is departed out of his house,
let her go, and be an other mans wyfe.
And yf the second husbande hate her,
let him write her also a letter of de-
uorcement, and put it in her hande and
sende her out of his house: or yf the se-
cond man dye which take her to wife,
her fyrste man whiche sent her awey,
maye not take her agayne to be his
wyfe, after that she is defyled. For
that is abhomination in the syghte of
the Lord. And thou shalt not cause the
lande to synne, whiche the Lorde thy
God shal geue thee to inherite. When
a man taketh a newe wife, he shal not
go a warfare, neyther shall be charged
with any busynesse, but shalbe free at
home one yere, and reioyce with his
wife which he hath taken. No man
shall take the nether, or the vpper mil-
stone to pledge, for then he shall hurte
a mans lyfe. If any man be founde
stealing anye of his brethren the chil-
dren of Israell, and abuseth him, or
selleth him, the thiefe shall dye. And
then shalt put euill away from thee.
Take hede to thy selfe as concerning
the plage of leprosie, that thou obserue
diligently. And ye shall do accordinge
to all that the Preists the Leuites shal
teache you. Euen as I commanded
them so ye shal obserue to do. Remem-
ber what the Lorde thy God did vn-
to Miry I am by the waye after that
ye were come oute of Egipte. When
thou dorst lend thy brother any thing,
thou shalte not goo into his house to
fetche a pledge from thence: but shalt
stande without, and the man that bo-
roweth it of thee, shall bringe the
pledge oute vnto thee: Furthermore
yf it be a poore bodye, thou shalte not
slepe with his pledge, but deliuer him
the pledge againe when the sunne go-
eth downe, that he maye sleepe in his
owne rayment and blesse thee. And it
shall be righteousnesse vnto thee, be-
fore the Lorde thy God. Thou shalte
not defraude an hyred seruaunt that
is needye and poore, whether he be of
thy brethren, or of the straunger that
are in thy land within thy gates: but
shalt geue him his hyre the same daye,
and let not the sunne go downe theron.
For he is needy, and therwith sustey-
neth his life, least he crye against thee
vnto the Lord, and it be syn vnto thee.

D
De. 25. b

Exo. 22 b

Exo. 22 b

Mat. 19. 8

Nu. 12. 8

Leu. 19. 8

The

Jer.31.c The fathers shall not dye for the chil-
4.Ki.14 dren, nor the children for the fathers:
Ezr.18.c but every man shall dye for his owne
sin. Thou shalt not hinder the righte
of the straunger, nor of the fatherlesse
nor take a widowes raiment to pledge
But remember that thou wast a ser-
vaunte in Egipte, and how the Lorde
thy God deliuered thee thence. And
therefore I commaund thee to do this
Leui.19. thinge. ¶ When thou cuttest downe
thine haruestе in the fielde, and hast
forgotte a sheefe in the field, thou shalte
not go agayne to fet it. But it shalbe
for the straunger, the fatherlesse and
the widowe, that the Lorde thy God
maye bleſſe thee in all the worckes of
thine hand. When thou beatest downe
thine olive tree, thou shalt not turne
agayne to gather vp that thou lyfteſt
behind thee: but it shalbe for the stran
ger, the fatherlesse and the widowe.
When thou gatherest thy vineyarde
thou shalt not gather ✠ grapes cleane
after thee: but leaue them for the stran
ger, the fatherlesse and the widowe.
And remembre that thou also waste a
seruaunt in the lande of Egipte: and
therefore I commaund thee to do this
thinge.

¶ The xxv. Chapter.

If there be ſtrife betwene men
they shall come vnto the lawe,
and let the Iudges geue ſen-
tence betwene them, and iuſti-
fie the righteous, and condemne the
vngodly. And if any man be vngodly,
and worthye of ſtripes, then let the
iudge cauſe to take him downe, and to
beate him before his face, accordinge
to his trespaſſe, vnto a certayne num-
2.Co.11 ber. ¶ forty ſtripes he shall geue him,
and not paſſe: leaſt if he ſhould exceede
and beate him aboue: that with ma-
ny ſtripes, thy brother ſhould appeare
1.Cor.9. vngodlye before thine eyes. ¶ Thou
1.Ti.5.c shalt not moſell the oxe that treadeth
Mar.12 out the corne (in the barne.) ¶ If bre-
Ruth.4. thren dwell together, and one of them
dye, and haue no childe, the wife of
the deade shall not mary without, vn-
to a ſtraunger: but his brother ſhal go
in vnto her, and take her to wife, and
occuppe the rowme of his kinſeman.
And the eldeſt ſonne whiche ſhe bea-
reth, ſhall ſucceede in the name of his
brother which is deade: that his name
be not put oute of Iſraell. And if the
man will not take his brothers wife,
then let her go vp to the gate vnto the
elders, and ſaye: My huſbandes bro-
ther refuſeth to ſtirre vp vnto his bro
ther a name in Iſraell, neither will he
marye me. Then the elders of his ci-
tie ſhall cal him, and comen with him.
And if he ſtande and ſaye: I will not
take her, then ſhall his kinſwoman
come vnto him in the preſence of the
elders, and looſe his ſhoe of his foote,
and ſpit in his face, and anſwere, and
ſaye: Soo ſhall it be done vnto that
man, that doeth not builde vppe his
brothers houſe. And his name ſhalbe ¶
called in Iſraell, the vnbuſhouſe. If
when men ſtriue together one with
another, the wife of the one runne to,
for to rid her huſbande out of the han-
des of him that ſmiteth him, and put
forth her hande, and take him vp the
ſecretes: Then ſhalt cut off her hand,
and let not thine eye pitie her. Thou
shalt not haue in thy bagge ✠ two ma- Leui.19.
ner of weyghtes, a great and a ſmall: Mich.6.
ne ther ſhalt thou haue in thine houſe
diuerſe meaſures, a great and a ſmall.
But thou ſhalt haue righte and iuſt
weyght, and a perfect and a iuſt mea-
ſure ſhalte thou haue, that thy dayes
may be lengthened in the land, which
the Lorde thy God geueth thee. For
all that do ſuche thinges, and all that
doo vnright, are abhomination vnto
the Lorde thy GOD. ¶ Remember Exod.17
what Amaleth didde vnto thee by the
waye, when ye were come oute of E-
gipte, howe he met thee by the waye,
and ſmote the hinmooſte of you, all
that were feeble and came behinde,
when thou waſt fainted and wery,
and he feared not GOD. Therefore
when the Lorde thy God hath geuen
thee reſt from al thine enemyes round
aboute, in the lande which the Lorde
thy GOD geueth thee to inherite
and poſſeſſe: ſee that thou putte oute
the remembraunce of Amaleth from

vnder

vnder heauen, and forget not.

¶ The .xxvi. Chapter.

A When ✠ thou arte come into the land which the Lord thy God geueth thee to inherite, and hast enioyed it, & dwelt therein: • Take of the first of all the fruite of the earthe, and bringe it oute of the lande, that the Lorde thy GOD geueth thee, and putte it in a maunde, and go vnto the place which the Lord thy God shal chose to set his name in it. And thou shalt come vnto the Priest, that shalbe in those dayes, and saye vnto him: I knowledge this daye vnto the Lorde thy God, that I am come vnto the countrey which the Lorde sware vnto our fathers for to geue vs. And the Priest shall take the B maunde oute of thine hande, and sette it downe before the aultar of the Lord thy God, and thou shalt aunswer and saye before the Lorde thy God: The Syrians went about to destroye my father, • and he went downe into Egipte, and sojourned there with a fewe folke, and grewe there vnto a nation great, mighty, and full of people. • And the Egiptians vexed vs, and troubled vs, and layed vs with most cruell bondage. And when we cryed vnto the Lorde God of our fathers, • the Lorde hearde oure voyce, and loked on our aduersitie, labour, and oppression. And the LORDE • broughte vs oute of Egipte in a mightye hande, and a stretched oute arme, and in great terriblenesse and signes, and wonders. ✠ And he hath broughte vs into this place, and hath geuen vs this land that floweth with milke and honey. • And nowe ✠ loo, I haue brought the first fruites of the lande, which thou (O Lorde) hast geuen me. And thou shalt sette it before the Lord thy God, & worship it before the Lorde thy God, and reioyse in all the good thinges which the Lord thy C God hath geuē vnto thee, and to thine house, thou and the Lenite, and the stranger that is amonge you. When thou haste made an ende of tythinge of all the tythes of thine increase the thirde yeare, which is the yeare of tythinge: thou shalte geue it vnto the Lenite, the straungers, the fatherlesse and the widowes, that they may eate within thy gates, and fill themselues. And thou shalte saye before the Lorde thy God. • I haue brought the halowed thinges oute of mine house, and haue geuen them vnto the Lenites, the straungers, the fatherlesse and the widowes, accordinge to all the commaundements which thou haste commaunded me: I haue not ouerskipped thy commaundementes, nor forgotten them. I haue not eaten thereof in my mourning, nor suffred ought to perishe through vncleannesse, nor geuen ought thereof for the deade, but haue hearkened vnto the voyce of the Lorde my God, and haue done • after all that thou hast commaunded me. ✠ • ✠ Looke downe therefore from thy holy habitation, euen from heuen and bleesse thy people Israell, and the land whiche thou hast geuen vs (as thou swarest vnto our fathers) a land that floweth with milke and honey. This day the Lord thy God hath commaunded thee to do these ordynaunces, and lawes, keepe thou them, and do them, with all thine heart, and all thy soule. • Thou hast set vp the Lorde this day to be thy GOD, and to walke in his wayes, and to keepe his ordinaunces, his commaundementes and his lawes and to hearken vnto his voyce. • And the Lorde hath set thee vp this day, to be a seuerall people vnto him (as he hath promised thee) & that thou keepe his commaundementes, and to make thee high aboue all nations (whiche he hath made) in prayse, in name, and honoure: • and that thou mayest be an holye people vnto the Lorde thy God, as he hath sayde. D

¶ The .xxvii. Chapter.

A Nd Moyses with the elders of Israell, commaunded the people, saying: Kepe al the commaundements, which I commaunde you this daye. • And when ye become ouer

ouer Jordan, vnto the lande whiche the lorde thy God geueth thee, thou shalt set thee vp great stones, and plaster theym with plaster, and wrighte vpon them all the wordes of this lawe whē thou art come ouer: because thou art come into the land which the lord thy God geueth thee, a lande that floweth with milke and hony, as the lord God of thy fathers hath promised the: Therfore when ye be come ouer Jordan, ye shall set vp these stones, which I commaunde you this day in mount Ebal, and thou shalte plaster theym Josh. 4. f with plaster. • And there shalte thou Exo. 20 buylde vnto the Lorde thy God, an alter of stones, and lifte vppe no yron vpon them: Thou shalte make the altare of the Lorde thy God of whole stones, and offer burntoffringes theron vnto the Lorde thy God. And thou shalte offer peaceoffringes, and shalte eate there, and reioyce before the Lorde thy God. And thou shalte wrytte vpon the stones, all the wordes of this lawe, manyfestly and well. And Moses, and the Priests, the Leuites spake vnto all Israell, saying: take hede and heare (O Israell) this daye thou art become the people of ℣ Lord thy God. Thou shalte hearken therefore vnto the voyce of the Lord thy God, and do his commaundementes, and his ordynaunces whiche I commaunde thee this daye. And Moyses charged the people the same daye, sayinge: These Deu. 11. shall stande vpon mount Garizim, to bielle the people, when ye are come ouer Jordan: Simeon, Leui, Juda, Issachar, Joseph, and Ben Jamin. And these shall stande vpon mount Ebal, to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And the Leuites shall answere and saye vnto all the menne of Israell with a loude voyce.

C • Cursed be the man that maketh Exo. 20 a graue ymage, (an abhomination vnto the Lord, the worke of the handes of the craftesman) and puttieth it in a secrete place: and all the people shall answere and say: Amen. Exo. 21 b • Cursed be he that curseth his father and his mother, and all the people shall saye: Amen.

• Cursed be he that remoueth his Deu. 19. neyghbours marke, and all the people shall say: Amen.

• Cursed be he that maketh the Leu. 19. 1 blinde to goo out of his waye, and all the people shall say: Amen.

• Cursed be he that hyndreth the Deu. 24. right of the straunger, fatherlesse and widdowe, and all the people shall saye: Amen.

• Cursed be he that lyeth with his Leu. 18. fathers wife, and vnhealeth his fathers couering, and all the people shal saye: Amen.

• Cursed be he that lyeth with any Leui. 18. maner of beaste, and all the people shal say: Amen.

D • Cursed be he that lyeth with his Leui. 18. syster, the daughter of his father, or the daughter of his mother, and all the people shall say: Amen.

• Cursed be he that lyeth with his Leui. 18. mother in lawe, and all the people shall say: Amen.

• Cursed be he that smyteth his Exo. 21. neyghboure secretely, and all the people shall say: Amen.

• Cursed be he that lyeth with his Leui. 18. neyghbours wife: and all the people shall say: Amen.

• Cursed be he that taketh a re- Exe. 22. warde, to slaye the soule of innocente bloude, and all the people shall saye: Amen.

• Cursed be he that continueth Gala. 3 b not in al the wordes of this lawe, to do them: and al the people shall saye: Amen.

¶ The .xxviij. Chapter.

IF thou shalt harken diligently vnto the voyce of the Lorde thy G O D, and obserue and doo all his commaundementes, whiche I commaunde thee this daye. The Lord will set thee on high aboue all nations of the earth. And all these blessinges shall come on thee, and I Leu. 26 a

and ouertake thee, if thou shalt harken vnto the voyce of the Lorde thy God. Blessed shalte thou be in the towne, and blessed in the fieldes: blessed shall be the fruite of thy body, and the fruit of thy grounde, and the fruite of thy cattell, the encrease of thyne oxen, and the flockes of thy sheepe: blessed shall be thy basket and thy store: Blessed shalte thou be, when thou goest oute, and blessed when thou commest in.

Deu. 28. • The Lorde shall geue ouer thyne enemies that rise against thee, that they maye fall before thy face. They shall come oute agaynste thee one way, and flye before thee seuen wayes. The Lorde shal put the blessing vpon thee in thy store houses, and in al that thou settest thine hande to, and will blesse thee in all the lande, whithe the Lorde thy God geueth thee. The Lorde shal make the an holy people vnto him self as he hath sworne vnto thee: if thou shalte kepe the commaundementes of the Lorde thy God, and walke in his wayes. And all nations of the earth shall see, that the name of the Lorde, is called vpon ouer thee, and they shalbe afrayde of thee. And the Lorde shall make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattell, and in the fruite of thy ground in the land which the Lord sware vnto thy fathers to geue thee. The Lorde shal open vnto thee his good treasure,

Deu. 20. euen the heauen • to geue rayne vnto thy lande in due season, and to blesse

Deu. 15. all the laboures of thy hande. • And

B thou shalt sende vnto many nations, but shalte not borowe thy selfe.

And the Lord shal set thee before, and not behynde, and thou shalte be aboue onely, and not beneth: if that thou herken vnto the commaundementes of the Lord thy God, which I command thee this day, to kepe and to do them.

Deu. 4.a And see that thou • bowe not aside and. 17.b from any of these wordes, which I commaunde thee this day, eyther to the right hand, or to the left, that thou

Leu. 26 b wouldest goo after straunge gods to serue them. • But and if thou wilte not harken vnto the voyce of the Lorde thy God, to kepe and to do al his commaundementes, and his ordynaunces which I commaunde thee this daye: • all these curses shall come vpon thee, and ouertake thee: Cursed shalt thou be in the Towne, and cursed in the fielde: cursed shall thy basket be, and thy store. Cursed shall be the fruit of thy body, and the fruite of thy land, and the fruite of thyne oxen, and the flockes of thy sheepe. Cursed shalte thou be when thou goest in, and cursed when thou goest oute. The Lorde shall send vpon thee curling, destruction, and rebuke, in all that thou settes thy hande to, and that thou doest: vntil he destroy thee, and bring thee to naught quicklye, because of the wickednesse of thine inuentions, and because thou hast forsaken me. The Lord shall make the pestilence cleaue vnto thee, vntill he haue consumed thee frō of the Lande, whyther thou goest to enioye it. • The Lorde shall smite thee

Leui. 26, Deu. 11, C with swellinge, with feuers, heate, burninge, and with the sweard, with wetheringe, and with blastinge. And they shall followe thee vntil thou perishe. • And the heauen that is ouer thy heade shalbe braste, and the earth that is vnder thee yron. The Lord shal turne the raine of the land vnto powder and dust: euen from heauen shall they come down vpon thee, vntil thou be brought to nought. And the Lorde shall plage thee before thine enemies: Thou shalt come out one way against them, and flye seuen wates before them and shalte be scattered amonge all the kingedomes of the earth. And thy carkasse shalbe meate vnto all maner foules of the ayre, and vnto the beastes of the earth, and no man shall fray the

Exo. 9.a awaye. • The Lorde will smite thee with the botche of Egipte, and the emarodes, scall, and maunginesse, that thou maiest not be healed thereof. And the Lorde shall smite thee with madnesse, and blyndenesse, and dasynge of heart. Thou shalt grope at none daies as the blinde gropeth in darkenesse, and shalte not prosper in thy wayes. Thou shalt be oppressed with wrong

and

and hir polled euermore, and go mum
3.Ki.12.c shall sumoure ther. ɣ Thou shalte not
be maryed vnto a wyfe, and another
Gen.25.b man shall lye with her. a Thou shalt
builde an house, and not dwell ther-
in. Thou shalte also plant a vineyarde
& shalt not gather the grapes. Thine
oxe shall be slayne before thyne eyes,
and thou shalt not eate thereof. Thine
D asse shall be violently taken away euen
before thy face, and shall not be reste-
red to thee againe. Thy shepe shall be
geuen vnto thine enemies, and no man
shall relieue them. Thy sonnes and thy
doughters shall be geuen vnto an o-
ther nation, and thine eyes shall se it,
and dasse vpon them all the day longe,
and there shall be no mighte in thine
handes. The fruite of thy land and all
thy labours shall a nation which thou
knowest not, eate, and thou shalt con-
tinually suffer violence onely, and be
oppressed alway: so that thou shalte be
cleane beside thy selfe, for the syght of
thyne eyes whiche thou shalte se. The
Lorde shall smite ther in the knees and
legges, wyth a myscheuous botche
that can not be healed: euen from the
Deu.4.b sole of the foote, vnto the toppe of
2.pa.33. thy head. The Lord shall bringe thee,
4.re.24.b and thy king (whiche thou shalt sette
Jer.34.a ouer ther) vnto a nation, which ney-
ther thou nor thy fathers haue kno-
wen, & there thou maist serue straunge
Goddes: euen woodde and stone. And
thou shalte be wondred at, spoken of,
and talked at amonge all nations whi-
ther the Lorde shall carye ther. Thou
shalte carrye muche seede out into the
fielde, and shalte gather but litle in:
for the grashoppers shall destroye it.
Thou shalt plant a vineyard, & dresse
it, but shalt neither drinke of the wine
neither gather the grapes, for the wor-
mes shall eate it. Thou shalt haue o-
lyue trees thorowe out all thy coastes,
but shalt not annoynt thy selfe with
oyle, for thyne olyue trees shalbe ro-
tyd out. Thou shalt beget sonnes and
doughters, but shalt not haue them:
for they shalbe caryed awaye captiue.
All thy trees and fruite of thy lande
shall be deuored with blastinge. Thy
straunger shall ryse ouer you, & clime
aboue thee vpon hye, and thou shalte
come downe beneth be alowe. He shall
lende thee, and thou shalte not lende
hym: he shall be heade, and thou be-
hynde. Moreouer, all these curses shall
come vpon thee, and shall followe thee,
& ouertake thee, till thou be destroyed:
because thou hearkenedst not vnto the
voyce of the Lorde thy God, to keepe
his commaundementes and his ordy-
nances, which he commaunded thee,
and they shall bee vpon thee as mira-
cles and wonders, & vpon thy seede for
euer because thou seruedst not the Lord
thy God wyth ioyfulnesse, and wyth
a good hearte when thou hadst abun-
dance of all thynges, therefore thou
shalte serue thine enemye, whiche the
Lord shall sende vpon thee: in hunger
and thirst, in nakednes, and in nede of
all thinge, and he shall put a yoke of
yron vpon thy necke vntill he haue
brought thee to nought. And the Lord
shal bring a nation vpon thee frō far off,
& from the ende of the world as swift as
an Egle flieth: a nation whose tonge
thou shalte not vnderstande: a harde
fauoured nation, whiche shall not re-
garde the person of the olde, nor haue
compassion of the younge. The same
shall eate the fruite of thy cattell, and
the fruite of thy lande vntill he haue
destroyed thee: and shall leaue thee:
neither corne, wyne, nor oyle, neither
encrese thy oxen, nor the flockes
of thy shepe: vntill he haue brought
thee to nought. And he shall kepe thee
in all thy Cities, vntill he haue caste
downe thy hye walles, and strong hol-
des, wherein thou trustedst, thorowe
out all the lande. And he shall besiege
thee in all thy cities thorowe oute all F
thy land, whiche the Lorde thy God 4.reg.6.f
hath geuen thee. And thou shalte eate Deu.4.b
the fruite of thine owne bodye: the Ber.1.c.
flesche of thy sonnes, and of thy daugh- Leu.16.b
ters, whiche the Lorde thy GOD
hath geuen thee, in that straytnesse
and siege, wherewith thyne ennemye
shall besiege thee: so that it shall
greue the mooste (that is tender and
effectuouse amonge you) to

O.i. take

loode on his brother vpon his wife
& lyeth in his bosome, and on the com-
maundyng of his elder, wherby he hurte
pet lefte, sophisticat gaining (vnles any
of them) of the flesh of his children,
whom he shall eate, because her hathe
nothinge, lefte vpon in that straytnes
nesse and siege, wherewith thyne ene-
myes shall besiege thee in all thy Cit-
ties. Yea, and the woman that is
so tender and delicate, that shee dare
not aduenture to sette the soule of her
foote vpon the grounde, (for softenesse
and tendernesse) shall bee grieued to
loke on her husbande that lyeth in her
bosome, and on her sonne, and on her
daughter: and on her after byrth (that
is come out from betweene her legges)
and her children which she shall beare:
For when all thinges lacke, she shall
eate them secretely, in the siege and
straytnesse wherewith thyne ene-
myes shall besiege thee in thy Cityes.
Exo.15.a • If thou wylte not keepe and doe all
the woordes of this lawe (that are
written in this booke,) and feare thys
glorious and fearefull name of the
Lorde thy God: the Lorde wyll sende
vnto thee and thy seede, greate plages,
and of a long continuaunce, euill sick-
nesses and of longe durauunce. More-
ouer, he wyll bryngе vpon thee all the
diseases of Egipte, and those whiche
thou wast afrayed of shall cleaue vn-
to thee. And all maner sicknesses, and
all maner plages which are not writ-
ten in the booke of this lawe, will the
Lorde bryngе vppon thee, vntyll hee
bryngе thee to naught. And ye shalbe
Deu.10.d. lefte fewe in number where before ye
were as the starres of heauen in mul-
titude: because thou wouldest not her-
ken vnto the voyce of the Lorde thy
Ier.31.e God. • And it shall come to passe that
as the Lorde reioyced ouer you, to do
you good, and to multiplye you, euen
so hee wyll reioyce ouer you, to de-
stroye you, and bryng you to naught.
And ye shall be wasted from of the
lande, whither thou goest in to enioye
it. And the Lorde shall scatter thee a-
monge all nations, from the one ende
of the worlde vnto the other, and there
thou shalte serue straunge Gods
which thou nor thy fathers haue
knowen: euen wodde and stone. And a-
monge these nations thou shalte finde
no ease, nether shall the soole of thy
foote haue reste. But the Lorde shall
geue thee there an vnquiet heart, pi-
ninge eyes, and sorowe of mynd. And
thy life shall hange before thee and
thou shalte feare bothe day and nyght,
and thou shalte haue no truste in thy
life. In the morninge thou shalte say
wouldе God it were nyght. And at
nyght thou shalte saye: wouldе God
it were morninge: for feare of thyne
heарte, whiche thou shalte feare, and
for the sighte of thyne eyes, whiche
thou shalte see. And the Lorde shall
bryngе thee into Egipte againe with
shippes, by the waye whiche I badde
thee, that thou shouldest se it nomoze.
Exo.14.b And there ye shalbe solde vnto youre
enemyes for bondmen and bondewo-
men: and no man shall bye you.

¶ The xxix. Chapter.

These are the woordes of the
• appoyntmente, whiche the
Exo.19.b LORDE commaunded
Moyses, to make with the
childrenne of Israell in the lande of
Moab, beside the appoyntmente
whyche he made with them in Ho-
reb, and Moyses called all Israel, and
sayde vnto them: Ye haue sene all that
the Lorde did before youre eyes in the
lande of Egypte, vnto Pharao and
vnto all his seruauntes, and vnto all
hys lande, the greate temptations
whyche thyne eyes haue seene, those
great miracles and wonders. And yet
the LORDE hath not geuen you
an heарte to perceaue, eares to see,
and eares to heare, vnto this daye:
And I haue ledde you fourty yeare in
the wildernesse: and youre clothes Deu.8.a
are not waxed olde vppon you, and
thy shoe is not waxed olde vppon
thy foote. Ye haue eaten no breade
nor dronke wyne or stronge drinke,
that ye might knowe, howe that I
am the LORDE your GOD.
• And Ex.23.f

Nu.21.c

Deu.4.a

Josu.9.d

Gen.17.a

D

C

Jere.5.c

and dyd perysshe vnto this place? How he dyd vnto the kynge of Hesebon, & Og kynge of Basan, came out agaynst vs vnto battaile, and we smote them, and toke their londe, and gaue it for an inheritaunce vnto the Rubenites and Gadites, and to the halfe tribe of Manasses. Kepe therfore the wordes of this appointment, and do them, that ye may vnderstand all that ye ought to do. Ye stande this day euery one of you before the Lorde your God: your Captayns your tribes, your elders, your officers and all the men of Israell: your children also, your wiues, and the straunger that is in your hoste, from the hewer of thy wood, vnto the drawer of thy water, that thou shouldest goe into the appointment of the Lord thy God, and into his othe, whiche the Lorde thy God maketh with thee this daye. For to make thee a people vnto him self, and that he may be vnto thee a God, as he hath layde vnto thee, and as he hath sworne vnto thy fathers Abraham, Isahac, and Jacob. I make not this bond and this othe with you onely, but both with him that standeth here with vs this day before the Lorde oure God, and also with him that is not here with vs this daye.

For ye knowe, how we haue dwelt in the land of Egipt, and howe we came thorough the middes of the nations, whiche ye passed by. And ye haue seene their abhominations, and their Idoles, (wood and stone, siluer and golde) which were among them: Lest there be among you man or woman, kinred or tribe, whose heart turneth away this daye from the Lorde your God, to goe and serue the gods of these nations: and least there be among you some roote, that beareth gall and wormwood, so that when he heareth the wordes of this othe, he blesse himselfe in his heart, sayinge: I shall haue peace. I will walke in the meaning of mine owne heart. To put the dronken to the thirstie. And so the Lorde will not consent to bee mercyfull vnto him, but then the wrath of the Lorde, and his gelousye shall smoke agaynst that man, and all the curses that are written in this booke, shall light vppon him, and the Lorde shal do out his name from vnder heauen, and the Lorde shall separate him vnto euill, out of all the tribes of Israell, according vnto all the curses of the appointmente, that are writte in the booke of this law, so that the generatiō to come of your children that shall rise vp after you, and the straunger that shal come from a farre land shal say, when they see the plagues of that land, & the diseases wherwith the Lord hath smitten it, & how all the landes is burnt vp with brimstone, & salt, & that it is neither sowen nor bereth, nor any gras groweth therin like as in the place of the ouerthrowing of Sodō, Gomor, Adama and Zeboim whiche the Lorde ouerthrewe in his wrath and anger. Euen then shall all nations say: Wherfore hath the Lord done of this fashion vnto this lande? O howe feirse is this great wrathe. And men shall say: because they left the Testamente of the Lorde God of their fathers, whiche he made with them, when he brought them out of the lande of Egipte. For they went and serued straunge Gods, and worshipped them: Goddes whiche they knowe not, and whiche haue geuen them naught. And the wrathe of the Lord waxed whote against this lande to bringe vppon it all the curses that are written in this boke. And the lord cast them out of their lande in anger, wrath, and greate indignation, and cast them into a straunge land as this daye appeareth. The secretes of the Lord our God are opened vnto vs, and to our children for euer, that we may do all the wordes of this law.

D

Deu.29.a

Ge.19.c.

Jere.22.b

3.Esd.2.b

1 Cor.4.a

¶ The .xxx. Chapter.

WHen all these wordes are come vppon thee, the blessinge and the curse whiche I haue set before thee, thou shalte tourne vnto thine hearte, amonge all the nations whither the LORDE thy GOD hath thruste thee, and come agayne vnto the Lorde

thy God, and harken vnto his voyce in all these thinges that I commaund thee this daye: thou and thy children with all thine heart, and all thy soule.
And the Lorde thy God will turne the captivitie, and have compassion vpon thee, and will tourne, and fetche thee agayne from all the nations, amonge which the Lord thy God shall have scattered thee. Thoughe thou shalt call vnto the extreame partes of heaven: euen from thence will the Lorde thy God gather thee, and from thence will he fet thee, and the Lorde thy God will bringe thee into the lande whiche thy fathers possessed, and thou shalt enioye it. And he will shewe thee kindnesse, and multiplye thee above thy fathers. ¶ And ✠ Lorde
Deu. 10.b
B thy God will circumcise thine heart and the heart of thy seede, that thou mayest love the Lorde thy God with all thine heart, and all thy soule, that thou mayest live. And the Lorde thy God will put all these curses vppon thine enemyes, and on them that hate thee, & that persequte thee. But thou shalte tourne, and hearken vnto the voyce of the Lorde, and do al his commaundementes, which I commaund thee this day. And the Lorde thy God will make thee plenteous in al ✠ workes of thine hand, in the fruit of thy bodye, and in the fruite of thy cattell, and in the fruite of thy lande for thy
Jer. 32.f
welth. ¶ For the Lorde will tourne agayn and reioyce over thee to do thee good, as he reioyced over thy fathers. If thou hearken only vnto the voyce of the Lord thy God, to kepe his commaundementes and his ordinaunces whiche are written in the booke of this lawe, and if thou turne vnto the
C Lorde thy God with all thine heart
Deu. 20.b
and al thy soule. ¶ For the commaundemente whiche I commaunde thee this daye, is not separated from thee, neyther farre of. It is not in heaven, that thou needest to (complayne and) say: Who shal go vp for vs to heaven, and fet it vs, that we maye heare it, and doo it? Neyther is it beyonde the sea, that thou shouldest saye: Who shall go over the sea for vs, and fet it vs, that we may heare it, and doo it? But the worde is very nye vnto thee euen in thy mouthe and in thyne heart that thou doo it. ¶ Beholde I have Deu.11.
set before thee thys daye lyfe and good, deathe and euill. For where as I commaunde thee this day, to love the Lorde thy GOD, to walke in his wayes, and to keepe hys commaundementes, hys ordenaunces, and hys lawes (yf thou so do) thou shalte live and multiplye, and the LORD thy GOD shall blesse thee in the lande whither thou goest to possesse it. But and if thyne heart tourne away, so
D
that thou wilt not heare: but shalte goe astraye and worshippe straunge goddes: and serue them, I pronounce vnto you also this daye that ye shall surelye perishe, and that ye shall not prolonge youre dayes vppon the lande whither thou passest over Jordane, to goe and possesse it. ¶ I call heaven Deu.4.d
and earth to recorde this day against you, that I have sette before you lyfe and deathe, blessing and curssing. Chuse lyfe, that both thou and thy seede may lyve, that thou mayest love the Lorde thy God and be obedient to his voyce, and cleave vnto him: For he is thy lyfe, and the lengthe of thy dayes, that thou mayest dwell vppon the earth whiche the Lorde sware vnto thy fathers: Abraham, Isahac and Jacob, to geve them.

¶ The .xxi. Chapter.

AND Moyses went and spake
B
these wordes vnto all Israel, and sayde vnto them: I am an hundred and twentye yeare olde this daye, and canne no more goe out and in. Also the Lorde hath sayde vnto me. ¶ Thou shalte not go over this Deu.10.b
Jorden. The Lorde thy God he will go over before thee, and her will destroye these nations before thee, and thou shalt conquere them. ¶ And Jo- Nu.27.b
sua, he shall go before thee as the Lorde hath sayde. And the Lorde shall doo vnto them, as he dyd to ¶ Hebon and Nu.21.d
Og kynges of the Amorytes, & vnto the land of them: whō he destroyed.

And

And the Lord shall geue them ouer before your face, ỹ ye may do vnto them accordinge vnto all the commaundementes whiche I haue commaunded you. Plucke vp youre hearetes therefore and be strong, dreade not, nor bee afrayde of theym, for the Lorde thy God him selfe doeth goe with thee. He shall not fayle thee, nor forsake ther. And Moyses called vnto Josua, and sayde vnto him in the sighte Josu.1.b of all Israell: Be stronge and bolde 2.Re.2.a for thou muste goe with this people vnto the lande which the Lord hath sworne vnto theyr fathers, to geue them, and thou shalte geue it them to enherite. And the Lorde he doeth go before thee: hee shall not fayle thee, neyther forsake thee: feare not therefore, nor be discomforted: And Moyses wrote this lawe, and deliuered it vnto the preestes the sonnes of Le- Nu.3.b ui (whiche • bare the Arcke of the C testamente of the LORD) and vnto all the elders of Israell, and Moyses commaunded theym, saying: • At Esoy.8.a the poynte of seuen yeares in the solemnitie of the free yeare euen in the feaste of Tabernacles, when all Israell is come to appeare before the Lorde thy God, in the place, whiche he hath chosen: thou shalt reade this lawe before all Israell in their eares. Gather the people together: men, women, and children, and the straunger that is within thy gates that they maye heare, and learne, and feare the Lorde your God, and keepe and obserue all the woordes of this lawe, and that their children which knowe nothinge, maye heare, and learne to feare the Lorde your God, as longe as ye liue in the lande whither ye go ouer Jordan to possesse it. And the Lorde sayde vnto Moyses: Beholde thy dates are come, that thou must die. Call Josua therefore, and stande ye in the Tabernacle of witnesse, that I maye geue him a charge. And Moyses and Josua went, and stode in the tabernacle of witnesse. And the Lord appeared in the Tabernacle euen in the piller of the cloude. • And the • pil- ler of the cloude stode ouer the doze of the tabernacle. And the Lorde sayde vnto Moyses, beholde thou shalt slepe with thy fathers, and this people will rise vp, and go a whoring after straunge Goddes of the lande (whither they go) and will forsake me, and breake the appoyntmente, whiche I haue made with them. And then my wrath will waxe whote against them and I will forsake them, and will hyde my face from theym, and they shalbe consumed. And manye aduersitie and tribulations shall come vpon them, so that then they will saye: Are not these troubles come vpon me, because GOD is not with me? And I also will surely hyde awaye my face in that daye for all the euils sake which they shal haue wrought in that they are tourned vnto straunge gods. Nowe therefore write ye this songe for you, and teache it the children of Israel, and put it in their mouths, that this songe maye be my witnesse agaynste the childrenne of Israell. For I will bring them into the lande (which I sware vnto their fathers) that floweth with milke and honye, and they shall eate, and fyll them selues, and waxe fatte, and tourne vnto straunge Goddes, and serue them and blaspheme me, and breake my couenaunte. And then when manye mis- F chiefe and tribulation is come vppon them, this songe shall aunswere them as a witnesse. For it shall not be forgotten oute of the mouthes of their seede, for I knowe their ymaginatian which they go about euen nowe, before I haue brought them into the lãd which I sware. ¶ Moyses therefore wrote this songe the same season, and taught it the children of Israell. And he gaue Josua the sonne of Nun a charge, and sayde: • be bolde and strong, Josu.1.b for thou shalte bringe the childrenne 3.reg.2.a of Israell into the lande, whiche I sware vnto them, and I will be with thee. And when Moyses had made an ende of writing out of the woordes of this lawe in a boke vnto the ende of theym, Moyses commaunded the

Leuites, whiche bare the Arke of the Testament of the Lorde, saying: take
deu. 10.a ye the boke of this lawe, • and put it in the side of the Arke of the testamēt of the Lord your God that it maye be
4 Reg. 17c there for a witnes against thee: For I
Phila. 3b knowe thy stoberneſſe • and thy stylle necke: while I am yet alyue with you this day, ye haue bene disobedient vnto the Lord: and howe much more after my death? Gather vnto me all the elders of your tribes and your officers, that I maye speake these wordes in their eares, and call heauen and earth to record against them. For I am sure that after my death, ye will vtterly be corrupt, and turne frō the way which I haue commaunded you: and tribulation will come vpon you in the latter dayes, because yee haue wroughte wickednes in the sight of the Lorde, to prouoke him through the workes of your handes. And Moses spake in the eares of all the congregation of Israell in the wordes of this song vntil he had ended them.

The .xxxij. Chapter.

Mic. 3.b
Esai. 1.a
Esai. 55c
Gen. 1.d
Ecc. 4.c.
Wale. 1b
Job. 8.b.
Psal. 81c
Psal. 109

HEare O ye heauens, and • I shall speake, and let the earth heare the wordes of my mouth. My doctrine shall droppe as doeth the rayne, and my speache shall flowe as doeth the dewe, as the shower vpon the herbes, and as the droppes vpon the grasse. For I will call on the name of the Lorde: Ascribe yee honoure vnto our God. • Perfecte is the worke of the most mightye God: for all his wayes are iudgement. Hee is a God of trueth, without wickednes: righteous, and iuste is hee. Frowardly haue they done against hym through their deformyties: not hys owne children, but a wicked and frowarde generation. Do ye so reward the Lorde, O foolishe nation and vnwise? • Is not he thy father and thine owner? • hath hee not made thee, and ordeyned thee? Remembre the dayes of the worlde that is past: consider the yeares from tyme to tyme, • Aske thy father, and he will shewe thee: thy elders, and they will tell thee. When the moste highest deuyded the nations, and when hee seperated the sonnes of Adam, hee put the bozders of the nations, faste by the multitude of the
D. childzen of Israell. For the Lozdes parte is hys folke, and Jacob is the porcion of his inheritaunce. He found hym in a desert land, in a voyd ground and in a roaringe wildernesse. He led hym aboute, he gaue him vnderstandynge, and kepte hym as the aple of hys eye. As an Eagle that stereth vp her nest and fluttereth ouer her yong, and stretcheth oute her wynges, soo doeth he take them vppe, and beareth theym on his shoulders. The Lozde alone was hys guide, and there was no straunge God with hym. Hee caryed hym vp to and hye lande, that hee might eate the encrease of the fieldes. And he fedde hym with honye oute of the rocke, and with oyle oute of the moste harde stone. With butter of kyne, and mylke of the sheepe, with fatte of the lambes and of fatte rammes and hee goates, with the fatte,
C. of moste plenteous wheate, and thou didest drynke the moste pure blonde of the grape. But he that shoulde haue bene vpryghte, when hee waxed fatte, spourned with hys heele. Thou arte well fedde, thou art growen thycke: thou art euen laden with fatnesse. And he forsoke God hys maker, and regarded not the God of his saluation. They prouoked him to angre with straunge GOD: DES: euen with abhominations prouoked they hym. • They offered vnto Deuyles, and not to GOD, euen to Goddes whom they knewe not: to newe GODDES that came newelye vppe, whom their fathers feared not. Of GOD that begatte thee, thou arte vnmindefull and haste forgotten GOD that made thee. The LORDE therfore sawe it, and was angerye, because of the prouokinge of hys sonnes and hys daughters. And he sayd: I will hide my face frō them, I will see what their
ende

ende shalbe. For they are a perye frō-
ward generation, childre in whom is
no feyth. They haue angred me with
that whiche is no God, and prouo-
Ro. 10.d ked me with their vanities. • And I
D also will prouoke theym with those
Jer. 15.c whiche are no people. I will an-
ger theym with a foolishe nation.
• For fyre is kindled in my wrath,
and burneth vnto the bottome of hell.
And hath consumed the earth with
her encreasle, and set a fire the bottoms
of the mountaynes. I will heape
mischieues vpon them, and will de-
stroye theym with mine arrowes.
They shalbe burnt with hunger, and
consumed with heate, and with bit-
Jere. 5.b ter destruction. • I will also sende the
Joel. 1.b teeth of beastes vpon them, with the
furiousnes of serpentes in the duste.
Without forth shall the swoorde robbe
them of their children: and within in
the chamber, feare both younge men
and younge women, and the sucklin-
ges with the men of grape heades. I
haue sayde: I will scatter theym a-
broade, and make the remembraunce of
them to ceasle from among men. Were
it not that I feared the wrath of the
enemye, lest their aduersaries shoulde
bitterlye withdrawe themselues, and
least they should say: Our hye hande
hath done all this, and not the Lorde.
For it is a nation without forecaste,
neither is there anye vnderstandinge
in them: O that they were wise, and
vnderstode this, that they would con-
sider their latter ende. How shoulde
one chase a thousand, and two put ten
thousande to flight: excepte their ma-
ker hadde solde them, and excepte the
Lorde had shutte them vp? For their
1.Ma.5.b God is not as our God, • oure ennē-
mies also them selues are iudges. For
their vine is of the vineyarde of So-
dome, and of the fieldes of Gomorre:
Their grapes are grapes of gall, and
their clusters be bitter. Their wine
is the poyson of dragons, and the cru-
ell gall of Aspes. Is not this layde
in store with me, and sealed vp among
Ro. 12.d my treasures? • Vengeaunce is mine,
Heb. 10.f and I will reworde: their frete shall
slyde in due time: For the day of their
destruction is at hande, and the thin-
ges that shall come vpon them, make
haste. • For the Lorde shall iudge his 2.Mac.7.
people, and haue compassion on his
seruauntes: when he seeth that their
power is gone, and that they bee in a
maner shut vp, or brought to naught,
and forsaken. And he shal say, • where Jere. 2.d
F are theyr goddes? their GOD in
whom they trusted. The fatte of
whose sacrifices they didde eate, and
dranke the wine of their drinke offe-
ringes? Let them rise vp, and helpe
you, and be your protection (in neces-
sitie.) See now how that I, • I alone Deu. 4.f.
am God, and there is none but I: • I • 1. reg. 2
kill, and will make alme: I wounde Job. 10.
and I will heale: • neyther is there
any that can deliuer out of my hande.
For I will lifte vp mine hande to
heauen, and will say: I liue euer. If
I whette the edge of my sweard, and
mine hande take holde to doo iustice,
I will recompence vengeaunce on
mine enemies, and will rewarde them
that hate me. I will make mine ar-
rowes dronke with bloude, and my
swearde shall eate flesshe, and that for
the bloud of the slayne, and for their
captiuitie, since the beginning of the
wrath of the ennemye. • Reioyse ye Ro. 25.b
Heathen his people, for he will a-
uenge the bloud of his seruauntes, and
will auenge him of his aduersa-
ries, and will be mercifull vnto his
G lande, and to his people. And Moy-
ses came, and spake all the woordes of
this songe in the eares of the peo-
ple, he and Josua the sonne of Nun.
And Moyses spake all these woordes
vnto the ende to all the people of Is-
rael, and sayde vnto them: • Sette Deu. 6.d
youre hearte vnto all the woordes, and. 11.c.
whiche I testifie vnto you this daye:
and ye shall commaunde theym vnto
your children, that they may obserue,
and doo all the woordes of this lawe.
And lette it not bee a vayne woorde
vnto you: For in it is your life, and
through this woorde ye shall prolong
youre dayes in the lande, whither ye
go ouer Jordane, to conquere it.

And the Lorde spake vnto Moyses, the selfe same day, saying: Gette thee vp into this mountayne Abarim. (That is to saye, a Passage) vnto mount Nebo, which is in the lande of Moab ouer against Jericho. And beholde the lande of Canaan, whiche I gene vnto the children of Israell to possesse: And dye in the Mounte, whiche thou goest vp vnto, and thou shalte be gathered vnto thy people.

Nu.20b and.33.c. As Aaron thy brother dyed in the mounte Hor, and was gathered vnto his people, because yee trespalled against me among the children of Is-

Nu.20.a rael, at the waters of strife, at Cades in the wildernesse of Zin: for ye sanctified me not amonge the children of Israel. Thou shalt therfore see the lande before thee, and shalt not go thither vnto the lande, which I gene the children of Israell.

¶ The .xxxiii. Chapter.

THis is the blessing wherewith Moyses the man of God blessed the children of Israell be-

Exod.3.a fore his death, and saydе: The Lorde came from Sinai, and shewed his

Exo.19.a beames from Seir vnto them, and appeared from mounte Pharan, and he came with thousandes of sainctes, and in his right hande, a lawe of fire for them. And he loued the people.

Hap.3.a All his sainctes also are in thy handes. They were smitten to goe after thy feete, and to receaue of thy woordes. Moyses gaue vs a lawe to be an heritance of the congregation of Jacob. And he was in Israell kinge, when the heades of the people, and the tribes of Israell were gathered together. Lette Ruben liue, and not dye: and bee fewe in number. This same also happen to Juda. And he saydе: Here Lorde the voyce of Juda: and bringe him vnto his people: his handes shall be good ynough for him,

B yf thou helpe him against his ennemies. And vnto Leui he saydе: Thumim and Urim shalbe with thee, and with euery one that is godly in thee. Thou diddest proue him also in the temptation, and striuedst with him at the waters of strife. Bee that hath saydе vnto his father, and to his mother: I haue not seene him. And bee that knewe not his brethrenne, nor knewe his owne children, those are they that haue obserued thy woorde, and shall keepe thy couenaunt. They shall teache Jacob thy iudgementes, and Israell thy lawe. They shall put cense before thy nose, and the burnte sacrifice vppon thyne aultare. Blesse Lorde his substance, and accepte the woorke of his handes, smite the loynes of them that rise against him, and of them that hate him, that they rise not agayne. And of Ben Jamin he saydе: The Loordes dearling shall dwell in safetie vppon him, and the Lord shall couer him all the day longe, and he shal dwell betweene his shoulders. And of Joseph he saydе: Blessed of the Lorde is his lande for the fruites of heauen, through the dewe and springes that lye beneathe, and for the sweete fruites of the increase of the sunne, and ripe fruites of the moone: for the first fruits of the principall mountaynes, and for the fruites that the hilles bringe foorth for euer, and for the fruites of the earth and fulnesse thereof: and for the good will of him that dwelt in the bushe, Exod.3.a shall the blessinge comme vppon the heade of Joseph, and vpon the toppe of the heade of him, that was separated from amonge his brethren, his first borne ore hath beautye, and his hornes are as the hornes of an Vnicorne. And with them he shall trouble the nations together, euen vnto the endes of the worlde. These are also the many thousandes of Ephraim, and the thousandes of Manasses. And vnto Zabulon he saydе: Reioyce Zabulon in thy going oute, and thou Isachar in thy tentes. They shall call the people vnto the hill, and there they shall offer offeringes of righteousnesse. For they shall sucke of the aboundaunce of the sea, and of treasure hidde in the sande. And vnto God he saydе: Blessed be the roome maker God: he dwelleth as a Lyon,

that catcheth the arme with the head. He sawe therefore his beginninge, and that there was a portion there to hide the lawe gever, and he came with the heades of the people, and executed the rightwousnesse of the Lorde, and his iudgementes with Israell. And vnto Dan he sayde: Dan is a Lyons whelpe, he shall flowe from Basan. And vnto Nephthali he saide: Nephthali hath aboundance of Gods good pleasure, and is filled with the blessing of the Lorde, and shall haue his possessions towarde the southwest.

And to Aser he sayde: Aser shall be blessed with children: he shall be acceptable vnto his brethren, and shall dippe his foote in oyle. Thy dwellinge beerom and brasse, and thyne age be as thy youth. There is none like vnto the God of Israell: which though he sitte vppon the heauen, as vppon an horse, yet is he thy helper, whose glorye is in the celestiall places. The eternall God is thy refuge, and vnder the armes of the Euerlastinge GOD shalte thou line. He shall cast out the ennemy before thee, and say: Destroye. Israell then shall dwell in safetie, and alone. And the eye of Jacob shall be vppon a lande of corne and wyne, and his heauens shal droppe the dewe. Happy art thou, O Israell, who is like vnto thee? O people, that art saued in the Lorde, which is the shielde of thy helpe, and sworde of thy glorye. Thine enemyes haue lost their strength to therwarde, and thou shalt treade vpon the height of theym.

The xxxiiij. Chapter.

Nu. 17.c AND Moyses went from the playne of Moab vp into Deu. 3.d Mounte Nebo, and vnto the top of the hill, that is ouer against Jericho. And the Lorde shewed him all the lande of Gilead, euen vnto Dan, and all Nephthali, and the lande of Ephraim, and Manasse, and all the lande of Juda: euen vnto the vtmoste sea, and the southe, and the region of the playne of Jericho, the citie of Paulme trees, euen vnto Zoar. And the LORDE sayd vnto him. B

This is the lande whiche I sware Ge. 12.b vnto Abraham, Isahac, and Jacob, and. 15.d sayinge: I will geue it vnto thy seede, I haue caused thee also to see it with thine eyes, but thou shalte Deu. 4.b not goe ouer thither. So Moyses, the seruaunt of the Lorde dyed there in the lande of Moab, accordinge to the worde of the Lorde. And he buryed him in a valley, in the lande of C Moab, ouer against the house of Peor, but no man knoweth of his Sepulchre vnto this daye. Moyses was an hundred and twentie yeare olde whenne he dyed: his eye was not dimme, nor his naturall coloure was abated. And the children of Israell wepte for Moyses in the playne Nu. 20.b of Moab thirtie dayes. And the dayes of weeping and mourning for Moyses were ended. And Josua the sonne of Nun was full of the Spirite of wisedome: for Moyses hadde put Nu. 17.b his handes vpon him. And the chil- D dren of Israell were obedient vnto him, and did as the Lorde commaunded Moyses. And there arose not a Prophete since in Israell like vnto Moyses, whome the Lorde knewe face to face, accordinge vnto all the miracles and wonders, whiche the Lorde sente him to doo in the lande of Egipt, vnto Pharao and all his seruauntes, and before all his land, and accordinge to al that mightie hand, and all the great visions, which Moyses shewed in the sight of all Israell.

The ende of the fifth Booke of Moyses, called in the Hebrue, Elleh haddebarim, and in the Latine, Deuteronomium.

A

The seconde part of the Byble conteynynge these Bokes.

The booke of Josua.
The booke of Judges.
The booke of Ruth.
The fyrst booke of Samuell.
The.ii.booke of Samuell.
The.iii.booke of Kinges.
The.iiii.booke of Kinges.
The first booke of Chronicles.
The.ii.booke of Chronicles.
The fyrst booke of Esdras.
The second booke of Esdras.
The booke of Hester.
The booke of Hiob.

¶ The Booke of Iosua,

whom the Hebrues cal Iehoshua.

¶ The.i. Chapter.

AFter the deathe of Moyses the seruant of the Lorde, it happened also, that the LORD spake vnto Iosua the sonne of Nun, Moyses minister, saying: Moyses my seruant is dead. Nowe therefore vp and goe ouer Iordan, thou and all this people vnto the lande, the whiche I geue vnto the children of Israell. Deu. 11.c All the places that the soales of youre feete shall treade vpon, I haue geuen you as I said vnto Moyses, from the wildernes, and this Libanon, vnto the great riuer Euphrates: all the lande of the Hethites, euen vnto the greate sea, towarde the going downe of the sonne, shalbe your coast. There shall not a man be able to withstande thee Iosu.3.b all the dayes of thy life. As I Heb.13.b was with Moyses, so will I bee B with thee, and will not fayle thee, Deu.31. nor forsake thee. Be stronge there- 3.Reg.2.a fore, and bolde, for vnto this people shalte thou deuide the lande, whiche I sware vnto their fathers to geue theym. Onelye bechon strong and as bolde as thou canst, that thou mayest obserue and doo accordinge to all the lawe, that Moyses my seruaunt commaunded thee. Deu.5.g Courne therefrom neyther to the right hande nor to the lefte, that thou maiest do wisely in all that thou takest in hande: Let not Deu.17.b the booke of this lawe departe out of C thy mouthe: But recorde therein day and nyghte, that thou mayest obserue and doo according to all that is written therin. For then shalt thou make thy waye prosperous, and then thou shalte doo wisely. Haue not I commaunded thee, that thou shouldest be strong and hardye, and not feare, nor be fayntharted? For I the Lord thy God am with thee, whither so euer thou goest. Then Iosua commaunded the officers of the people, saying: Go thorowe the middes of the hoste, and commaund the people saying: Prepare you vitailes: for after three dayes ye shall passe ouer this Iordan, to go in & enioye the land, which the Lord your GOD geueth you to possesse it. And vnto the Rubenites, Gaddites, and halfe Tribe of Manasses spake Iosua, saying. Remember the word Nu.31.b D which Moses the seruant of the Lord commaunded you, saying: The Lord your God hath geuen you rest, and hath geuen you this lande: Your wiues, youre children, and youre cattell shall remayne in the lande, whyche Moyses gaue you on this syde Iordan: but ye shall goe before your brethren, armed all that be men of warre and helpe them vntill the Lorde haue geuen your brethren rest, as he hathe you, and vntill they also haue obtayned the lande, whiche the Lorde youre GOD geueth them. And then shall ye returne vnto the lande of your possession, and enioye it, whyche lande Moses, the Lordes seruant gaue you on this syde Iordan towarde the sonryling. And they answered Iosua Ier.42.a saynge: All that thou hast commaunded vs, we will doo, and whither soeuer thou sendest vs, we will go. According as we obeyed Moses in all thynges, so will we obey thee, only the Lord thy God be with thee, as he was with Moses. And who so euer he bee, that doeth disobeye thy mouth, and will not herken vnto thy woordes, in all that thou commaundest him, let him dye: Only be stronge and of good courage.

¶ The.ij. Chapter.

AND Iosua the sonne of Nun B sent out of Sethim two men to spye secretely, saying: Goe and viewe the lande, and also Iericho. And they went, and came into a harlots house, named Rahab, & lodged there. And it was tolde the king of Iericho, and said: Behold there came men in hither to night, of the childre of Israel to spy out the countrye.

And

And the kinge of Iericho sende vnto Rahab, sayenge: Bringe forth the men that are come to the, and which are entred into thine house: for they be come to search out all the land. And Heb.11.f the woma̅ toke the two men, & hid Iacob.2.b them, and sayd thus: In dede ther came men vnto me, but I wist not whence they were. And about the tyme of the shuttinge of the gate when it was darke, the men went out, whither the men went, I wote not, folowe ye after them quickly, for ye shall ouertake them. But she brought them vp to Iosu.6.c the roofe of the house, and hid them with the stalkes of flaxe, which she had layed abrode vpon the roofe. And the menne of the Citie pursued after them, the waye to Iordan, euen vnto the ferry, and as soone as they which pursued after them, were gone out they shutte the gate. And or euer they were a sleepe, she came vp vnto them vpon the roofe, and sayde vnto the me: I know that the Lord hath geuē you the lande: & for the feare of you is Deu.28.a Iosu.5.a fallen vpon vs, and the inhabitters of the land faynte at the presence of you. Exo.24.k For we haue hearde, howe the Lorde dryed vp the water of the Rede Sea before you, when you came out of Egipt, and what you did vnto the two kinges of the Amorites, that were on Nu.21.f the other syde Iordan, Sehon and Og whom ye vtterly destroyed. And as soone as we had herd these thinges (we were sore afrayd, and) our heartes did faynt. And there remayned no more courage in any man at the presence of you. For the Lorde your God he is the god in heauen above, and in earthe beneathe. Nowe therefore (I Deu.10.b praye you) sweare vnto me by the C Lorde. That as I haue shewed you mercy, ye shall also shewe mercy vnto my fathers house, and geue me a true token. And that ye shall saue aliue, both my father, and my mother, and my brethren, and my sisters, and all that they haue. And that ye shall deliuer our soules from deathe. And the men answered her: Our liues for you to dye, if yet bitter not this our busines. And when the Lorde hathe geuē vs the lande, we will vse mercy and trueth with the. And then she let them downe by a corde, for Iud.1.f.19.b Iosu.11.a her house stode vpon the wall, and by the selfe wall. And she sayd vnto them: get you into the mountayne, lest the pursuers meete you, and hyde your selues there three dayes, vntill the pursuers be returned, & then shall ye go your owne waye. And the men sayde vnto her: We will be blameles of this thy oth, which thou hast made vs sweare. Beholde, when we come into the land thou shalt bynde this purple cord in the window, which thou letted vs downe by. And thou shalte bring thy father and thy mother, thy brethren, and all thy fathers houshold euen into thy house. And then whoso D soeuer doeth go out at the dores of thy house into the streete, his bloude shall be vpon his owne head, & we will be giltelesse. And whosoeuer shall be with thee in the house, his bloud shall be on our head, if any man hand touch him: And if thou bitter these our wordes, we will be quite of thy othe, which thou hast made vs sweare. And she sayde: according vnto your wordes, so be it: and she sent them away to depart. And she bonde the purple coarde in the window. And they departed, and came into the mountayne and there aboode three dayes, vntill the pursuers were returned. And the pursuers sought them throughout all the waye, but founde them not. And the two men returned, and descended from the mountayne, and passed ouer, and came to Iosua the sonne of Nun, and told him al that had chanced them. And they sayd vnto Iosua: The Lord truly hath deliuered into our handes all the land, & all the inhabitters of the countrey, fayne at the presence of vs.

C The.iij. Chapter.

ANd Iosua rose early, & they remoued frō Sethim, & came A to Iordan, he and all the children of Israell, and lodged there, before they went ouer. And after three dayes

depute & ordeyned, that ye officers went throughout the host, and commaunded the people, saying: Whē ye se the Arke of the Testament of the Lorde youre God, and the preestes that are Lenites bearing it: ye shall depart from youre place, & go after it. Do yet that there shall be a space betwene you and it, about a two thousand cubites by measure. And ye shall not come nye vnto it, that ye maye knowe the waye, by whiche ye muste go: for ye haue not gone this way in times past (and beware that ye approche not nye vnto the Arke.) And Josua sayde vnto the people: Sanctifie your selues, for to morowe the Lorde shall doo wonders among you. And Josua spake vnto the preestes, saying: Take vp the Arke of the couenaunt, & go before the people. And they toke vp the Arke of the Testament, and went before the people. And the Lorde sayde vnto Josua: this day will I begin to magnifye thee in the sights of all Israell, that they may know how that as I was with Moses, so will I be with thee. And thou shalt commaunde the preestes that beare the Arke of the couenant, saying: when ye are come to the edge of the waters of Jordan, ye shal stand still in it. And Josua saide vnto the children of Israell: Come hither and heare the wordes of the Lord your God. And Josua sayd: Hereby ye shal know that the liuing God is amonge you, and that he will without fayle caste out before you, the Cananites, & the Hethites, the Hiuites, the Pherezites, the Gergesites, the Iebusites: Behold, the Arke of the appointment of the Lord of all the world goeth before you into Jordan. Now therefore take from among you twelue men out of the Tribes of Israell, out of euery tribe a man. And assonne as the soules of the fete of the Priestes (that beare the Arke of the Lord the gouernour of all the world) treade in the waters of Jordane, the waters of Jordan (that are beneath, shall runne downe, and) shalbe deuided: and the waters that come from aboue, shall stand still vpon an heape. And it fortuned, that when the people were departed from their tentes to go ouer Jordan, the preestes bearing the Arke of the appointment went before the people. And as soone as they that bare the Arke came vnto Jordan, and the fete of the priestes that bare the Arke were dipped in the brim of the water. (For Jordan vseth to fill all his bankes all the time of harueste) the waters also that came downe from aboue did rise vp) vpon an heape (& appered as great as a mountaine (and departed farre from the citie of Adam, that was beside Sarthan. And the waters that were beneath towarde the sea of the wilderne, fel away, and departed into ye salt sea, & the people went right ouer against Jericho. And the preestes that bare the arke of the appointment of the Lord, stode dry within Jordan redy prepared, & all ye Israelites went ouer through the dry, until all ye people were gone clean ouer through Jordan.

The. iij. Chapter.

And it fortuned, that whē the people were all gone ouer Jordan, the Lord spake vnto Josua, saying: Take you twelue men out of the people, out of euery tribe a man. And commaunde you them saying: Take you hence out of the middes of Jordane (euen out of the place where the priests stode in a redinesse) twelue of the moste hardest stones, which ye shal take away with you, & leaue them in the place, where you shall lodge this nighte. And Josua called the twelue men, whiche he had prepared of the children of Israell, out of euery tribe a man, and Josua sayde vnto them: Get you before the Arke of the Lorde your God, euen through the middes of Jordan, and take vp euery manne of you a stone vppon his shoulder, accordinge vnto the nombre of the Tribes of the children of Israell, that this may be a signe amonge you. That when youre children aske their fathers in time to come, saying: what meane these stones with you? Ye may answere them how that the waters

Jeremy. 7.1

Ecc. 24.b

Psa. 66.b

Deu. 27.

Deu. 27.

waters of Iordan deuided at the presence of the arke of the appointment of the Lorde. For whē it went ouer Iordan, the waters of Iordan deuided. And these stones are become a memoriall vnto the children of Israel for euer. And the children of Israell dyd euen so as Iosua commaunded, & tooke vp .xii. stones out of the middes of Iordan, as the Lord had vnto Iosua, according vnto the number of the tribes of the children of Israell, and caried them awaye with them vnto the place where they lodged, and layde them downe there. And Iosua set vp .xii. stones also in the middes of Iordan, in the place where the fete of the priestes which bare the arke of the testament, stode. And there haue they continued vnto this day. For the priestes which bare the arke stode in the middes of Iordan, vntill all was finished that the Lord commaunded Iosua to saye vnto the people, according to all that Moyses charged Iosua. And the people hasted and went ouer. It fortuned also, that whenne all the people were cleane ouer, the Arke of the Lord went ouer also, & the priestes before the people. And the children of Ruben, and the children of Gad, & halfe the cribe of Manasses went before the children of Israell armed, as Moyses charged them. Euen fortye thousande prepared for warre, went before the Lorde vnto battayle, thoroughe the playne of Ierricho, that day the Lord magnified Iosua in the sight of all Israel, and they feared him, as they feared Moyses all the dayes of his lyfe. And the Lord spake vnto Iosua saying: Commaunde the priestes that beare the arke of witnesse, to come vp out of Iordan. Iosua therefore commaunded the priestes, saying: Come vp out of Iordan. And when the priestes that bare the Arke of the appointmentes of the Lorde were come vp out of the middes of Iordan and as soone as the soales of the priestes feete were set on the dry land, the waters of Iordan returned agayne vnto their place, and went ouer all

3 Re.18f

Nu.32.e

Iosu.3.b

their bankes, as they did before. And the people came vp out of Iordan the tenthe daye of the firste moneth, and pitched in Gilgall, euen in the East border of the citie Ierricho. And the twelue stones which they tooke out of Iordan, did Iosua pitche in Gilgal. And he spake vnto the children of Israell, saying: If your children Exo.12d
after their fathers in time to come aske you: What meane these stones? Ye shall shew your children and say. Israell came ouer this Iordan on dry land. For the Lorde your God dryed vp the water of Iordane before you, vntill ye were gone ouer, as the Lord Exo.14e
your God did the rede sea, which he dryed vp before vs, tyll we were gone ouer: that all the people of the worlde maye knowe the hande of the Lorde, how mightie it is, and that ye mighte feare the Lorde your God for euer.

The.v. Chapter.

AND it fortuned, that when all the kinges of the Ammorites, which are beyonde Iordane westwarde, and all the kinges of the Canamites which were by the sea, heard howe the Lorde had dried vp the waters of Iordane before the children of Israell vntill they were gone ouer, their hearte Iosu.2.b
fainted for feare. And there was no spirite in them anye more for the presence of the children of Israell. That same time the Lorde sayde vnto Iosua: Make thee sharpe knyues (of stone) and go to againe, and circumcise the children of Israell the seconde time. And Iosua made him sharpe knyues (of stone) and circumcysed the children of Israell in the toppe of the foreskynnes. And this is the cause why Iosua circumcised all the people that cam out of Egipt: Namely such as were males because that all the men of warre, dyed in the wildernesse by the waye, after they came out of Egipte. For all the people that came out were circumcised. But all the people that were borne in the

Exo.4.f

D

wildernesse by the weye after they
came oute of Egipt, were not circum-
cised. For the children of Israel, had
bene fortie yeares in the wildernesse,
till all the people of the men of warre
that came out of Egipte were consu-
med because they haue not harkened
vnto the voyce of the Lord: wherefore
the Lorde sware, that he wolde not
Nu.14.f shewe them the lande • whiche the
Lorde sware vnto their fathers, that
Nu.13.b C he would gene vs, euen a lande • that
floweth with milke and honey. And
their children whom he set vp in their
steade: them Josua circumcised: for they
were vncircumcised, because they cir-
cumcised them not by the weye. And
when they had circumcised all the peo-
ple, they abode still together in the
hoost, till they were whole. And the
Lorde sayde vnto Josua: this daye I
haue taken away the shame of Egipt
from you: wherefore the name of the
same place is called Gilgall vnto this
day. And the children of Israel abode
Exo.12.g in Gilgall, and held the feast of passe-
over, the fourteene day of the moneth
at euen, in the playne of Jericho. And
they did eate of the corne of the lande
on the morowe after passeover, swete
cakes, and parched corne in the selfe
Exo.17. same daye. For the Manna ceased on
the morowe after they had begonne to
eate of the corne of the lande, neyther
had the children of Israell Manna a-
ny more, but dyde eate of the corne
of the lande of Canaan that yeare. And
it fortuned that when Josua was nye
to Jericho, he lift vp his eyes and lo-
ked, and beholde there stode a man a-
gaynst him, hauing a swearde drawen
in his hande. And Josua went vn-
to him, and sayde vnto him: arte thou
on our side, or on our aduersaries. And
he said: Naye, but as a captaine of the
hoste of the Lorde am I nowe come.
And Josua fel on his face to the earth,
and did reuerence, and sayde vnto him
Iohat saieth my Lorde vnto his ser-
uaunt. And the captayne of the Lordes
hoost sayd vnto Josua, • do thy shoe of
thy foote, for the place wherein thou
standest is holy. And Josua did so.

The.vi. Chapter.

AND Jericho was shut vp
and locked because of the chil-
dren of Israel, no mother might
any man go out or in. And the Lorde
sayd vnto Josua, beholde, I haue gi-
uen into thine hande Jericho and her
kinge, and the stronge men of warre.
And ye shall compasse the citie all ye
that be menne of warre, and go rounde
about it once, and so shall ye doe syxe
dayes. And seuen Priestes shall beare
before the Arke, seuen trompettes of
rammes hornes (that be vsed in the
Jubelie.) And the seuenth daye, ye
shall compasse the citie seuen tymes,
and the priestes shall blowe with the
trompettes. And when they make a
longe blaste with the rammes horne,
and ye heare the sounde of the horne,
all the people shall showte with a
greate showt. And then shall the wall
of the Citie fall downe, and the peo-
ple shall assend vp euery man streight
before him. And Josua the sonne of
Nun, called the Priestes and sayde
vnto them, take vp the arke of the ap-
poyntment, and lette seuen priestes
beare seuen trompettes of rammes
hornes before the arke of the Lorde.
And he sayde vnto the people, go and
compasse the Citie: and let him that
is harnessed, goo before the Arke of
the Lorde. And when Josua had spo-
ken vnto the people, the seuen priestes
bare the seuen trompettes of rammes
hornes, and went forthe before the
arke of the Lorde and blewe with the
trompettes, and the arke of the cou-
uenaunt of the Lord followed them. And
all the menne of Armes went before
the priestes, and blew with the trom-
pettes, and the common people came
after the Arke, and the priestes that
went and blewe with trompettes.
And Josua commaunded the people
saying: Ye shall not showte, nor make
any noyse with your voyce, neyther
shall anye worde procede out of your
mouth, vntil the day that I bidde you
showte, then shall ye showte. And so
the Arke of the Lorde compassed the
Citie, and went about it once: and

they

they returned into the hoost, and lodged there. And Iosua rose earely in the morning, and the Priestes toke vp the arke of the Lorde, and seuen priestes bare seuen trompettes of rammes hornes, and went before the arke of the Lorde, and blewe with the trompettes. And al the men of armes went before theym, but the common people came after the arke of the Lord, while went before with the blowinge of the trompettes. And the second day they compalled the citie once, and returned agayne into the hoste, and so they did sixe dayes. And when the seuenth day came, they rose earely: euen with the dawning of the daye, and compalled the citie after the same maner seuen times: onely that daye they compalled the citie seuen times. And at the seuenth tyme, when the priestes blewe with the trompettes, Iosua sayd vnto the people, shout, for the Lorde hath geuen you the Citie. And the citie shalbe damned both it and all that are therein, vnto the Lorde: onely Rahab the harlotte shall lyue, and all that are with her in the house, because she hid the messengers that we sent. Iosu. 2. a And in any wise be ye ware of the excommunicate thinges, least ye make your selues excommunicate, and take of the excommunicate thinges, & make the hooste of Israell excommunicate and trouble it. But al the siluer, gold, belles of brasse, and yron, shalbe consecrate vnto the Lorde, and all shall come into his treasurie. And the people showted, and blewe with trompettes. And when the people heard the sounde of the trompe, they showted with a great shoute, and the wal Heb. 11. f fell downe, soo that the people went vp into the citie, euery man straycht before him, and toke the citie. And they bitterly destroyed all that was in the citie, bothe man and woman, younge and olde, oxe, sheepe and asse, with the edge of the swearde. Then Iosua sayde vnto the two men that Heb. 11. had spyed out the countrey: goo into D the harlottes house, and bringe out Iosu. 2. c thence the woman, and all that she hath, as ye sware to her. And the younge men that were spies, went in, and brought out Rahab, and her father and mother, and her brethren, and all that she had. And they brought out all her kinred, and put them without the host of Israel. And they burnt the citie with fyre, and all that was therein. Onely the siluer and the gold the belles of brasse and yron they put vnto the treasure of the house of the Lorde. And Iosua saued Rahab the Heb. 11. f harlotte, and her fathers household, and all that she had, and she dwelt in Israell, euen vnto this daye, because she hid the messengers, which Iosua sent to spye out Iericho. And Iosua sware at that time, saying: cursed be the man before the Lorde, that ryseth vp, and buyldeth this citie Iericho: he shall laye the foundation in his eldest sonne, and in his yongest son shall he set vp the gates of it. And soo the Lorde was with Iosua, and his fame was noysed thorowout all landes. 3. Re. 16

The .vij. Chapter.

BVt yet the children of Israell trespalled in the excommunicate thinges: And Achan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareth of the tribe of Juda, tooke of the excommunicate thinges. And the wrath of the Lorde waxed whote agaynst the children of Israel. And Iosua sent men from Iericho to Hai, which is beside Bethauen, on the east side of Bethel, & spake vnto them, saying: get you vppe, and vew the countrey. And the men went vp, and spied out Hai. And returned to Iosua, and sayde vnto him, let not all the people goo vp, but let as it were two or three thousande men go vp, and smite Hai, and make not all the people to labour thyther, for they are but fewe. And so there wente vppe thyther of the people, aboute a three thousande men, and they fledde before the men of Hai. And the men of Hai smote of them vpon a thirtie and sixe men: for they chased them from before the gate euen vnto Sabarim, and

smote them in the goyng dowme.

Wherefore, the hartes of the people
Psa.13.c for feare, melted awaye like water.
And Josua rent his clothes, and fel to
the earth, vpon his face before the arke
of the Lorde: vntill the euentide, he
and the elders of Israell, and put erth
vpon their heddes. And Josua saide:
Deu.9.d Alas, O Lorde God wherfore hast
thou brought this people ouer Jordā
to deliuer vs into the hande of the A-
morites, and to destroy vs: would god
we had bene content, and dwelt on the
other side Jordan. Oh Lorde what
shall I saye, when Israell turneth
their backes before their enemies.
Surely the Cananites, and al the en-
habitours of the lande, shall heare of
it: and shall conspire agaynst vs, and
destroy the name of vs out of ϸ world.
And what wilte thou doe vnto thy
mightie name? And the Lorde saide
vnto Josua, get the vp, wherfore lyest
thou thus vpon thy face? Israell hath
synned, & they haue transgressed mine
appoyntment, which I commaunded
them, for they haue taken of the excom
municate things, and haue stollen, and
dissembled, and put them vnto their
owne stuffe. And therfore is it that the
children of Israell cannot stande be-
fore their enemies, but shal turne their
backes before their enemies, because
they be excommunicate. Neither will
I be with you anye more, excepte ye
C roote out the excommunicate from a-
monge you. Vp therfore, and sanc-
Exod.19 tifye the people, and say: sanctifie your
selues agaynst to morowe, for so saide
the Lorde God of Israell. There is a
dampned thinge among you (O Is-
racell) and therfore ye cannot stande a-
gaynst your enemies, vntill ye haue
put the dampned thing from amonge
you. To morowe morning therfore ye
shall be brought accordinge to your
trybes. And the tribe which the Lord
taketh, shall come accordinge to the
kinredes thereof: And the kinredde
whiche the Lorde shall fynde giltie,
shall come by houshoides. And the
houshoulde whiche the Lorde shall
find sautie, shal com man by man. And
he that is founde in the excommunica-
tion, shalbe burnt with fire, he and all
that he hath, because he hath transgres-
sed the couenaunt of the Lorde, and
wrought folye in Israell. And so Jo-
sua rose by earely in the morning, and
brought Israell by their trybes: and
the tribe of Juda was caught, and he
brought the kynredes of Juda, and
toke the kinred of the Zarehites, & he
brought ϸ kinred of the zarehites man
by man, and Zabdi was caught. And D
he brought his houshoulde, man by
man, and Jean the sonne of Carmy,
the son of Zabdi, the sonne of zareth, in
the tribe of Juda was caught. And
Josua sayde vnto Jean: my sonne, I
beseche thee, geue glory to the Lorde
God of Israell, and geue him prayse,
and shewe me what thou haste done,
hyde it not from me. And Jean ans-
swered Josua, and saide: of a truth I
haue synned agaynst the Lorde God
of Israell, and thus, and thus haue I
done. I sawe amonge the spoyle, a
goodlye Babilonishe garment, and
two hundred sicles of syluer, and a
tonge of golde, of fiftie sicles weight,
and I coueted theym, and toke them.
And beholde they lye hyd in the earth
in my tente, and the syluer is there
vnder. And so Josua sent messengers:
which when they ranne vnto his tent
beholde they were hydde in his tent,
and the syluer there vnder. Therfore
they toke them out of the middest of
his tent, and brought them vnto Jo-
sua, and vnto all the children of Israe-
ell, and laid them out before the Lord.
And Josua toke Jean the sonne of za-
reth and the siluer, and the garmente,
and the tonge of gold, and his sonnes,
and his daughters, his oxen, and his
asses, his shepe, and his tente, and all
that he had, and all Israell with him,
brought them vnto the valey of Acor.
And Josua sayde: In as muche as
thou haste troubled vs, the Lorde shal
trouble thee this day. And all Israell
stoned him with stones, and burned
theym with fyre, and ouerwhelmed
them with stones. And they cast vpon
him a greate heape of stones vnto

this

this daye. And so the Lorde tourned from the wrath of his indignation. And the name of the place is called the valley of Acor vnto this daye.

¶ The. viij. Chapter.

Deu. 7.c

AND the Lorde sayde vnto Josua, feare not, neither be thou faint harted: take al the men of warr with thee, and vp, and get thee to Hai. Beholde, I haue geuen into thy hande, the kinge of Hai, and his people, his citie and his lande. And thou shalte do to Hai and her kinge, as thou diddest vnto Jericho and her kinge. Neuertheles, the spoyle and

Josua. 6. De. 20.c

cattell thereof, shall ye take vnto youre selues. And laye a watche vnto the towne, on the backesyde thereof. And so Josua arose, and all the men of warre to go vp against Hai. And Josua chose out thirtie thousand strong men of warre, and sente theym away by night. And he commaunded them, saying: beholde, ye shall laye awaye vnto the towne on the backsyde thereof. Go not verye farre from the citie,

B

but be all ready. And I and al the people that are with me, wil approch vnto the citie. And when they come out agaynst vs, as they did at the firste tyme, then will we flee before theym. For they will come out after vs, and we will bring them out of the Citie. For they wil say: they flye before vs, as at the first time, and we will flye before them. In the meane time shall ye rise vp from lyinge awayt, and destroy the citie. For the Lorde your God will deliuer it into your hande. And when ye haue taken the citie, ye shall set it on fire. Accordinge to the commaundement of the Lorde shall ye do, beholde, I haue charged you. Josua therefore sent theym forth, and they went to laye awayte, and abode betweene Bethel and Hai, on the weste syde of the Citie of Hai. But Josua lodged that night among the people. And Josua rose vp early in the morninge, and numbred the people, and went vp, he and the elders of Israell before the people against Hai. And al the men of warr that were with him went vp and drue nye, & came against the citie, and pitched on the northside of Hai, & there was a valey betweene them and Hai. And he tooke vpon a fiue thousande men, and put theim to lye awayte, betweene Bethel and Hai on the westside of the citie. And they put the people (euen all the hoste that were on the northside) against the citie, and the lepers awayt on the west. And Josua walked the same night in the middes of the valey. And it fortuned, that when the king of Hai sawe it, they hasted and rose vp earely, and the men of the citie went out against Israell to battell, he & all his people at a time appoynted, euen before the playne, and wist not that there were lepers awayte on the backeside of the citie. And Josua and all Israell fayned them selues to be put to the worse before theim, and fled toward the wil-

D

dernesse. And all the people of the towne were called together, to follow after theim. And they followed after Josua and were drawen away from the citie: And there was not a manne left in Hai, and in Bethell, that went not out after Israell. And they lefte the citie open, and followed after Israell. And the Lorde sayd vnto Josua, stretche out the spere that is in thyne hande, toward Hai, for I will geue it into thy hande, and Josua stretched out the spere that he had in his hande, towarde the Citie. And the lepers awayte arose quickelye oute of theyr place, and ranne alsoone as Josua had stretched oute his hande, and they entred into the citie and toke it, and hasted, to sette the Citie on fire. And when the men of Hai loked backe after theym, they sawe the smoke of the citie ascende vp to heauen. And they

E

had no leysure to flye, either this way or that, and the people that fled to the wildernes, tourned backe againe vpon the followers. And when Josua and all Israell sawe that the lepers awayt had taken the citie, and that the smoke of it ascended, they turned agayne and layde on the menne of Hai.

And the other issued out of the Citie against them. And so were they in the middest of Israell: for these were on the one syde of them, and the reste on the other side. • And they slayde vpon them so that they let none of them escape, nor remayne. And the Kinge of Hai they toke aliue, and brought him to Iosua. And when Israel had made an ende of slayinge all the inhabiters of Hai in the fielde of the wildernes, where they chased theym, and when they were all fallen on the edge of the sweorde, vntill they were wasted, all the Israelites returned vnto Hai, and smote it in the edge of the sweorde.

Iosu.6.c

And all that fell that day, both of men and women were twelue thousande, euen all the men of Hai. For Iosua plucked not his hande backe agayne, whiche he stretched oute vppon the speare vntill he had vtterly destroyed

F

all the inhabitoures of Hai. • Onelye the cattell and spoyle of the Citie, Israel toke vnto them selues, according vnto the wordes of the Lorde, which hee commaunded Iosua. And Iosua sette Hai on fire, and made it an heape for euer, and a wildernesse, euen vnto this daye. And the Kinge of Hai hee hanged on a tree, vntill euen. And assoone as the sunne was downe, Iosua commaunded • that they shoulde take the carkasse downe of the tree, and caste it at the entringe of the gate of the Citie, and • laye thereon a great heape of stones, that remayneth vnto this daye. Then Iosua • builte an aultar vnto the Lorde GOD of Israell, in mount Ebell, as Moyses the seruaunte of the Lorde commaunded the children of Israell, and as it is written in the • booke of the lawe of Moyses: an • aultare of wholestones, ouer which no man hath lifte any toole of yron. And they sacrificed theron burnt sacrifices vnto the Lord, and offered peaceofferinges. And hee wrote there vpon the stones a rehearsall of the lawe of Moyses, and wrote it in the presence of the children of

Nu.31.b
De.20.c
Iosu.7.b
De.19.d
De.27.a
De.27.8
•Ex.20.d

G

Israell. And al Israell and the elders thereof, and their officers and Iudgers stoode, part on this side the arke, and parte on that side, before the priestes that were Leuites, whiche bare the arke of the appoyntmente of the Lorde: as well the straunger, as they that were borne amonge theym, halfe of them on the forefront of the mount Garizim: and halfe of theym on the forefront of mount Ebell: as Moyses the seruaunt of the Lorde had commaunded before, that they should blesse the people Israell. Afterward, he read all the wordes of the lawe, the blessinges and cursinges, according to all that is writte in the boke of the lawe. And there was not one woorde of all that Moyses commaunded, whiche Iosua red not before al the congregation of Israel. The women and children: (and the straungers that were come) standing among them.

The.ix. Chapter.

AND it fortuned that when all the kinges that dwell on this syde Iordan in the hilles and valleys, and alonge by all the coastes of the great sea ouer agaynste Libanon (Namely the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebusites) heard thereof, they gathered them selues together to fight agaynste Iosua, and agaynste Israell with one accorde: • And the enhabitoures of Gibeon heard what Iosua had done vnto Iericho, and to Hai: And they did woorke wylylye, and went and made theym selues embassadoures, and toke (them vitayles, and) olde sackes vpon theyr Asses, and wyne bottelles olde, and rente and woorne, and olde clouted shoes vpon their feete and theyr rayment was olde, and all their prouision of breade was dryed vp, and hored. And they came vnto Iosua into the hoste, to Gilgall, and sayde vnto him and vnto all the men of Israell: we be come from a farre countrey, and nowe make ye agreemente with vs. And the men of Israell said vnto the Heuite: peraduenture thou dwellest

2 Re.21.b

amonge

amonge vs: and then howe can I make peace with thee? And they sayd
B vnto Iosua: we are thy seruaunte. And Iosua sayde vnto them agayne: What are ye: and whence came ye? They aunswered him: From a very farre countreye thy seruauntes are come, for the name of the Lorde thy God, for we haue hearde the fame (of the power) of him, and all that he did in Egipte, and all that he did to the
Nu.21.f two kynges of the Amorites that were beyonde Iordan, Sehon king of Hesbon, and Og king of Basan, whiche was at Astharoth. Wherfore our elders and all the enhabitoures of our countrey spake to vs, saying: take vitayles with you to serue by the waye, and go meete them, and saye vnto them: we are your seruauntes. And nowe make ye a couenaunte of peace with vs. This our foode of bread, we toke with vs out of our houses whot, the daye we departed to come vnto you. But nowe beholde, it is dried vp and hored. And these bottels of wine whiche we filled were newe: and see they be rent. And these our garmentes and shoes, are worne for oldenesse, by the reason of the exceeding long iour-
C ney. And the men toke of their vitayles, and counceled not with the mouth of the Lorde. And Iosua made peace
Ex.23.c with them, and made a couenaunte with them that they shoulde be suffered to lyue: and the Lordes of the congregation sware vnto them. And it fortuned, that three dayes after they had made peace with them, they heard that they were theyr neyghbours, and that they dwelte amonge them. And the children of Israell toke their iourney, and came vnto their cities the thirde daye: and their cities were Gibeon, and Caphira, Beroth and Kariath Iarim. And the children of Israell slewe them not, because the Lordes of the congregation had sworne vnto them by the Lorde God of Israell. And all the multitude murmured against the Lordes. But all the Lordes sayde vnto all the congregation: We haue sworn vnto them by the Lorde God of Israell, and therfore we maye not hurte them. But this we will do to them. We will let them
D lyue, lest wrath be vpon vs, because of the othe which we sware vnto them. And the Lordes sayde vnto them agayne: Let them liue, and hewe wood,
Dt.26.b and drawe water vnto all the congregation, and they dyd as the Lordes sayde vnto them. And Iosua sent for them, and talked with them, and sayde: wherfore haue ye beguyled vs saying: We dwell farre from you, when ye dwell among vs? and nowe are ye cursed, and there shall not cease to be of you, bond men and hewers of wood and drawers of water for the house of my God. And they answered Iosua and sayd, it was tolde thy seruauntes howe that the Lorde thy God had commaunded his seruaunte Moyses to gene you all the lande, and to destroy all the enhabitoures therof out of your sight, and therefore we were exceedinge sore afrayde (and did enuye) for our liues at the presence of you, and haue done these thinges: and behold we are in thine hande, as it semeth good and ryght in thyne eyes to do vnto vs, so do. And euen so did he vnto them, and ryd them out of the hande of the children of Israell, and they slewe them not. And Iosua made them that same daye hewers of wood, and drawers of water for the congregation and for the aulter of God vnto this daye, in the place whiche God should chose.

¶ The.x. Chapter.

A Nd it fortuned, that when Adonizedec king of Ierusalem had heard howe Iosua had taken Hai and had destroyed it, and howe that as he had done to Iericho and her kinge, euen so he had done to Hai
Iosu.6.c and.8.b and her kinge, and howe the enhabitoures of Gibeon hadde made peace with Israell, and were among them they feared exceedingly, for Gibeon was a great citie, as any citie of the kingdome, and was greater then Hai,

ons, all the menne therof were verye mighty. Wherefore Adonizedek king of Jerusalem sent vnto Hoham king of Hebron, and vnto Piram kinge of Jarmuth, and vnto Japhia kinge of Lachis, and vnto Dabir king of Eglon, sayinge: Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Josua and with the children of Israell.

5 Therefore the fiue kings of the Amorites, the kinge of Jerusalem, the kinge of Hebron, the kinge of Jarmuth, the kinge of Lachis, and the kinge of Eglon gathered them selues together: they with all their hostes, and besieged Gibeon, and made warr agaynste it. And the menne of Gibeon sente vnto Josua, and to the hoaste of Gilgall, sayinge: withdrawe not thy hande from thy seruauntes, come vp to vs, to saue vs, and to helpe vs: For all the kinges of the Amorites which dwell in the mountaynes, are gathered together agaynste vs. And so Josua ascended from Gilgall, he and all the people of warre with him, and all the men of myght. And the Lord sayde vnto Josua: feare them not, for I haue delyuered them into thine hande. Neither shall any of them stande agaynst thee. Josua therefore came vnto them sodenlye, and wente vp from Gilgall at nighte. And the Lorde troubled them before Israell, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Esaka and Makeda. And it fortuned, that as they fled from Israell, e were in the goinge downe to Bethoron, the Lorde caste downe greate stones from heauen vpon them, vntill Esaka. And there were moo deade with hayle stones, then they were, whom the children of Israell slewe with the sweorde. Then spake Josua before the Lorde, in the daye when the Lord delyuered the Amorites before the children of Israell, and he sayde in the Eccl. 46 sight of Israell: Sunne stande thou still vpon Gibeon, and thou Moone in Ialon. And the sunne abode, and the Moone stoode still vntill the people auenged them selues vpon their enemies. Is not this written in the booke of the righteous? The Sunne (I saye) abode in the middest of heauen, and hasted not to go downe by the space of an whole day. And there was no daye like that, before it or after it, that the Lorde hearde the voyce of a man. For the Lorde foughte for Israell. And Josua returned, and all Israell with him vnto the hoaste of Gilgall: but the fiue kinges fled, and were hidde in a caue at Makeda. And it was tolde Josua of one, sayinge: The fiue kinges are founde hidde in a Caue whiche is at Makeda. And Josua sayde: rolle great stones vpon the mouth of the caue, and set men by it, for to kepe them. And stande ye not still, but followe after your enemyes, and smite all the hindermoste: And suffer them not to enter into their cityes, for the Lorde youre GOD hath delyuered them into your hande. And it fortuned when Josua and the children of Israell had made an ende of slayinge them with an exceedinge greate slaughter till they were wasted, the reste that remayned of them, entred into walled Cities. And all the people returned to the hoaste, to Josua at Makeda in peace, neyther did anye man moue his tongue agaynste the childrenne of Israell. Then sayde Josua: open the mouth of the caue and bringe out these fiue kinges vnto me oute of the caue. And they did so, and brought those fiue kinges vnto him oute of the caue, euen the kinge of Jerusalem, the kinge of Hebron, the kinge of Jarmuth, the kinge of Lachis, and the kinge of Eglon. And it fortuned, that when they brought oute those kinges vnto Josua: Josua called for all the menne of Israell and sayde vnto the chiefe of the menne of warre, which wente with him: come neare, and putte youre feete vppon the neckes of these kings. And they came neare and putte their feete vppon the neckes of them. And Josua sayde vnto them: Ye shall not feare nor be faint

hearted:

hertedi But be stronge and pitthe by
your hearten, for thus shall the Lorde
do to all your enemies agaynst whom
ye fight. And then Iosua smote them,
and slewe them, and hanged them on
fiue trees. And they hanged still by-
pon the trees vntill the euening. And
at the goinge downe of the sunne, it
foztuned that Iosua gaue commaun-
dement, and they tooke them downe of
Iosua. 8.f the trees, and cast them into the caue,
(wherin they had bene hid) and laid
stones in the caues mouth which re-
mayne vntill this daye. And that
same daye Iosua tooke Maketha and
smote it with the edge of the sweard,
De.20.b and the kinge thereof also: destroyed
he vtterlye, with all the soules that
were therin, and let nought remayne.
And he did to the kinge of Maketha
Iosu.6.a as he did vnto the king of Jericho.
Then Iosua wente from Maketha,
and all Israell with him vnto Libna,
and fought agaynste Libna. And the
Lorde deliuered it and the king there-
of into the handes of Israell: and he
smote it with the edge of the sweorde
and all the soules that were therein.
He let nought remayne in it, but did
vnto the king thereof as he did vnto
the kinge of Jericho. And Iosua
departed from Libna, and all Israell
with him vnto Lachis, and besieged
it, and assaulted it. And the Lorde be-
liuered Lachis into the hande of Is-
raell, which tooke it the seconde daye,
and smote it withe the edge of the
sweorde, and all the soules that were
therein, doing accordinge to all, as he
had done to the Citie of Libna. Then
Horam king of Geser cam vp to helpe
Lachis: And Iosua smot him and his
people, vntill nought remayned of
him. And from Lachis Iosua depar-
ted vnto Eglon, and all Israell with
him, and they besieged it, and assaul-
ted it, and tooke it the same daye, and
smote it with the edge of the sweard,
and all the soules that were therein he
vtterlye destroyed the same daye, ac-
cording to all that he had done to La-
chis. And Iosua departed vpp from
Eglon and all Israel with him, vnto
Hebron. And they fought agaynste it,
and when they had taken it, they smot
it with the edge of the sweorde, and
the kinge thereof, and all the townes
that pertayned to it, and all the soules
that were therein, and he lefte nought
remayninge: but did accopding to all
as he had done to Eglon, and destroy-
ed it vtterlye, and all the soules that
were therein. And Iosua returned, 6
and all Israell with him to Dabir,
and fought agaynst it. And when he
had taken it, and the king thereof, and
all the townes that pertayned thertо,
they smote them with the edge of the
sweorde, and vtterly destroyed all the
soules that were therein, nepther let
he ought remayne. Euen as he did to
Hebron, so he did to Dabir and the
kinge thereof, as he had done also to
Libna and her kinge. Iosua therefore
smote all the hill countreyes, and the
southe countreys, and the valleys, and
the hill sydes, and all theyr kinges,
and let nought remayne of them, but
vtterly destroyed al that breathed, as De.20.b
the Lorde God of Israel commanded.
And Iosua smote them from Cades
barne vnto Asah, and all the country
of Goshen, euē vnto Gibeon. All thois
kinges and their land did Iosua take
at one time: because the Lorde God of
Israell fought for Israel. And Iosua
and all Israell returned vnto the host
that was in Gilgall.

¶ The.xi. Chapter.

AND it foztuned, that when A
Jabin kinge of Hazor had
hearde thole thinges, he sente
to Jobab kinge of Madon, and to the
kinge of Simron, and to the kinge of
Achsaph, and vnto the kinges that are
by the nozthe in the mountaynes, and
playnes toward the southside of Cene
roth, & in the losw contreys, and in the
bozders of Noz westwarde, and vnto
the Cananites both by east and west,
& vnto the Amozites, Hethites, Phe-
resites, and Jebusites in the moun-
taynes: & vnto the Heuites that were
vnder Hermon in the land of Mizpa:

And they came out and al their hostes with them, a multitude of folke, euen as the sand that is on the sea shore in a great number with horses and charettes exceeding manye. And all these kinges mette together, and came and pitched together, at the waters of Meron, for to fight agaynst Israell. And the Lorde sayd vnto Josua: be not afrayde at the presence of them: for to morowe about this time will I deliuer them all slayne before Israell: thou shalt hough their horses, & burne their charettes with fire. And so Josua came, and all the men of war with him agaynste them by the waters of Meron, and sodenly fell vppon them. And the Lorde deliuered them into the hande of Israell: and they smote them, and chased them vnto great Sidon, and vnto the whote waters, and vnto the valley of Mizpa whiche is Eastward: and smote them vntil they had none remayning of them. And Josua did vnto them, as the Lord bad him: he hought their horses, & burnt their charettes with fire. And Josua at that tyme turned backe, and tooke Hazor, and smote the kinge thereof with the swearde. And Hazor before tyme was the head of all those kingdoms. And they smote all the soules that were therin with the edge of the swearde, vtterly destroyinge all: and nothinge that breathed was lefte remayne. And he burnt Hazor with fire. And all the cities of those kinges, and all the kinges of them did Josua take, and smote them with the edge of the swearde, and vtterly destroyed the
Exo. 25. and. 34. b Deut. 7.
• as Moses the seruaunt of the Lord commaunded. But Israell burnte none of the Cities that stoode still in their strength, saue Hazor onely, that Josua burnt. And all the spoyles of the sayd cities and the cattell, the children of Israel caught vnto them selues But the men onely they smote with the edge of the swearde, vntill they had destroyed them, neyther lefte they oughte that had breath. As the Lord commaunded Moses his seruaunte, so did Moses commaund Josua, and
Deut. 10
euen so did Josua • so that he minished no woorde, of all that the Lorde commaunded Moses. And so Josua tooke all the lande, the hils, and al the south countrey, and all the lande of Gosan, and the lowe countrey, and the playne, and the mountayne of Israel, and the lowe countrey of the same, euen from the mounte of partinge, that goeth vp to Seir vnto the playne of Gad in the valey of Libanon, vnder mounte Hermon. And all the kinges of the same he toke, and smote them. And slewe them. Josua made warre long time with those kinges: neyther was there anye citie that made peace with the children of Israel, saue those Hethites that enhabited Gibeon: and therefore all other they tooke with battayle, for it came of the Lorde by the did harden their heartes, that they shoulde come agaynste Israel in battayle, and that they should destroy them vtterly, and shew them no mercy, but to bring them to naughte. As the Lord commaunded Moyses. And that same season came Josua, and destroyed the Enakites out of the mountaynes: Namely out of Hebron, Dasbir, Anab, and out of all the mountaines of Juda, and out of all the mountaynes of Israel. And Josua destroyed them vtterly, with their Cities.
B
D
There was not one Enakite lefte in the land of the children of Israel, onely in Asab, • Geth, and Asdod, ther remayned of them. And Josua toke the hole lande, accordinge to all that the Lorde saide vnto Moyses, and Josua gaue it for a possession vnto Israell, • according to their partes and tribes: and the lande rested from warre.
2. Ma. 17
Num. 26

The .xii. Chapter.

These are the kinges of the land, whiche the children of Israell smote and possessed their lande, on the other syde Jordan Eastward, from the riuer Arnon, vnto mounte Harmon, and all the playne eastward:
• Sehon kinge of the Amorites, that Num. 22
dwelte in Hesbon, and ruled from Ar- Deu. 3. &

rous, whiche is beſyde the riuer of Arnon, and from the middle of the riuer, and from halfe Galead vnto the riuer Jaboc, which is in the bozder of the chyldren of Ammon: And from the playne vnto the ſea of Cenereth eaſtwarde, and vnto the ſea in the playne: euen the ſalt ſea eaſtward, the way to Beth Jeſimoth, and from the ſouth B vnder the ſpringes of the hil. And the coaſt of Og kinge of Baſan (whiche was of the remnaunt of the Gyantes, and dwelte at Aſtharoth, and Edzai, and reygned in mounte Hermon, and in Galeab: and in all Baſan, vnto the bozder of the Geſurites, and the Machathites, and halfe mounte Galead, vnto the bozders of Sehon kinge of Heſebon. Moyſes the ſeruant of the Nu. 22. f and. g. Lozd and the chyldren of Iſrael ſmote them. And Moyſes the ſeruaunt of Nu. 32. f and. 33. c. the Lozd gaue their lande for a poſſeſ- Josu. 13. ſion vnto the Rubenites, Gaddites, Deu. 3. b and halfe the tribe of Manaſſes.

These are the kinges of the countrey whiche Josua and the chyldren of Iſrael ſmote on this ſide Jozdan, eaſtwarde, from the playne of Gad, whiche is in the bale of Libanon, euen vnto the partinge mounte that goeth vp to Seir. Whiche lande Josua C gaue vnto the tribes of Iſrael to poſſeſſe, to euerye man his parte: in the vpper lande, and nether land, in playnes, and hill ſides, in the wildernesse, and ſouth countrey: the Hethites, the Amozites, the Cananites, the Pheresites, the Heuites, and the Jebu- Josu. 6. a sites. The kinge of Jericho was Josu. 8. a one. The kinges of Hai (which is beſide Bethel: one. The king of Jeruſalem: one. The king of Hebzon: one. The king of Jarmuth: one. The king of Lachis: one. The kinge of Eglon: one. The kinge of Gazer: one. The kinge of Deber: one. The kinge of Geder: one. The kinge of Hozma: one. The king of Arad: one. The king of Libna: one. The king of Odullam: one. The king of Maceda: one. The king of Bethel: one. The kinge of Thaphuah: one. The king of Hepher: one. The kinge of Aphek: one. The king of Lazaron: one. The king of Madon: one. The kinge of Hazor: one. The kinge of Himron meron: one. The kinge of Achaph: one. The kinge of Charmach: one. The kinge of Megiddo: one. The kinge of Cades: one. The D kinge of Jokneam of Charmel: one. The king of Doz, in the countrey of Doz: one. The kinge of the nations of Gilgall, one. The king of Thirza, one. All the kinges together: thirtie and one.

¶ The .xiii. Chapter.

IOsua was olde, and ſtriken in yeares, and the Lozd ſayde vnto him, thou arte olde and ſtriken in yeares, and there remayneth yet exceding much lande to be poſſeſſed. This is the lande that yet remayneth: all the regions of the Philiſtines: and all Geſuri: from Hilus which is on the outwarde part of Egipte: vnto the bozders of Jekron Northwarde, whiche lande is counted vnto Cananie, euen fyue Lozdeſhippes of the Philiſtines, the Aſathites, Aſdothites, Aſcalonites, Gethites, Sharonites, and the Enites. And from the South: all the lande of the Cananites, and the caue that is beſide the Sidomeans, euen vnto Aphek and to the bozders of the Amorites. And the lande of the Gibliites, and all Libanon, toward the Sunne rising, from the playne of Gad vnder mount Hermon, vntill a manne come to Hemath: all the enhabitoures of the hill countrey, from Libanon vnto the whote waters: and all the Si- E domians, will I caſt out from before the chyldren of Iſrael: onely ſee that thou in any wiſe deuide it by lot vnto the Iſraelites, to inherite, as I haue commaunded thee. Now therefore deuide this lande to inherite, vnto the nine tribes, and the halfe tribe of Manaſſes. For with the other halfe the Rubenites and the Gaddites haue receaued their inheritaunce, which Moyſes gaue them beyonde

Iordan eastwarde euen as Moyses the seruaunt of the Lorde gaue them: from Aroer that lyeth on the brim of the riuer Arnon, and from the Citie that is in the middest of the riuer.

And all the playne of Medeba vnto Dibon, and all the Cities of Sehon kinge of the Amorites, whiche reygned in Hesbon, euen vnto the border of the children of Ammon: and Gilead, and the border of Gesuri, and Mechati, and al mount Hermon, with al Basan vnto Salecah: euen all the kingedome of Og in Basan, whiche reygned in Astaroth and Edrai: whiche came remayned yet of the rest of the Giaunts. These did Moyses smyte and caste them out. Neuertheles, the children of Israell expelled not the Gesurites and the Machathits: But the Gesurites and the Mechathites dwell among the Israelites euen vntil this daye. Onely vnto the Tribe of Leui, he gaue none inheritaunce:

Nu.18.c • But the offring of the Lorde God of Israell, is their inheritaunce, as hee ¶ sayde vnto them. Moises gaue vnto the tribe of the children of Ruben enheritance, accordyng to their kinredes. And their coast was from Aroer that lyeth on the bancke of the riuer Arnon, and from the Citie that is in the middest of the riuer, and all the plain which is by Medeba, Hesbon, with all their townes ỹ lye in the plain: Dibon and the hill places of Baal, and the house of Baalmeon: and Jahazah and Kedemoth, and Mephaah, Kiriathaim, Sabamath, and Zaroth Zahar, in the mount of the valley, the house of Peor, and the spryngs of the hilles: and Bethpheor, and the spryngs of Phasgah, and Bethiesimoth: & all the cities of the playne. And al the kingdome of Sehon kinge of the Amorites, whiche reigned in Hesbon, Nu.13.a whiche Moises smote with the Lordes of Madian, Eui, Rekem, Zur, and Hur, and Reba, the which were Dukes of Sehon, dwellinge in the countrey. And Balaim also the sonne of Beor the southsayer, did the children of Israell slay with the sweard, among other of them that were slayn.

And the border of the children of Ruben was Iordan with the countrey that lyeth theron. This was the enheritaunce of the children of Ruben, after their kinredes, cities and villages pertayning therto. And Moises gaue enheritaunce vnto the Tribe of Gad, euen vnto the children of Gad, D he gaue by their kinredes. And their coastes were Jazer, and all the Cities of Gilead, and halfe the lande of the children of Ammon vnto Aroer, that lyeth before Rabba. And from Hesbon vnto Ramoth, Mazpheh and Betonim: and from Mahanaim vnto the border of Lidir. And in the valley they had Betharam, Bethnimra, Succoth, and Zaphon, the rest of the kingdome of Sehon king of Hesbon, vnto Iordan & the coastes that lye theron, euen vnto the edge of the sea of Cinerothon the other side Iordan eastwarde. This is the inheritaunce of the children of Gad, after their kinredes, their cities and villages. And Moyses gaue inheritaunce vnto the halfe tribe of Manasses. And this was the possession of the halfe tribe of Manasses by their kinreds. Their coast was from Mahanaim, euen all Basan, and all the kingedome of Og kinge of Basan, and all the townes of Iair whiche lye in Basan, euen threscore cities, & halfe Gilead, Astaroth, and Edrai, cities of the kingdom of Og in Basan • whiche pertayne Nu.32.g vnto the children of Machir the soon of Manasses, euen the halfe portion of the children of Machir by their kinredes. These are the thinges whiche Moyses did distribute in the fieldes of Moab, on the other syde Iordan, ouer against Jericho eastwarde. • But vnto the tribe of Leui, Moses gaue none enheritaunce, • for Iosu.13 the Lord God of Israel is their inhe- Nu.18.c ritaunce • as he sayde vnto them.

¶ The xiij. Chapter.

AND these are the countreys ¶ whiche the children of Israell enherited in the lande of Canaan, • whiche Eleazar the priest and Iosua the sonne of Nun and the auncient

auncient heades of the Tribes of the children of Israell, destributed to the.
Nu.26.f. and.33.g • By lot they receyued their possessions, as the Lorde commaunded by the hand of Moyses, to gene vnto the nine tribes, and vnto the halfe Tribe. For Moyses had geuen inheritaunce vnto two tribes and an halfe, on the other syde Iordan. But vnto the Lenites he gaue none enheritaunce among the
Gene.38 • For the children of Ioseph were two tribes, Manasses and Ephraim. And therefore they gaue no parte vnto the Lenites in the lande, saue Cities to dwell in, with the suburbes of the same,
Nu.25 for their beastes and cattell. • As the Lorde commaunded Moyses: euen so the children of Israell did when they deuided the lande. And the children
B of Iuda came vnto Iosua in Gilgal.
Nu.14 • And Caleb the son of Iephune the Kenesite, sayde vnto him: thou wotest what the Lorde sayde vnto Moses, the man of God, aboute my matter and thine in Cades Barne. • For
the yeare olde was I, when Moyses the seruaunt of the Lord sent me from Cades barne, to espye out the lande: And I brought him worde agayne, euen as it was in mine heart. Neuertheless my brethren that went vppe with me, discouraged the heart of the people. And I folowed the Lord God
And Moses sware the same day: sayinge • the lande wheron thy fete haue
C
Nu.14.d trodden, shalbe thine inheritaunce, and
Deut.1.f thy children for euer, because thou hast folowed the Lorde God. And beholde, the Lorde hath kepte me aliue,
Eccl.46. (as hee sayde) • this foryze and fyue yeres euen sithe the Lorde spake this worde vnto Moyses, while the children of Israell wandred in the wildernesse. And nowe lo I am this daye fourescore and fiue yeare olde: and yet am as stronge at this time, as I was when Moyses sent me: looke howe stronge I was then, so stronge am I nowe, whether I goo to warre, or to come againe. Nowe therefore gene me this mountayne whereof the Lorde spake in that daye, for thou heardest in
that day, how the Enakims are there, and the cities great and walled. Peraduenture the Lord will be with me, and I shalbe able to dryue them oute, as the Lorde sayd: And Iosua blessed him, & gaue vnto Caleb the son of Iephune, Hebron to enherite: And Hebron therefore became the inheritance of Caleb the sonne of Iephune the Kenesite, vnto this daye: because hee folowed the Lorde God of Israell. And the name of • Hebron was called
Iosua.15 in olde time, Kariath Arbe. For the same was a great man among the Enakims. And the land ceased frō warre.

¶ The.xv. Chapter.

THis was the lot of the tribe of
B the children of Iuda, by theyr kinredes. Namely, towarde the border of Edom in the wildernes of Zin, southward, euen from the vtmoste parte of the south coaste. • And
Nu.34.a their south coast was from the brinke of the salt sea, from a roche that lieth southwarde. And it wente oute to the southside towarde the goinge vp to Acrabim, and wente alonge to Zinna, and ascended vp on the southside vnto Cades Barne: and wente alonge to Hezron, and went vp to Adar, and fet a compasse to Karca. From thence went it alonge to Azmon, and reached vnto the riuer of Egipt, and the ende of that coast was on the west side.
And this is their south coaste. Theyr
E east coast is the salte sea, euen vnto the edge of Iordan. And their border in the northquarter was from the roche of the sea, and from the edge of Iordan. And the same border went vp to Bethhagla, and went alonge by the northside of Batharabath, and vppe from thence to the stone of Bohen the son of Ruben. And agayne, the same border went vp to Dabir frō the valey of Achor, & so northward, turning toward Gilgal, that lieth before the going vp to Adamim, which is of the southside of the riuer. And the same border went vp to the waters of the fountayne of the Sun, and ended at the • wel of Rogell. And then went vp to the valley
3.Reg.1 of the son of Hennō, euē vnto ye southside of Iebusi, the same is Ierusalē.

And

And then went vp to the toppe of the hill that lyeth before the valey of Hennon westward, and by the edge of the valey of the giauntes Northwarde: and then it compasseth from the toppe of the hill vnto the fountayne of the water of Nephthoah, and goeth oute of the Cities of mount Ephron: and draweth to Baala, which is Kiriath Iarim. (That is a Citie of woods) and then it compasseth from Baalah westewarde vnto mount Seir, and then goeth alonge vnto the side of mounte Iarim, (which is Chesalon) on the northside. And commeth down to Bethsames, and goeth to Thamneth, and goeth oute ageyne vnto the syde of Akaron northward. And then draweth to Sechron and goeth alonge to mounte Baalah, and goeth oute of Jabneel: and the endes of the coastes leaue at the weste sea. And the weste border was the great sea, and the same coaste was the coast of the children of Juda rounde aboute in their kinredes. And vnto Caleb the sonne of Jephune did Josua geue a parte amonge the childrenne of Juda, accordinge to the mouth of the Lorde, euen Kiriatharbe of the father of Enoch, Iosi. 24. d whiche Citie is Ebron. And Caleb droue thence the three sonnes of Enach, Sesai, and Ahiman, and Thalmi, which were the sonnes of Enach. And he wente vp thence to the inhabitoures of Dabir. And the name of Dabir in the olde time was Kariath Sepher. (That is a citie of letters.) And Caleb sayde: Hee that smyteth Iudi. 2. c Kariath Sepher, and taketh it: to him 1 Re. 17. c will I geue Achsah my daughter to wife. And Othniell, the sonne of Kenes, the brother of Caleb toke it. And he gaue him Achsah his daughter to wyfe. And as she wente in vnto him she moued him to aske of her father a fielde. And shee alighted of her asse. And Caleb sayde vnto her, what ayleth thee? Who answered: geue me a blessinge, for thou hast geuen me a southe (and drye) lande, geue me also springes of water. And he gaue her springes of water, both aboue and beneath. This is the inheritance of the tribe of the children of Juda, by their kinredes. And the vtmoll cities of the tribe of the children of Juda, toward the coastes of Edom Southwarde, were: Kabzeel, Eder and Jagur: Kinah, Dimonah, and Adada, Kedes, Hazor, and Jethnan: Ziph, Telem, and Baloth, Hazor, Hadathah, Kerioth, Hesron (which is Hazor) Eman, Sami, and Moladah: Hazargadah, Hesmon, and Bethpheleth: Hazarsual, and Berlabe, and Bazothah, Bualah, Jim and Ezem, Eltholad, Cesil, and Hormah, Ziklag, Medemenah and Sensenah, Lebaoth, Silhim, Ain, and Rimon, all the Cities are twentye and nine with their villages. And in the lowe countrey they hadde Esthaol, Zoreah, and Asenah: Zanoah, Enganim, Thaphnah, and Enam: Jarmuth, Adulam, Socoh, and Azekah: Saaraim, Adithaim, Gederah and Gederothaim: Fourteene Cities with their villages. Zenam, Hadasah, and Migdalgad, Meleam, Mizpe, and Jekthеel, Lachis, Bozcath, and Eglon: Cabon, Lahamam, and Cethlis, Gaderoth, Bethdagon, Naamah, and Makedah: Sixtene Cities with their villages. Lebnah, Ether, & Asan Jephthah, Asnah, and Nezib: Keilah, Kazezip & Maresah: nine cities with their villages. Akron with her townes & villages. From Akron and frō the weste, all that lyeth about Asdod with their villages. Asdod with her townes and villages. Azah with her townes and villages, euen vnto the riuer of Egipt and the great sea was their coaste. And in the mountaynes, they had Samir, Jathir, and Socoh, Danah, and Kariah, Senah, which is Dabir: Anab, Esthemoh, & Anim: Gozen, Holon, and Giloh, eleuen cities with their villages: Arab, Dumah, & Eschan, Janim, Bethtaphnah & Aphthah: Humatah, and Kariatharbe: which is Hebron and Zior: nine cities with their villages. Maon, Carmell, Siph, & Jutah, Jesrael, Jokdeam, and Zanoah, Cain, Gibeah, and Thamnah, ten Cities with their villages. Halhull,

Halhull, Bethzur, and Gedor: Maarath, Bethanath, and Eltheron. Thre cities with their villages, Kariath, Baali (whiche is Kariath Iarim, (the Cities of Woodes) and Rhrabba, two Cities with their villages. In the wildernes they had Betharabah, Meddin, and Hacecath: Nebion, the Citie of Salte, and Engaddi: Sixe Cities with their villages. Neuertheles, the Iebusites that were the enhabitours of Ierusalem, coulde not the childzen of Iuda caste out. But the Iebusites dwel with the childzen of Iuda at Ierusalem vnto this day.

¶ The .xvi. Chapter.

3 AND the lot of the childzen of Ioseph fell from Iozdan by Iericho, vnto the water of Iericho Eastewarde, and to the wildernesse that goeth vp from Iericho throughout mount Bethell: and goeth out from Bethel to Lus, and runneth alonge vnto the bozders of Archmataroth, and goeth downe agayne
B westewarde euen to the coaste of Iaphelthi, and vnto the coaste of Bethhozon the neather, and to Gazr, and the endes of their coastes leane at the weste sea. And so the childzen of Ioseph, Manasse & Ephzaim take their enheritaunce. And the bozder of the childzen of Ephzaim was by theyr kinredes. Their bozder on the Eastsyde was: Ataroth, Adar, euen vnto Bethhozon the vpper, and wente out
C westewarde to Machmathath on the Northsyde, and returneth Eastward vnto Thanath Silo, and passe it on the Eastsyde vnto Ianoah, and went downe from Ianoah to Ataroth and Naarath, and came to Iericho, and went out at Iozdan. And their bozder went from Thaphuah westward vnto ỹ riuer Kanath, & the endes wer the west sea. This is the enheritance of the tribe of the childzē of Ephzaim by their kinredes. And the separate
D cities for the childzen of Ephzaim, were amonge the enheritaunce of the childzen of Manasses: euen the cities with their villages. And they dzaue not out the Cananites that dwelte in Gazr: but the Cananites dwell amonge the Ephzaites vnto this day, and serue vnder tribute.

¶ The .xvii. Chapter.

THis was the lotte of the tribe of Manasses whiche was the
• Eldest sonne of Ioseph. And Machir the eldest sonne of Manasses which was the father of Gilead (and a man of warre) had Gilead and Balan. This is the possession of the rest of the childzen of Manasses by their kinredes: Namely, of the childzen of Idiezer: the childzen of Helek: the childzen of Asriell: the childzen of Sichem, the childzen of Hether: the childzen of Semida: for these were the male childzenne of Manasses, the sonne of Ioseph by their kinredes.
• But Zelaphead the son of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasses hadde no sonnes but daughters, whose names ar these: Mathela, Noa, Hagla, Melcha, and Thirza: whiche came before Eleazar the Priest and before Iosua the sonne of Nun, and before the Lozdes, saying: • the Lozd commanded Moyses to geue vs an inheritance among our bzethren. And therfore accozding to the commaundement of the Lozde, he gaue them an enheritaunce among the bzethzen of their father. And there fell ten pozcions to Manasses, beside the lande of Gilead and Balan, which is on the other side Iordan: because the daughters of Manasses did inherite amonge his soonnes. And Manasses other sonnes, had the lande of Gilead. And the coaste of Manasses was from Aser of Machmathath that lyeth before Sichem & went alonge on the right hande, euen vnto the inhabitours of Entaphuah, and the lande of Thaphuah belongeth to Manasses, whiche Thaphuah is beside the bozder of Manasses, and beside the bozder of the childzen of Ephzaim. And the coast descended vnto the riuer Canah southwarde, euen to the riuer of the cities of Ephzaim, and betweene the cities of Manasses.

Gen.48.1

Nu.26.b 27.a.29.a. B

Nu.27.b and.36.a

The

C The coaste of Manasses wente also on the northside to the riuer, and the endes of it go out at the sea: so that the south pertayneth to Ephraim, and the north to Manasses, and the sea is his border. And they mette together in Aser northwarde, and in Issachar Eastward. And Manasses had in Issachar and in Aser: Bethsean, & her townes: Ibleam and her townes: and the enhabitoures of Dor, with the townes pertayning to the same: and the enhabitoures of Endor, with the townes of the same, and the inhabitoures of Thaanath with her townes: and the enhabitoures of Magedon with the townes of the same, euen three countreys. Yet the children of Manasses could not ouercome those cities. But the Cananites presumed to dwell in the same land. Nevertheless, assoone as the children of Israel were waxed strong, they put the Cananites vnder tribut, but expelled them not. And the D children of Joseph spake vnto Iosua saying: why hast thou geuen me but one lotte and one portion to inherite, seeing I am a great people, and forasmuch as the Lorde hath blessed me hitherto? and Iosua answered them: yf thou be much people, then get thee vp to the wood countrey and prepare for thy selfe there in the lande of the Pherezites and of the Gyauntes, yf mount Ephraim be to narow for thee. And the children of Joseph sayd: The hill is not ynough for vs: and all the Cananites that dwel in the low countrey haue charets of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valley of Jezreel. And Iosua sayd vnto the house of Joseph, Ephraim and Manasses: ye be muche people, and haue great power, and shal not therefore haue one lotte. Therfore the hill shalbe youres, and ye shal cut downe the wood that is in it: and the endes of it shalbe youres, if ye cast out the Cananites which haue yron charets, and are very stronge.

¶ The .xviij. Chapter.

AND the whole congregation A of the children of Israel came together at Silo, and sette vp the tabernacle of witnesse there, and the lande was in subiection before them. And there remaineth among the children of Israel seuen tribes which hadde not yet receaued their inheritaunce. And Iosua sayd vnto the children of Israell: howe longe are ye so slacke to come, and possesse the lande which the Lord God of your fathers hath geuen you? Geue out from amonge you for euery tribe three men, that I may sende them. And that they maye ryse, and walke throughe the lande and destribute it accordinge to the enheritaunce thereof, and come agayne to me. And let them deuide it vnto them into seuen parts. And Iu- B da shall abide in their coaste on the South, and the house of Joseph shall stande in their coastes on the North. Describe ye the lande therefore into seuen partes, and bringe the description hither to mee, and I shall caste lottes for you here before the Lord our God. • But the Leuites haue no part Ios. 13.a amonge you, for the priesthode of the and. 14.a Lorde is their inheritaunce. • And • Jo. 11.b Gad, and Ruben, and halfe the tribe of Manasses haue receaued their enheritaunce beyond Jordan eastward, whiche Moyses the seruaunt of the Lorde gaue them. And the men arose and went their way. And Iosua charged the that went out to describe the lande, saying: depart, and go throughe the lande, and describe it, and come agayne to mee, that I maye here caste lottes for you before the Lorde in Silo. And the men departed, and walked throughout the lande, and described it by Cities into seuen partes in a boke, and returned to Iosua into the hoofte at Silo. And Iosua caste lottes for them in Silo before the Lorde, and there Iosua deuyded the lande vnto the childerne of Israell, to eche theyr portion. And the lotte of the tribe of the children of Ben Jamin came by accordinge to their kinredes. And the coaste of their lotte came betweene the

the chyldren of Juda and the chyldren of Joseph. And their north coast was from Jordan, and went vp to the syde of Jericho on the northside, and went vp through the mountaynes westewarde, and they ended at the wildernesse of Bethauen: and wente from thence to warde Lus euen to the south syde of Lus (the same is Bethel) and descended agayne to Arothader, vnto the hill that lyeth on the southside of the nether Bethhoron. And the coaste turneth thence, and compasseth the corner of the sea southward, euē from the hill that lyeth before Bethhoron southward, and goeth out at Kariathbaal which is Kiriath Jarim a Citie of the chyldrenne of Juda: this is the D westquarter, and the southcoast goeth from the edge of Kiriathiarim, and goeth out westwarde, and thence it turneth to the water wel of Nephthoah, and commeth downe agayne to the edge of the hill, that lyeth before the valey of the sonne of Hennon, euen in the valey of the Giaunts northward, and descended into the valey of Hennon beside Jebusi southewarde, and goeth downe to the well of Rogell, and compasseth from the North, and goeth forth to the well of the sunne, and departeth from thence to the places of Gelliloth, which are towarde the going vp vnto Adomim: and goeth downe to the stone of Bohan the son of Ruben: and then goeth alonge towarde the syde of the playne northwarde: and goeth downe into the fieldes: and goeth alonge to the syde of Bethhaglah northwarde, and endeth at the poynte of the salte Sea northe therfrom, euen at the south end of Jordan. This is the south coast. And Jordan keepeth in this coaste on the Eastesyde, and this is the inheritance of the chyldren of Ben Jamin by their coastes round about throughonte their kinredes. These were the Cities of the tribes of the chyldren of Ben Jamin throughoute their kinredes: Jericho, Bethaglah, and the playne of Kaziz, Bethoresah, Zamaim, and Bethel: Auim, Pharah, and Ophrah: Chephar, Ammona, Ophni and Gabai, twelue cities with their villages. Gibeon, Ramah, & Beroth, Mizphah, Cayhirah, and Mozah, Rekē, Jarephel, and Thareiah, Zela, Eleph, and Jebusi, which is Jerusalem, Gideath and Kiriath. xiiii. Cities with their villages. This is the inheritance of the chyldren of Ben Jamin throughout their kinredes.

The xix. Chapter.

AND the second lot came out for the tribe of the chyldren of Simeon by their kinredes. And their inheritaunce was in the middes of the inheritance of the chyldrē of Juda. And they had in their inheritance, Berlabe, Sabe, and Moladah, Hazor sual, Balah & Azen, Eltholad, Bethul & Hormah, Ziklag, Cethmarcadoth & Hazersusah, Bethlebaoth & Saruhē, xiij. Cities with their villages. Ain, Remon, Ether, and Asan, foure cities with their villages: & therto all the villages that were round about these cities euen vnto Balaath, Beor, & Ramath southwarde, this is the inheritaunce of the tribe of the chyldren of Simeon throughout their kinredes. Out of the lot of the chyldren of Juda came the enheritaunce of the chyldren of Simeon. For the part of the chyldren of Juda was to muche for them: and therfore the chyldren of Simeon had their enheritaunce in the inheritaunce of them. And the third lot arose for the childrē of zabulon throughout their kinredes. And ꝑ coastes of their enheritaunce came to Sarid, & wente vp westward, & to Marialah, and reched to Dabaseth, and came thence to the riuer that lyeth before Jokneuem: and turned from Sarid eastward towarde the sun rysinge vnto the border of Chisloth Thabor: and then goeth out to Dabereth, & goth vp to Japhia: & from thence goeth a long eastward, to Gethah, Jephet, Ithah and Jazin, and goeth to Remon, Methoar, and Neah. And compasseth it on the northside to Nathan, & endeth in the valey of Jephthahel. And Jatath Kahazlol, Semron, Jedalah, & Bethlehem: twelue

twelue cities with their villages.
This is the inheritaunce of the chil-
dren of Zabulon throughout their
kinredes, and these are the cities with
their villages. And the fourth lotte
came out for the children of Isachar
by their kinredes. And their coaste
was Jesraelah, Casuloth, and Su-
nem, Hapharaim, Sion, and Anaha-
rath, Harabith, Kision, and Ibez: Ra-
meth, Enganim, Enhadah, and Beth
phazez. And his coaste reacheth to
Thabor, and Sahazimah and Beth-
lames, and endeth at Jordan. Sixtene
cities with their villages. This is
the inheritaunce of the Tribe of the
children of Isachar, by their kinreds.
And these are the cities with their vil
lages. And the fift lot came out for the
tribe of the children of Aser by theyr
kinredes. And their coast was: Hel-
kath, Hali, Beten and Achsaph: Ala-
melech, Ammaad and Misael: & came
to Carmel westwarde, and to Sihor,
Labanath, and turneth towarde the
sunne rising to Bethdagon, and com-
meth to Zabulon, and to the valley of
Jephthahel, towarde the northside of
Bethemek and Negel, and goeth out
on the lefte side of Cabul: and to He-
bron, Rohob, Ramon, and Kanah,
euen vnto great Sidon. And then the
coaste turneth to Ramah, and to the
stronge Citie of Sor, and turneth to
Hosah, and endeth at the sea, by ꝑ pos-
session of Achzibah: Amah also and
Aphek and Rohob: Twenti and two
cities with their villages. This is
the enheritaunce of the children of A-
ser by their kinredes: These are the
Cities with their villages. And the
sixte lotte came oute for the children
of Nephthali by their kinredes.
And their coast was from Heleph and
from Elom to Zaenaim, Adami, Ne-
keb and Jabneel, euen to Lakum, and
doth go oute at Jordan. And then the
coast turneth westwarde to Asanoth,
Thabor, and then goeth oute from
thence to Hukokah, and reacheth to
Zabulon on the southside, and goeth
to Aser on the westside, and to Juda
vpon Jordan towarde the Sunne ri-
singe. And their strong cities are Zi-
din, zer, Hamath, Racath & Cenereth,
Adamah, Hermath, and Hasor, Kedes,
Edrai, and Enhasor: Jeron, Magde-
lel, Horem, Bethnah, and Bethsames
nineteene cities with their villages. D
This is the inheritaunce of the tribe Other-
of the children of Nephthali by their wise cal-
kinredes: these also are the cities and led the ci-
their villages. And the seuenth lotte tie of the
came out for the tribe of the children sonne.
of Dan, by their kinredes. And the
coast of their inheritaunce was: Zara-
ah, Esthaol, • Irlames, Sacladin,
Jalon, Jethlah, Elon and Thim-
thath, and Thaaron: Elthekeh, Gibe-
thon, and Baalath: Jehud Banebe-
rak and Gathermon, Meiericon and Jud. 18.
Jarcon, with the border that lieth be-
fore Japho. And the coastes of the
children of Dan went out from them.
And the children of Dan wente vppe
to fight agaynste Lesen, and tooke it,
& smote it with the edge of the sword
and conquered it, and dwelte therein,
and called it, • Dan, after the name of
Dan their father. This is the inheri-
taunce of the tribe of the children of
Dan, in their kinredes: these also
are the Cities with their villages.
When they had made an ende of deui-
ding the lande by her coastes, the chil-
dren of Israell gaue an inheritaunce
vnto Josua the sonne of Nun among
them, accordinge to the worde of the
Lorde, they gaue him the citie which
he asked, euen • Thannath Serah in Josu. 14.
mounte Ephraim. And he builte the
Citie and dwelt therein. • These are Num. 24
the inheritaunces whiche Eleazar
the Priest, and Josua the son of Nun
and the auncient fathers of the tribes
of the children of Israell denyded by
lotte in Siloh before the Lord, in the
dore of the Tabernacle of witnesse,
and so they made an ende of deuiding
the countrey.

¶ The .xx. Chapter.

THe LORD also spake vnto
Josua sayinge: speake to the
children of Israell, and saye:
Appoynte oute from amonge you Ci-
ties of refuge, whereof I spake vn-
to

to you by the hande of Moyses, that the sleer that kylleth any person vnwares and vnwittingly, may flee thither. And those cities shalbe your refuge from the auenger of blond. And he that doth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shall shewe his cause in the eares of the elders of the Citie. And they shall take him into the citie vnto them, and gene him a place, that he may dwell among them. And if the auenger of blond folow after him, they shall not deliuer the sleer into his hande: because he smote his frende ignorauntly, and hated him not before time. And he shall dwell in the said citie vntill he stand before the congregation in iudgement, and vntill the deathe of the hye Priest that shalbe in those dayes: for then shal the sleer returne, and come vnto his own citie, and vnto his owne house, and vnto the citie from whence he fledde.

Num. 15

C And they sanctified Kedes in Galile in mount Nephthali, and Sichem in mounte Ephraim, and Kiriath arbe, (which is Hebron) in the mountayne of Iuda. And on the other syde Iordan, ouer against Jericho eastwarde, they appointed Bozor in the wildernesse vpon the playne, out of the tribe of Ruben: and Ramoth in Gilead out of the tribe of Gad: and Golan D in Basan out of the Tribe of Manasses. These were the Cities appointed for all the children of Israell, and for the straunger that soiorned among them, that whosoeuer killed anye person ignorauntly, that same might flee thither, and should not die by the hand of the auenger of blud, vntil he stode before the cõgregatiõ to declare his cause.

C The. xxi. Chapter.

A Nd then came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosua, the sonne of Nun, and vnto the auncient fathers, that were ouer the tribes of the children of Israell, and spake vnto them at Silo in the lande of Canaan, saying: The Lord Num. 35 cõmaded by Moses, to gene vs cities to dwell in, with the suburbes therof, for our cattel. And the children of Israel gaue vnto the Leuites, out of their enheritance at the bidding of the Lord these cities folowing with their suburbes. And the lot cam out for the kinred of the Kahathites: and the children of Aaron the priest, which were of the Leuites, had geuen them by lot, out of the tribe of Iuda, out of the tribe of Simeon, and out of the tribe of Ben Iamin: thirtene cities. And the rest of the children of Cahath had by lot out of the kinreds of the tribe of Ephraim out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities And the children of Gerson had by lot out of the kinreds of the tribe of Issachar, and out of the tribe of Aser, out of the tribe of Nephthalim: out of the other halfe tribe of Manasses in Basan: thirtene cities. And the children of Merari by their kinredes had out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon twelue cities. And the children of Israel gaue by lot vnto the Leuites, these cities with their suburbes, as the Lord cõmanded by Moses. And they gaue out of the tribe of the children of Iuda, and out of the tribe of the children of Simeon, these cities by name, which the children of Aaron, being of the kinreds of the Cahathites, and of the children of Leui, obtained: for theirs was the first lot. And they gaue them Kiriath Arbe of the father of Enack (which is Hebron) in the hil countrey of Iuda, with the Suburbes of the same rõd about it. But the land that pertayned to the citie, and the villages therof, gaue they to Caleb the sonne of Ie- Ios. 14. d phune to be his possession. And thus thei gaue to the children of Aaron the priest a citie, to the whiche the slayer might flee, euen Hebron with her suburbes. Libna with her suburbs, and Jathir with her suburbes, and Estimoa with her suburbes, Holon with her suburbes: Dabir with her suburbes, Ain with her suburbes, Jutah with her suburbes, Bethsames with her Suburbes, nine Cities out of

twelue cities with their villages.
This is the inheritaunce of the chil-
dren of Zabulon throughout their
kinredes, and these are the cities with
their villages. And the fourth lotte
came out for the children of Iachar
by their kinreddes. And their coaste
was Iesreiah, Casuloth, and Su-
nem, Hapharaim, Sion, and Anaha-
rath, Harabith, kision, and Ibez: Ra-
meth, Enganim, Enhadah, and Beth
phazez. And his coaste reacheth to
Thabor, and Sahazimah and Beth-
lames, and endeth at Iordan. Sixtene
cities with their villages. This is
the inheritaunce of the Tribe of the
children of Iachar, by their kinreds.
And these are the cities with their vil
lages. And the fift lot came out for the
tribe of the children of Aser by theyr
kinreddes. And their coast was: Hel-
kath, Hali, Beten and Achsaph: Ia-
melech, Ammaad and Misael: & came
to Carmel westwarde, and to Sihor,
Labanath, and turneth towarde the
sunne rising to Bethdagon, and com-
meth to Zabulon, and to the valley of
Iephthahel, towarde the northside of
Bethemek and Negel, and goeth out
on the left side of Cabul: and to He-
bron, Rohob, Ramon, and Kanah,
euen vnto great Sidon. And then the
coaste turneth to Ramah, and to the
stronge Citie of Zor, and turneth to
Hozah, and endeth at the sea, by ye pos-
session of Achzibah: Amah also and
Aphek and Rohob: Twentt and two
cities with their villages. This is
the inheritaunce of the children of A-
ser by their kinredes: These are the
Cities with their villages. And the
sixte lotte came oute for the children
of Nephthali by their kinreddes.
And their coast was from Heleph and
from Elom to Zaenaim, Adami, Ne-
keb and Jabneel, euen to Lakum, and
doth go oute at Iordan. And then the
coast turneth westwarde to Aanoth,
Thabor, and then goeth oute from
thence to Hukokah, and reacheth to
Zabulon on the southside, and goeth
to Aser on the westside, and to Iuda
vpon Iordan towarde the Sunne ri-
singe. And their strong cities are Zi-
din, zer, Hamath, Racath & Cenereth,
Adamah, Hermath, and Hazor, Kedes,
Edrai, and Enhasor: Ieron, Magde-
lel, Horem, Bethnah, and Bethsames
nineteene cities with their villages. D
This is the inheritaunce of the tribe Otherwise cal-
of the children of Nephthali by their led the ci-
kinredes: these also are the cities and tie of the
their villages. And the seuenth lotte sonne.
came out for the tribe of the children
of Dan, by their kinreddes. And the
coast of their inheritaunce was: Zara-
ah, Esthaoli, • Irsames, Saalabin,
Aialon, Iethlah, Elon and Thim-
thath, and Akaron: Elthekeh, Gibe-
thon, and Baalath: Iehud Bnebera-
rak and Gathermon, Meiericon and Iud. 18.
Barcon, with the border that lieth be-
fore Iapho. And the coastes of the
children of Dan went out from them.
And the children of Dan wente vppe
to fight agaynste Lesen, and tooke it,
& smote it with the edge of the sword
and conquered it, and dwelte therein,
and called it, • Dan, after the name of
Dan their father. This is the inheri-
taunce of the tribe of the children of
Dan, in their kinredes: these also
are the Cities with their villages.
When they had made an ende of deui-
ding the lande by her coastes, the chil-
dren of Israell gaue an inheritaunce
vnto Iosua the sonne of Nun among
them, accordinge to the worde of the
Lorde, they gaue him the citie which
he asked, euen • Thamnath Serah in Iosu. 14.
mounte Ephraim. And he builte the
Citie and dwelt therein. • These are Num. 24
the inheritaunces whiche Eleazar
the Priest, and Iosua the son of Nun
and the auncient fathers of the tribes
of the children of Israell deuyded by
lotte in Silo before the Lord, in the
dore of the Tabernacle of witnesse,
and so they made an ende of deuiding
the countrey.

¶ The. xx. Chapter.

THe LORD also spake vnto I
Iosua sayinge: speake to the
children of Israell, and saye:
Appoynte oute from amonge you Ci-
ties of refuge, whereof I spake vn-
to

to you by the hande of Moyses, that the sleer that kylleth any person vnswares and vnwittingly, may flee thither. And those cities shalbe your refuge from the auenger of blond. And he that doth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shall shewe his cause in the eares of the elders of the Citie. And they shall take him into the citie vnto them, and gene him a place, that he may dwell among them. And if the auenger of blond folow after him, they shall not deliuer the sleer into his hande: because he smote his frende ignorauntly, and hated him not before time. And he shall dwell in the said citie vntill he stand before the congregation in iudgement, and vntill the deathe of the hye Priest that shalbe in those dayes: for then shal the sleer returne, and come vnto his owen citie, and vnto his owne house, and vnto the citie from whence he fledde.

And they sanctified Kedes in Galile in mount Nephthali, and Sichem in mounte Ephraim, and Kiriath arbe, (which is Hebron) in the mountayne of Iuda. And on the other syde Iordan, ouer against Jericho eastwarde, they appointed Bozor in the wildernesse vpon the playne, out of the tribe of Ruben: and Ramoth in Gilead oute of the tribe of Gad: and Golan in Basan oute of the Tribe of Manasses. These were the Cities appointed for all the children of Israell, and for the straunger that soiorned among them, that whosoeuer killed anye person ignorauntly, that same might flee thither, and should not die by the hand of the auenger of blud, vntil he stode before the cōgregatiō to declare his cause.

Num. 15

¶ The. xxi. Chapter.

AND then came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosua, the sonne of Nun, and vnto the auncient fathers, that were ouer the tribes of the children of Israell, and spake vnto them at Silo in the lande of Canaan, saying: The Lord commaded by Moses, to gene vs cities to dwell in, with the suburbes therof, for our cattel. And the children of Israel gaue vnto the Leuites, out of their enheritance at the bidding of the Lord these cities folowing with their suburbes. And the lot cam out for the kinred of the Kahathites: and the children of Aaron the Priest, which were of the Leuites, had geuen them by lot, out of the tribe of Iuda, out of the tribe of Symeon, and out of the tribe of Ben Iamin: thirtene cities. And the rest of the children of Cahath had by lot out of the kinreds of the tribe of Ephraim out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities. And the children of Gerson had by lot out of the kinreds of the tribe of Issachar, and out of the tribe of Aser, out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan: thirtene cities. And the children of Merari by their kinredes had out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon twelue cities. And the children of Israel gaue by lot vnto the Leuites, these cities with their suburbes, as the Lord cōmanded by Moses. And they gaue out of the tribe of the children of Iuda, and out of the tribe of the children of Symeon, these cities by name, which the children of Aaron, being of the kinreds of the Cahathites, and of the children of Leui, obtained: for theirs was the first lot. And they gaue them Kiriath Arbe of the father of Enack (which is Hebron) in the hil countrey of Iuda, with the Suburbes of the same rownd about it. But the land that pertayned to the citie, and the villages thereof, gaue they to Caleb the sonne of Iephune to be his possession. And thus thei gaue to the children of Aaron the Priest a citie, to the whiche the slayer might flee, euen Hebron with her suburbes. Libna with her suburbs, and Iathir with her suburbes, and Esthmoa with her suburbes, Holon with her suburbes: Dabir with her suburbes, Ain with her suburbes, Iutah with her suburbes, Bethsames with her Suburbes, nine Cities oute of

Num. 15.a

Iosu. 14.d

those two tribes. And out of the tribe of Beniamin, they gaue Gibeon with her suburbes: Gaba with her suburbes: Anaoth with her suburbes, Alman with her suburbes, foure cities. All these cities of the children of Aaron priestes, wer thirtene cities with their suburbes. And the kinreds of the childrē of Cahah that were Leuites: that is to say, the other children of Cahath had Cities geuen them for their lot, out of the tribe of Ephraim. For they gaue them the citie that the slear might flye vnto: Sichē with her suburbes, in mount Ephraim: and Gazer with her suburbes, and Kabzaim with her suburbes, & Bethoron with her suburbes. iiii. Cities. And out of the tribe of Dan: Eltheke with her Suburbes: Gibthon with her Suburbes, and Jalon with her Suburbes, Gathremon with her Suburbes four cities. And out of the half tribe of Manasses, Thanach with her Suburbes, and Gathremon with her suburbes: two cities. All the cities for the other kinredes of the children of Cahath, were ten with their suburbes. And vnto ꝑ childrē of Gerson which were the kinredes of the Leuites, they gaue out of the other half tribe of Manasses, the citie of refuge for the sleer: Golan in Basan with her suburbes, and Beshterah with her suburbes, two cities. And out of the tribe of Issachar Kision with her suburbes: and Daberah with her suburbes, and Jarmoth with her suburbes: Enganim with her suburbes: foure cities. And out of the tribe of Aser, Misael with her suburbes, Abdon with her suburbes, Halakath with her suburbes: and Rohob with her suburbes: foure cities. And out of the tribe of Nephthali, the citie for the sleer to flee vnto: Kedes in Galile with her suburbes: Hamothder with her Suburbes: and Carthan with her suburbes: thre cities. All the cities of the Gersonites throughout their kinredes, were thirtene cities with their suburbes. And vnto the other kinredes of the children of Merari, the rest of the Leuites they gaue out of the tribe of Zabulō: Jecnan with her Suburbes, and Carthah with her Suburbes, Damna with her Suburbes, and Nahalal with her Suburbs, foure Cities. And out of the tribe of Ruben, Bozor with ger Suburbes, and Jahesian with her Suburbes, Kedemothe with her Suburbs, and Mephaath with her Suburbes, foure Cities. And oute of the Tribe of Gad, they gaue the Citie for the Sleer to flee vnto, Ramoth in Gilead with her Suburbes, and Mahanaim with her Suburbes, Hesbon with her Suburbes, and Jaser with her Suburbes, foure Cities in all, so that all the Cities of the childrenne of Merari throughout their kinredes (whiche were the rest of their kinredes of the Leuites) wer by their lot twelue Cities. And all the Cities that the Leuites hadde amonge the possession of the childrē of Israell were .xlviij. with their Suburbes. And the Cities laye euerye one seueralye, hauinge their Suburbes roundē about them throughout all the sayde Cities. And the Lorde gaue vnto Israell all the lande whiche ꝑ hee sware to Gen.17.8
gene vnto their fathers. And they conquered it, and dwelt therein. And the Lorde gaue them rest roundē about, accordinge to all that he sware vnto their fathers, and there stoode not a manne of al their enemies before thē. The Lorde also deliuered all their enemies into their handes. ¶ There Ios.23.a
scaped nothinge of all the good thinges, which the Lord had sayd vnto the house of Israel. But all cam to passe.

¶ The .xxij. Chapter.

THen Iosua called vnto the Rubenites, the Gadditen, and to the halfe Tribe of Manasses, and sayde vnto them: ꝑ ye haue kepte Nu.32.f
all that Moyses the seruaunt of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: ꝑ haue not lefte youre brethren of a longe season vnto this daye, but haue kept the commaundemente of the Lorde youre God. And

nowe that the Lorde hath geuen reste vnto your brethren as he hath promised them, therefore retourne ye and go vnto your tentes, and vnto the land of youre possession, whiche Moyses the seruaunt of the Lorde gaue you on the other side Iordan. But in anye wise take diligent hede, and do the cõmaun dements and lawe, whiche Moyses the seruaunt of the LORD charged you, that ye loue the LORD your deu.10.c. GOD, and walke in all his wayes, and keepe his commaundements, and cleaue vnto him, and serue him with all your hearte and all youre soules. And so Iosua blessed theym, and sente theym awaye. And they wente vnto B their tentes. Vnto the one, halfe the tribe of Manasses. Moses gaue possession in Basan, and vnto the other halfe thereof gaue Iosua among their brethren on this side Iordane weste warde. And Iosua sente them awaye also vnto their tents and blessed them and sayde vnto theym: returne with muche riches vnto youre tentes, and with a great multitude of cattel, with siluer and golde, with brasse, and yron, and with muche rayment, and deu.20.f. deuide the spoyle of youre enemies Nu.31.d with your brethren. And the children Iosu. 8.f of Ruben, and the children of 1Re.3.o Gad, and halfe the Tribe of Manasses, C returned and departed from the children of Israel out of Silo (which is in the lande of Canaan) to go vnto the countrey of Gilead to the land of their possession, whiche they had obtayned, accordinge to the worde of the Lorde by the hande of Moyses. And when they came vnto the place of Gelloth, beside Iordan (that is in the land of Canaan) there the children of Ruben, the children of Gad, and the halfe tribe of Manasses builte an auitar fast by Iordan, and that a great auitar to see to. Which when the children of Israell heard of, they said: Behold the children of Ruben, the children of Gad, and the halfe Tribe of Manasses, haue builte an auitar in the forefronte of the lande of Canaan, euen in Gelloth beside Iordane, on the syde of the children of Israell. And when the children of Israell hearde of it, the whole congregation of the children of Israell gathered them together to Silo, to make battaile against them. And the children of Israell sent vnto the children of Ruben, and to the children of Gad, and to the halfe tribe of Manasses into the land of Gilead, Phinehes the son of Eleazar the Priest, and with him tenne Lordes, of euery chiefe house a Lorde, throughout all the tribes of Israell, whiche were heades of their fathers households among the thousandes of Israel. And they went vnto the children of Ruben, and to the children of Gad, and to the children of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake vnto theym, saying: Thus say the whole congre- D gation of the Lorde, what transgression is this, that yee haue transgressed against the GOD of Israell, to tourne awaye this daye from the Lorde, in that ye haue builded you an auitare for to rebell this daye against the Lorde? Is the wicked Nu.25.a deede of Peor to litle for vs, wherof we are not yet cleansed vnto this daye, and for the whiche there was in the congregation of the people a plague of the LORDE? Yee also are tourned awaye this daye from the Lorde. And seeinge ye rebell this daye against the Lorde, it will come to passe, that to morowe he shall be wrothe with all the congregation of Israell. Notwithstandinge yf ye thinke, that the lande of youre possession is vncleane, then comme ouer vnto the lande of possession of the Lorde, wherein the Lordes Tabernacle dwelleth, and take possession amonge vs. But transgresse not against the LORDE, nor prouoke vs, to builde you anye other Auitare, saue the Auitare of the LORDE our GOD. Did not Iosua.7. Achan, the soonne of Zareth trespasse in the excommunicate thinge, and wrath fell on all the Congregation of Israell, whiche notwithstandinge

that he was but one man, yet he alone perished not for his wickednesse? Then the children of Ruben and the
C children of God, and halfe the tribe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel: the God of Gods, the Lord God of Gods, euen the Lorde God he knoweth, and also shall Israell knowe. If it be to rebell or to transgresse agaynst the Lorde, then thou Lorde saue vs not this day. Or els yf we haue built vs an altar to turne from folowing the Lorde, or to offer thereon burntoffering or meatoffring, or to offer peaceoffringes thereon: let the Lord require it, (and iudge.) And yf we haue not rather doone it of a carefulnes and of a sure occasion sayinge: In time to come your children might say vnto ours: what haue ye to do with the Lord God of Israel? the Lorde hath made Iordan a border betwene vs and you, ye children of Ruben, and of God, ye haue no part therfore in the Lorde: and so shall youre children make our children cease from fearing the Lord. Therfore we (take better aduisement and) sayde: We will
Ex. 21.g make vs an aultar, not for burntoffe-
Ios. 24.f ring, nor for sacrifice, but for a witnes betwene vs and you, and our generations after vs, that we shoulde serue the Lorde, with our offeringes, sacrifices and peaceofferinges before him: and that your children should not saye to ours in time to come: ye haue no part in the Lord. Therefore sayd we, that if they should so saye to vs or to our generations in time to come, that we would say agayne: Beholde the fashion of the aultare of the Lorde, which our fathers made, neyther for burntofferinges nor sacrifices, but for a witnes betwene vs and you. God forbid that we shoulde rebell against the Lorde, and turne this day from after him, and builde anye other aultare for burntofferinges, oblations, or sacrifices, saue the aultare of the Lorde oure God, that is before his taberna-
C cle. And when Phinehes the Priest, and the Lordes of the congregation, and heads ouer the thousandes of Israell which were with him, heard these wordes that the children of Ruben, and the children of Gad and the children of Manasses spake, they wer well content. And Phinehes the son of Eleazar the Priest sayde vnto the children of Ruben and to the children of Gad and the children of Manasses: this daye we perceaue, that the Lorde is amonge vs, because yee haue not done this trespasse agaynst the Lord. Nowe ye haue ridde the children of Israell out of the hande of the Lorde. And Phinehes the sonne of Eleazar the Priest with the Lordes, returned from the children of Ruben, and from the childrenne of Gad out of the lande of Gilead vnto the land of Canaan, to the childrenne of Israell, and brought them this woorde agayne. And the sayinge pleased the children of Israell, and they blessed God, and did not intende to go agaynst theym in battayle, and to destroye the lande whiche the childrenne of Ruben and God dwelte in. And the children of Ruben and the children of Gad called the aultar: Our witnes, that the Lorde is God.

¶ The.xxiij. Chapter.

AND it came to passe a long season after that the Lord had geuen rest vnto Israel from all their enemies round about, that Iosua waxed olde, and was striken in age. And Iosua called for all Israell and for their elders, their heads, their iudges and officers, and sayde vnto theym: I am olde and striken in age. And yee haue seene all that the Lorde your God hath doone (vnto all these nations before you, howe the Lorde youre God hath foughte for you. Beholde, I haue subdued vnto you these nations that remaine, to be an inheritaunce for your Tribes: euen from Iordan, and (from the lande) of all the nations that I haue destroyed, euen vnto the great Sea westwarde. (And there remayne yet manye nations.) And the Lorde youre God shall

expell

expell them before you, and caste them from out of your sight, and he shall conquere their land as the Lorde your God hath sayde vnto you. Go to therefore as stronglye as ye maye, that ye
Deu. 31.b take heede and do all that is written in
Deu. 12.b the booke of the lawe of Moyses,
and. 28.b that ye bowe not aside therefrom, to
Psa. 4.d. the righte hande or to the lefte: and least that when ye come among these nations, (euen among these that are left with you) ye make mention or sweare by the names of their goddes, and that ye neither serue them or bow your selues vnto them. But that ye
C sticke faste vnto the Lorde your God, as ye haue done vnto this daye. So shall the Lorde caste out before you great nations and mightie, as no man hath ben able to stand before you hither to. One man of you shal chase a thou-
Deu. 32.d sande: for the Lord your God he fighteth for you, as he hath promised you. Take good heede therefore vnto your selues, that ye loue the Lorde your God, els if ye goe backe and cleaue vnto the rest of these nations that remayne with you, and shall make mariages with them, and goe in vnto them, and they to you: be ye sure, that the Lord your G O D will nomore caste out all these nations from before
Nu. 33 g you. But they shall be snares and trappes vnto you and scurges in your sydes, and thornes in your eyes, vntill ye perysshe from of this good lande,
D whiche the Lorde your God hath geuen you. And beholde, this daye, doe I enter into the way of al the worlde, and ye knowe in all your heartes and
Ios. 21.d in all your soules, that nothing hath fayled of all the good thinges which the Lorde your God promised you. But all are come to passe, and nothing hath fayled thereof. Therefore as all good thinges are come vppon you, whiche the Lorde your God promysed you, so shall the Lorde bring vpon you all euill, vntill he haue destroyed you from of this good lande, whiche the Lord your God hath geuen you, when ye haue transgressed the appoyntment of the Lorde your God whiche hee commaunded you, and haue gonne and serued straunge Goddes and bowed youre selues to them. Then shall the wrathe of the Lorde wexe whote vppon you, and ye shall perish quickely from of the good lande, which he hath geuen you.

¶ The xxiiij. Chapter.

AND Iosua gathered al the tri- I
bes of Israell to Sichem, and called for the elders of Israel, and for the headdes, Iudges, and officers, and they presented themselues before God, and Iosua sayde vnto all the people: thus sayeth the Lorde God of Israell: youre fa- Ge. 11.d
thers dwelte on the other syde of the floude in olde time: euen Thareh the father of Abraham and of Nachor, and serued straunge Goddes. And I toke youre father Abraham from the other side of the floudde, and broughte him throughoute all the lande of Canaan and multiplyed his sede, and gaue him Isahac. And I gaue vnto Isahac, Ia- Ge. 21.a.
cob and Esay. And I gaue vnto E- Mat. 1.a
sau mounte Seir, to possesse it. But Iacob and his children wente downe Ge. 32.a.
into Egipt. I sent Moyses also and Aaron. And I plagued Egipte, and Exo. 7.b.
when I had so doone among them, I brought you out, and I brought your fathers oute of Egipte. And as they came vnto the Sea, the Egiptians followed after youre fathers with charettes and horsemen vnto the red sea. G
And when they cried vnto the Lord, Exo. 14.c
the Lorde put darkenes betwene you, and the Egiptians, and broughte the sea vpon them and couered them. And your eyes haue sene what I haue don to the Egiptians. And ye dwelte in Nu. 21.d
the wildernesse a long season. And I brought you into the land of the Amorites, which dwelte on the other syde Iordane. And they fought with you: and I gaue them into youre handr, that ye might conquere their country. And I destroied the from out of your sight. Then Balak the son of Zi- Nu. 22.a
phor, king of Moab arose and warred Deu. 23.a

agaynste Israell, and sent and called Balaam the sonne of Beor for to curse you. But I wolde not hearken vnto Balaam, and therfore he rather blessed you, and so I deliuered you out of his hande. And ye wente ouer Jordane, and came vnto Jericho, and the men of Jericho foughte agaynste you: the Amorites, Pherezites, Cananites, Hethites, Girgosites, Hevites, and Jebusites, and I deliuered theym into youre hande.

C Deu.7.f. And I sente • Hornettes before you, which cast them oute of youre sighte: euen the twoo Kinges of the Amorites: but not with your owen sweard or with youre owne bowe. And I haue geuen you a lande, in whiche ye did no laboure, and Cities whiche ye builte not, and whiche ye dwell in: vineyardes also & Olive trees which ye planted not, and wherof ye doo

1 Re.7.a eate. • Now therefore feare the Lord, Ec. 14.c and serue him in perfectnes and trueth: And put away the goddes which your fathers serued on the other side of the floud, and in Egipte, and serue ye ℣ lord. And if it seme euil vnto you to serue the Lord, then chose you this day whō you will serue: whether the goddes whiche youre fathers serued (that were on the other syde of the floude) eyther the Goddes of the Amorites, in whose lande ye dwell. As for me and my house, wee will serue

D the Lord. The people answered and sayde. God forbidde, that we shoulde forsake the Lord, and serue straunge Goddes. For the Lord oure God, he it is that brought vs and our fathers out of the lande of Egipte, and from the house of bondage, and which did those great miracles in oure sighte, and preserued vs in all the way that we went, and amonge all the nations whiche wee came through. And the Lord did caste oute before vs all the nations, specially the Amorites

E whiche dwelte in the land. And therfore will we also serue the Lord, for he is oure God. And Josua sayde vnto the people. Yee canne not serue the LORDE: for he is an holye God, and a gelous GOD, and canne not beare your iniquitte and sinne. If ye forsake the Lorde, and serue straunge Goddes, • he will turne and doo you Ios.22.d euill, and consume you, after that hee hath done you good: And the people sayde vnto Josua, naye, but we will serue the Lorde. And Josua sayde vnto the people: ye are witnesses youre selues, that yee haue chosen you the Lorde, to serue him: and they sayde: we are witnesses. Then put away ye (sayde hee) the straunge Goddes whiche are emonge you, and bowe your heartes vnto the Lorde God of Israell. The people sayde vnto Josua, the Lorde oure God will wee serue, and his voyce will we obeye. And soo Josua made a couenaunte

F with the people the same daye, and 4 Re. 23. sette an ordynaunce and lawe before 1 Re. 2.b them in Sichem. And Josua wrote these wordes in the booke of the lawe of God, and tooke a greate stoane, and pitched it on ende in the sayde place, euen vnder an Oke that was in the sanctuarye of the Lorde. And Josua sayde vnto all the people: Beholde, • this stone shall be a witnesse vnto Ge. 31.g vs, for it hath hearde all the wordes Ios. 22.f of the Lorde which he spake with vs. It shalbe therefore a witnesse vnto you, leaste ye denye (and dissemble with) your God. And so Josua lette

G the people departe, euery manne vnto his inheritaunce. And after these thinges it came to passe, that Josua the sonne of Nun, the seruaunte of the Lorde dyed, beinge an hundreth and ten yeares olde. And they buryed him in the countrey of his inheri- Ios.19.b taunce, euen in Thannath Hareth, whiche is in mount Ephraim, on the northside of the hill of Gaas. And Israell serued the Lorde • all the dayes 2 Pa.34 of Josua, and all the dayes of the elders that ouer liued Josua, & whiche had knowen all the woorkes of the Lorde that he hadde done for Israell. Ge. 50.b And the bones of Joseph, which the Exod.13 children of Israell brought oute of Egipte buried they in Sichem • in Gen. 33.

a parcell of grounde whiche Jacob bought

boughte of the sonnes of Hemor the father of Sichem, for an hundred peces of siluer, and it became the enheritaunce of the children of Ioseph. And Eleazar the son of Aaron dyed, whom they buryed in a hill that pertained to Phinehes his son whiche (hill) was geuen him in mount Ephraim.

The ende of the Boke of Iosua, whom the Hebrues call Iehosua.

The Boke of Iudges called in the Hebrue Sophtim, and in Latine Iudicum.

The first Chapter.

After the deathe of Iosua it cam to passe, that the children of Israel asked the Lord saying: who shal goo vp for vs agaynste the Cananits, and who shall firste fight agaynst them. And the Lorde sayde: Iuda shall goo vp, Ios 23.a. • behoide I haue deliuered the lande into his handes. And Iuda sayde vnto Simeon his brother: come vp with me in my lotte, that we may fighte agaynst the Cananites: And I likewise wil go with thee into thy lot. And soo Simeon wente with him. And Iuda went vp, and the Lord deliuered the Cananites and Pherezytes into their handes. And they slewe of theym in Bezek tenne thousande menne. And they founde Adonibezek in Bezek. And they fought agaynst him, and slewe the Cananites and Pherezites. But Adonibezek fledde and they folowed after him, & caught him, and cut of his thombes, and his great toes. And Adonibezek sayde: Theer scoze and tenne kinges hauing their thombes and greate toes cut off, gathered their meat vnder my table: • as I haue done, so God hath doone to me againe. And they brought him to Ierusalem, and there he dyed. The children of Iuda fought against Ierusalem, and tooke it, • and smote it with the edge of the swearde, and set the Citie on fire. Afterward, the children of Iuda went to fight agaynste the Cananites, that dwelte in the mountayne, and towarde the southe, and in the lowe countrey. And Iuda wente agaynste the Cananites that dwelt in Hebron, which before time was called Kariath Arbe. And slewe Sesai, Ahiman, and Thalmai. And from thence they went to the inhabiters of Dabir, whose name in olde time was called Kariathsepher (that is a Citie of Letters.) And Caleb sayde: • He that smiteth Kariathsepher, and taketh it, to him will I geue Achsah my daughter to wife. And Othoniel the son of Kenez Calebs yonger brother toke it: to whom he gaue Achsah his daughter to wife: & as they went, her husband counselled her to aske of her father a field. And the she lighted of her asse: and Caleb said vnto her: What ayleth thee? She answered vnto him: geue me a blessig for thou hast geuen me a Southward (or drye) lande, geue me also springes of water. And Caleb gaue her springes both aboue and beneath. And the children of the Kenite, Moyses father in lawe went vp • out of the citie of • palme trees with the children of Iuda into the wildernes of Iuda, that lyeth in the south of Arad, and they went and dwelt among the people. And Iuda wente with Simeon his brother, and they slewe the Cananites that enhabited Zephath, & vtterly destroyed it, • and called the name of the city Horma. And at the last Iuda toke Azah with the costes therof, and Askalon with the costes therof, & Akaron with the costes therof, and the Lord was with Iuda, and he conquered the mountains, but could not driue out the enhabiters of the valeys, because they had charettes of yron. And

C Ios 25.c

Ios.4.a deu. 34.a D

Nu.21.a

Ios.14.d

Jos. 14.d they gaue • Hebron vnto Caleb, as
Nu. 13.c Moses sayde: And he expelled thence
Jos. 15.g the three sonnes of • Enak. • And the
F children of Ben Jamin did not caste
out the Jebusites, that enhabited Je-
rusalē, but the Jebusites dwell with
the children of Ben Jamin in Jeru-
Jos. 15.a salem vnto this day. • And in like ma-
ner they that were of the house of Jo
seph went vp to Bethell, & the Lorde
was with them, and the house of Jo-
seph serched out Bethel, which before
time was called Lus. And the spyes
sawe a man come out of the citie, and
they sayde vnto him: Shewe vs the
Josua.2.c way into the citie, • and we will shew
thee mercy. And when he had shewed
them the way into the city, they smote
it with the edge of the sweard, but let
the man and all his houshold go free.
And the man went into the lād of the
Hethites, and built a citie, and called
F the name thereof Lus, whiche is the
Jos. 17.c name therof vnto this day. • Neither
did Manasses expell Bethsean with
her townes, Thaanach with her to-
nes, the inhabiters of Doz with her
townes, the inhabiters of Jeblaam
with her townes, neither the inhabi-
ters of Mageddo with her towns, but
the Cananites were bold to dwell in
the lande. But it came to passe, that
as soone as Israel was waxed migh-
tie, they put the Cananites to tribute,
Jos. 16.d and expelled them not. • In like ma-
G ner Ephraim expelled not the Cana-
nites that dwelt in Gazer, but ✠ Ca-
nanites dwelt still in Gazer amonge
them. Neyther did Zabulon expell
the inhabiters of Ketron, neither the
inhabiters of Nahalol: But the Ca-
nanites dwelte among them, and be-
came tributaries. Neither did Aser
caste oute the inhabites of Acho, ney-
ther the inhabiters of Zidon, & of A-
halab, Achzib, and Halbah, Aphek, noz
of Rahob, but the Aserites dwelt a-
mong the Cananites, the inhabiters
of the lande, foz they might not dzive
them out. Neither did Nephthalim
dzive oute the inhabiters of Bethsa-
mes, noz the inhabiters of Bethanah,
but dwelt amongest the Cananites,
the inhabiters of the land. Neuertheles the inhabiters of Bethsames, and of Bethanath became tributaries vnto them. And the Amozites troubled the children of Dan in the mountayn and suffered them not to come downe to the valey. And the Amozites were contente to dwell in mounte Heres, (whiche is by interpretation: a witnelling) in Hailon, and in Shaalbim. And the hande of Joseph preuayled so that they became tributaries: and the coast of the Amozites was from the going vp to Acrabim, and from the rocke vpwarde.

The .ij. Chapter.

A Nd the angell of the Lorde came vp from Gilgal to Bochim, and sayde: I made you to go out of Egipt, and haue brought you vnto the lande, whiche I sware vnto your fathers. • And I sayde: I Deu.7.a
will not breake mine appoyntmente and, 12.a
that I made with you. And yee also shall make noo couenaunte with the inhabitoures of this lande, but shall breake downe their auitares. Neuertheleſſe, ye haue not herkened vnto my voyce, whyp haue ye this done? Wherefoze I haue likewise determined, that I will not caste theym out before you: but they shall be thoznes vnto you, and theyz goddes shall bee a snare vnto you. And when the Angell of the Lorde spake these woozdes vnto all the children of Israell, the people cryed oute, and wepte. And called the name of the sayd place • Bochim, and offered sacrifices vnto the Lorde. And whenne Josua
I place of such as wepe.
B
hadde sente the people awaye, the children of Israell went euery man into his inheritaunce to possesse the lande. And • the people serued the LORDE all the dayes of Josua, Jos.24.a
and all the dayes of the elders, that oute liued Josua, and had seene all the great woozkes of the Lorde that he didde foz Israell: and Josua the soonne of Nun the seruaunte of the Lorde dyed, • when he was an hun- Jos.25.b
dzed

dyed and tenne yeares olde: whome they burped in the coastes of his inheritaunce: euen in Thamnath Hares in mount Ephraim on the northsyde of the hill Gaas. And euen so all that generation were putte vnto their fathers, and there arose an other generation after thē, which neyther knewe the LORD, nor yet the woozkes whiche he had done for Israell. And when the chyldren of Israell • did wickedly in the sight of the Lord, and serued Baalim, and forsooke the Lorde God of their fathers, which brought them out of the lande of Egipt, and folowed straunge goddes, euen of the Goddes of the nations that were rounde aboute them, and bowed them selues vnto theym, and angred the Lord. They forsooke the Lorde, and serued Baal and Astaroth, and the wrathe of the Lord was wexed whotte agaynste Israell, and he deliuered them into the handes of raueners, that spoyled them, and solde them into the handes of their ennemyes rounde aboute them, soo that they had no power any longer to stād before their enemyes. But whither soeuer they wente oute, the hande of the Lorde was agaynst them with euill lucke, euen as the Lorde promised them, and as he sware vnto them. And he punished them sore. Neuertheselle, the Lorde raised vp Iudges whiche deliuered theym oute of the handes of their oppressours: and yet for all that they wouldе not hearken vnto their Iudges: But rather went a whoozing after straunge gods, and bowed themselues vnto theym, and tourned quickely oute of the waye, whiche their fathers walked in, obeying the commaundementes of the Lorde: But they dyde not so. And when the Lorde raised them vp Iudges, he was with the Iudge, and deliuered theym out of the handes of their ennemyes all the dayes of the Iudge, • for the Lorde had compassion ouer their sorowinges, whiche they had, by the reason of theym that oppressed them, and vexed theim: yet for all that • as soone as the Iudge was dead, they turned, and did worse thenne theyr Fathers, in folowinge straunge gods, and in serning them, and cralled not from their owne inuentiōs nor from their malicious waye. And the wrathe of the Lorde was moued agaynst Israell, and he sayd: Because this people hath transgressed myne appoyntment, which I commaunded their fathers, and haue not hearkened vnto my voyce, I will hencefoorth not caste out before theym one man of the nations, which Iosua left when he dyed, that through them I maye • proue Israell, whether they will kepe the waye of the Lord, and walke therein, as their fathers dydde or not. And so the Lorde left those nations, & dyde thē not out immediatly, neither deliuered them into † hand of Iosua.

Iud. 4. a.

Iud. 3. b. D

deu. 13. b

¶ The. iij. Chapter.

THese are the nations which the Lord left, that he might proue Israell by them: euen as many of Israell as had not knowen all the warres of Canaan: Only for the lerning of the generation of the chyldren of Israell: that he also might teache them warre, in asmuch as they that were before them, knew nothing therof. Of those whom he left, there were fiue lordes of the Philistines, and all the Cananites, and the Sodomites, and the Heuites that dwelte in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israell by, and to wete, whether they wouldе herken vnto the Commaundementes of the Lorde, whiche he commaunded theyr fathers by the hande of Moyses. And the chyldren of Israell dwelte amonge the Cananites, Hethites, Amorites, Pherezites, Heuites, and Iebusites, & toke the daughters of them to be their wiues, and gaue theyr owne daughters to their sons, & serued their goddes. And the chyldren of Israell dydde wickedly in the sight of the Lorde, and forgate the Lorde their God, and serued Baalim and Astaroth. Therefore the Lord was angry

3.

Exo. 2. d.

deut. 7. a.

with

with Israell, and delyuered them into the hande of Chusan Risathaim, king of Mesopotamia, and the chyldren of Israell serued Chusan Risathaim. viii. peres. And when the chyldren of Israell cried vnto the Lorde, the Lord stirred vp a sauer, to the chyldren of Israell, and saued them: one Othoniell the sonne of Kenes, Calebs yonger brother. And the spirite of the Lorde came vpon him. And he iudged Israell: and wente oute to warre. And the Lord deliuered Chusan Risathaim kynge of Mesopotamia into his hande, and his hand preuayled agaynst Chusan Risathaim.

1 Par. 17 And the lande had rest fourty peres, and Othoniell, the sonne of Kenes dyed. And the chylderen of Israell went to agayne, and committed wickednes in the sight of the Lorde. And the Lord strengthed Eglon the king of the Moabites, agaynst the chyldren of Israell, because they had committed wickednes before the Lorde. And this Eglon gathered vnto him the chyldren of Ammon, and the Amalekites, and went and smote Israell, and conquered the citie of Paulme trees. And so the chyldren of Israell serued Eglō the king of Moab. xviii. peres. But whenne they cryed vnto the Lorde, the Lorde stirred theym vp a sauer, Ahud, the sonne of Gerah, the son of Gemini, a man that could do nothinge handsomelye with his right hande. And by him the chyldren of Israell sente a presente vnto Eglon the king of Moab: but Ahud made him a dagger with two edges of a cubite length, and he hyd gird it vnto his rayment vppon his righte thighe, and caryed the presente vnto Eglon the king of Moab. And Eglon was a very fat man. And it fortuned that when he had presented the present, he sent the people that bare it awey, but he him selfe tourned agayne (from the place of grauen ymages, that was by Gilgall) and sayde: I haue a secrete errande vnto thee, O king. which sayde: Kepe silence. And all that stoode before him, went out from him. And Ahud came vnto him, in a summer parlour which he had, late he him selfe alone, and Ahud sayde: I haue a message to thee from God. And he arose oute of his seate. And Ahud put foorth his lefte hande, and toke the dagger from his right thigh, and thrust it into his belly, and the hafte wente in after the blade. And the fatte closed the hafte, so that he might not drawe the dagger out of his belye, but the dirte came out. Ahud gate him out at a posterne doore, and shut the doores of the parler about him, and locked them. When he was gone out, his seruants cam, & whē they saw ꝑ the doores of the parlor were locked, they sayde: Peraduenture he couereth his feete in his summer chamber. And they taried till they were ashamed, and beholde: seeing he opened not the doores of the parlour, they toke a key, & opened them. And beholde, theyr Lorde was fallen downe deade on the earth. And Ahud escaped (while they taried) and was gone beyond, to the place of the grauē ymages, and escaped into Seirath. And when he was come, he blewe a trompet in mount Ephraim. And the chyldren of Israel went downe with him from the hill, and he went before them. And he said vnto them. Folowe me: for the Lorde hath deliuered your ennemies the Moabites into youre hand. And they descended after him, and tooke the passages of Jordan, towarde Moab, and suffered not a man to passe ouer. And they slewe of the Moabites the same time, bppan a tenne thousande men whiche were all fatte, and menne of warre, and there escaped not a man. So Moab was subdewed that daye, vnder the hande of Israell: and the lande had reste foure score yeares. After him, was Samgar, the sonne of Anath, whiche slewe of the Philistins. vi. hundred men with an Oxe goade, and delyuered Israell also.

Nu. 10.a

Deu. 2.b

The

The.iiij. Chapter.

4 AND the children of Israel began agayne to doo wickednesse in the sight of the LORD, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor, whose captayne of warre was called Sisara, which dwelte in Harosheth of the Gentiles. And the children of Israell cryed vnto the Lorde: for he had nine hundred charettes of yron, and twentye yeares he troubled the children of Israell verye sore. And Debora a Prophetesse, the wife of Lapidoth, judged Israell the same time, and the same Debora dwelt vnder a palme tree betweene Ramoth and Bethel, in mount Ephraim. And the children of Israel came vp to her for iudgement. And she sent & called
Jud. 5. b. • Barak the sonne of Abinoam, oute of Kedes Nephthalim, and sayd vnto him: Hath not the Lorde God of Israel cõmaunded thee, to leade with fayre wayes men to mount Thabor, and take vnto thee .x. thousand men, of ỹ children of Nephthalim, & of ỹ children of Zabulon: And I will bring vnto
Ps. 83. b thee, to the • riuer Kison, Sisara, the
5 captayne of warre vnto Jabin, with his charettes, and his people, and will deliuer him into thine handes. And Barak sayd vnto her: If thou wilte go with me, I will goe. But and yf thou wilt not come with me, I will not goe: She sayde, I will surely go with thee, but this iourney that thou takest, shall not be for thine honour, for the Lord shall sell Sisara into ỹ hand of a womã. Debora went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes, and led after him tenne thousande men: and Debora went vp with him. But Haber the Kenite (which was of the
Nu. 10 b children of Hobab the father in lawe of Moyses) remoued from the other Kenites, and pitched his tent vntill the playne of Zaanaim, which is by Kedes. And they shewed Sisara, that Barack, the sonne of Abinoam was gone vpe to Mount Thabor.

And Sisara gathered together all his charettes, euen nine hundred charettes of yron, and all the people that were with him from of Harosheth of the Gentiles, vnto the riuer Kison. And Debora sayde vnto Barak: Vp, for this is the day, in which the LORDE hath deliuered Sisara into thine hande: Is not C
the Lorde gone out before thee? And so Barack went downe from mount Thabor, and tenne thousande menne after him. But the LORDE destroyed Sisara, and all his charettes, and all his hoste with the edge of the sweard, before Barache: so that Sisara lighted downe of his charette, and fledde awaye on his feete. But Barak followed after the charettes, and after the hoste, euen vnto Harosheth of the Gentiles.

And all the hoste of Sisara fell vpon the edge of the sweard, and there was not a manne lefte. Howbe it Sisara fledde awaye on his feete, to the tente of Jaell, the wife of Haber the Kenite: for there was peace betweene Jabin the kinge of Hazor, and the householde of Haber the Kenite. And Jaell wente oute to meete Sisara, and sayde vnto him: Tourne in my Lorde, turne into me, feare not. And when he hadde tourned in vnto her, into her tente, she couered him with a mantell. And he sayde vnto her: Geue me a litle water to drinke, for I am thirstie. And she opened • a bottle of milke, and Jud. 5. d.
gaue him drinke, and couered him. D
And again he said vnto her: Stande in the dooze of the tente, and when anye manne doeth comme to enquire of thee, whether there be any man here, thou shalte saye, Naye. Then Jaell Habers wife tooke a naple of the tente, and an hammer in her hande, and wente softely vnto him, and smote the Nayle into the Temples of his heade, and fastened it into the grounde, for he slumbred sooze, and was werye: And soo he dyed. And beholde, as Barache followed after Sisara, Jaell came out to mete him,

and

and sayd vnto him: Come and I will shewe thee the man, whom thou seekest. And when he came into her tent: Beholde, Sisara laye deade, and the nayle was in his temples. And soo God brought Jaben the king of Canaan vnto subiection that daye before the children of Israell. And the hand of the children of Israell prospered, and preuailed against Jabin the king of Canaan, vntill they had brought him to nought.

The. v. Chapter.

Then Debora and Barack the sonne of Abinoam sang the same day saying: Prayse ye the Lorde for the auenging of Israell, and for the people that became soo willing. Heare, O ye kinges, hearken O yee princes: I euen I will sing vnto the Lorde, I will prayse the Lorde God of Israell. Lord when thou wentest Deu. 4. b
oute of Seir, when thou departedst out of the fielde of Edom, the earth trembled, and the heauens rayned: the Psal. 97.
cloudes also dropped water. The mountaynes melted before the Lorde, euen as did Sinai, before the Lorde God of Israel. In the dais of Sam gar the sonne of Anath, in the dayes of Jud. 3. b.
Jael the hye wayes were vnoccupyed: And the runners of the pathes Jud. 4. c.
walked through by ways. The inhabiters of the townes were gone, they were gone in Israel, vntill I Debora came vp, which cam vp a mother in Israel. They chose newe goddes, and then had they (the enemie) in the gates, though there wer shield & speare. There was not a shield or speare sene among foure thousand of Israel. My hart loueth the gouerners of Israell, and them that are willing among the people. O prayse ye the Lord. Speke ye that ride on faire asses, and that sit vppermost in iudgement, and walke by the wayes. At the crying of the archers among the drawers of water, there shall they speake of the righteousnes of the Lord, his righteousnesse in the vnsenced places of Israel: then shall the people of the Lord go downe to the gates. Vp Debora vp, get thee vp, and singe a songe: Arise Barac, Jud. 4. a.
and leade thy captiuitie captiue, thou sonne of Abinoam. Then shall they that remayne, haue dominion of the proudest of the people of (Jabin:) The Lord shall for my sake haue dominion ouer the mightie. Out of Jud. 3. f.
Ephraim was there a roote of them against Amelech, and after thee Benjamin amog thi people. Out of Machir came rulers, and out of Zabulon they that gouerne the pen of the writer. And of Issachar, there were princes with Debora, Issachar also & Barac were sent on their feete into the valey, when in the departing awaye of Ruben there were great men, & wise of heart, Why abodest thou among thy shepe foldes, to heare the bleatinges C
of the flockes, and to separate thy self awaye with great men, and wise of heart. Gilead also abode beyond Jordan: and why doeth Dan remayne in ships: Aser continued on the sea shore and taried in his decayed places. But the people of Zabulon haue iuoparde their lines euen vnto the death, lyke as did Nephthalim in the hye places of the fielde. The kinges camme and fought, then fought the kings of Canaan in Thannath, by the waters of Megiddo, and wan no money. They fought from heauen, euen the starres in their courses fought against Sisera. The riuer of Cison remoued the, that auncient riuer, the riuer Cison: My soule shall treade (him) downe mightily. Then wer the horse hookes D
smitten asunder, by the meanes of the prauncinges that their mightie men made. Curse ye the Citie of Meros, (sayd the aungell of the Lorde) curse the inhabitours thereof, because they come not to helpe the Lorde, to helpe the Lorde with the mighty. Joel the wife of Haber, the Kenite, shall bee blessed aboue other women, blessed shal she be aboue other women in the tent. He asked water, and she gaue Jud. 4. c.
him milke, shee brought foorth butter in a lordely dishe. Shee put her Jud. 4. d.
hande to the nayle, and her righte hande

hande to the smithes hammer: with the hammer smote she Sisera, and smote his heade, wounded him, and pearsed his temples. He bowed him downe at her fete, he fell downe, and laye still: At her fete he bowed him downe, and fell. And when he hadde sonke down he lay still desolate. The mother of Sisera loked out at a window, and cried through the lattisse: Why is his charet so long a cōming? why tary the wheles of his cartes? All the wise ladies answered her: ye and her owne wordes answered her selfe. Surely they haue founde, they deuide the spoyles: euery man hath a damsell or two: Sisera hath a praye of diuers coulloured garments, euen a praye of raiment died with sondry colours, & that are made of nedle worke: raiment of diuers colors, and of nedle worke which is mete for him that is chiefe in distributing of the spoyles. So perish al thine enemies, O Lorde: but they that loue him, let them be as the sun when he riseth in his might. And the land had rest fortie yeres.

The.iii. Chapter.

AND the children of Israell committed wickednes in the sight of the Lorde. And the Lorde deliuered them into the handes of Madian seuen yeres. And the hand of Madian preuailed against Israell, and because of the Madianites, the children of Israel made them dennes in the mountayns and caues & strong holdes. And when Israel had sowen, the Madianites, the Amalachits, and they of the east countrey came by together against them, and pitched their tentes against them, and destroyed the encrease of the earth, euen till thou come vnto Azah: and left no substāce for Israell, neyther shepe, ore or asse: for they went vp, they and their cattel and came with their tentes as a multitude of grashoppers: so that both they and also their camels were with out number. And they entred into the land to destroy it. And so was Israell exceding impouerished in thy sighte of the Madianites, and cried vnto the Lorde. And when the childrenne of Israell cryed vnto the Lorde because of the Madianites, the Lord sent vnto them a Prophete, whiche sayde vnto them: Thus sayeth the Lorde God of Israell: I set you from Egipte, and brought you oute of the house of bondage, and I rid you out of the hande of the Egiptians, and out of the hande of all that oppressed you, and caste theym oute before you, and gaue you their lande. And I said vnto you: I am the Lorde your God, feare not the gods of the Ammorites, in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lorde came, and sat vnder an Oke, whiche was in Ephrah, that pertayned vnto Joas the father of the Ezerites. And his sonne Gedeon pressed oute wheate oute of the eares in a presse, to hide it from the Madianites: and the aungell of the Lorde appeared vnto him, and sayde: The Lorde is with thee, thou mightie man of warre. And Gedeon answered him: Oh my Lorde, yf the Lorde bee with vs, why is all this comme vppon vs? yea and where be all his miracles, whiche our fathers tolde vs of, and sayde? Dyd not the Lorde bring vs out of Egipt? But nowe the Lorde hath forsaken vs, and deliuered vs into the handes of the Madianites. And the Lorde looked vppon him, and sayde: Goe hence in this thy mighte, and thou shalt deliuer Israell out of the handes of the Madianites: haue not I sent thee? And he answered him: Oh Lorde, wherewith shall I saue Israell? Beholde, my kinredde is poore in Manasses, and I am little in my fathers house. The Lorde sayde vnto him: I will be with thee, and thou shalt smite the Madianites, as they were but one man. And hee answered him: Oh, yf I haue found grace in thy sight, then shewe me a signe, that it is thou that talkest with mee. Departe not hence, vntill I come againe vnto thee, and till I bring mine offering

Iosu.4.8

Exo.17.g Jer.20.g

C

fering, and haue set it before thee. And he sayd: I will tary vntill thou come againe. And Gedeon went in, and made readye a kid, and swette cakes
D of an Epha of floure, and put it with the flesshe in a basshette, and put the broothe in a potte, and broughte it out vnto him vnder the Oke, and presented it. And the angell of God saide vnto him: Take the flesh & the swete cakes, and laye them vpon this rocke, and powre out the broth. And he did so. Then the angell of the Lorde put forth the end of the staffe that he helde in his hand, and touched the flesh and the swete cakes. And there arose vp
Iud.vi.18.f fyre out of the rock, and consumed the flesshe and the swete cakes. But the angel of the Lord vanished out of his sight. And when Gedeon perceaued that it was an angell of the Lorde, he sayde: Alas, O Lorde God, haue I
Exo.33.d Iud.13 therfore sene an aungell of the Lorde face to face, that I should dye? And the Lorde sayde vnto him: Peace be vnto thee, feare not, thou shalt not die. The Gedeon made an aultare there vnto
E the Lorde, and called it: The Lorde of peace. And vnto this daye it is yet in Ephrath, that perteineth vnto the father of the Eserites. And it fortuned that the same night the Lorde said vnto him: take a yonge bullocke eure of thy fathers droue, and an other of. vii. yeares olde, and destroy the aultare of Baall, that thy father hath, and cutte downe the grone that is by it, & make an aultar vnto the Lord thy God vpon the top of this rocke in a conuenient place. And take the seconde bullocke, and offer burnt sacrifice vpon the wood of the grone, whiche thou shalt cut downe. Then Gedeon toke ten men of his seruauntes, and did as the Lorde badde him. But because he durst not doo it by day for feare of his
F fathers houshold & of the men of the citie, he did it by nighte. And when the men of the citie were vp early in the morning: Beholde, the aultare of Baal was broken, and the grone cut downe that was by it, and the seconde bullocke offered vpon the aultare that was made. And they sayde one to an other: who hath done this thing? and when they enquired and asked, they said: Gedeon the sonne of Joas hath done this thing. Then the menne of the citie sayd vnto Joas. Bring out thy sonne, that he may dye, because he hath destroyed the aultar of Baal, and cut downe the grone that was by it. And Joas saide vnto all that stode by him: Will ye pleade Baals cause? or will ye be his defenders? he that hath medled against him, let him die or the morning. If he be a God, let him be auenged of him that caste downe his aultar. And from that daye was Ge-
G dron called, Jeroboal: because his father had sayd: Let Baal be auenged of him, that hath broken downe his aultar. All the Madianites therfore, and the Amalekites, and they of the east, were gathered together, and wente and pitched in the valey of Jesraell: but the spirite of the Lord came vpon Gedeon. And he blewe a trompet, Nu.10.8 and called Abiezer to followe him, Iud.8.2. and sent messengers throughoute all Manasses, and called them, whiche also bidde followe him. And he sente messengers vnto Aser, Zabulon, and Nephthalim, and they came to meete him. And Gedeon sayde vnto God: Wilte thou saue Israell in my hande, as thou hast sayde? Beholde, I will put a fleece of woolle in the threshing place. And if the dewe comme on the fleece onely, and it be dry vppon all earthe beside, then shall I bee sure, that thou wilte saue Israell by my hande, as thou saydest. And it came so to passe. For he rose vp early on the morowe, and thrust the fleece together, and wronge the dewe therout, and filled a bolle of water: and Gedeon sayde agayne vnto God: Be not angry with me, that I speake once Ge.18.b more. For I will proue once agayne by the fleece. Let it be dry onely vpon the fleece, and dewe vppon all the grounde. And God didde soo that same night: for it was dry vppon the fleece onely, and there was dewe

on all the grounde.

¶ The.vii. Chapter.

A Iud. 8.g

THen • Jerobaall (otherwise called Gedeon) and all the people that were with him, rose vp early, and pitched beside the well of Harad, so that the hoste of the Madianites were on the Northside of the Rock, that boweth towarde the valleye. And the Lorde saide vnto Gedeon: The people that are with thee, are to manye for me to geue the Madianites into theyr handes, leaste Israell make their vaunte agaynst me and say: Mine owne hand hath saued me. Nowe therefore make proclamation in the eares of the people, and say: • If anye man dreade or be afrayde, let him returne. And the people arose early. And there departed and returned of the people which were at mount Gilead.xxij. thousand B and there aboade ten thousande. And the Lorde sayd vnto Gedeon: the people are yet to many, bring them downe vnto the water, and I will trye them vnto thee there. And of whom I saye vnto thee. This shall go with thee, the same shall goo with thee. And of whomsoeuer I say vnto thee: This shall not go with thee, the same shall not go. So he brought downe ẏ people vnto the water, & ẏ Lord said vnto Gedeon: As many as lape the water with their tonges as a dog doeth, them put by theym selues; and so doo them that kneele downe vppon theyr knees to drinke. And the number of theym that put theyr handes to theyr mouthes, and lapped, were.iij. hundred men. But all the remnant of the people kneled downe vpō their knees to drinke water. And the Lorde sayde vnto Gedeon: By these.iij. hundred men that lapped water, will I saue you, and deliuer the Madianites into thyne hande. And let all the other C people go euery man vnto his place. They therfore of the people tooke victuales with them, & their trompets. And he sent all the rest of Israel, euery mā vnto his tent, & comforted those

Deu. 20.b 1.Mac.3

three hundred with him. And the hoste of Madian was beneath him in a valey. And it fortuned ẏ the same night the Lord sayde vnto him: Arise, get thee downe vnto the hoste, for I haue deliuered it into thine hand. But and if thou feare to go downe, then goe thou and Pharah thy ladde downe to the host, and thou shalt harken what they say, and so shall thine handes be stronge, to go downe vnto the hoste. Then went he down, & Pharah his lad, euen hard vnto the men of armes, that were in the host. And the Madianites, the Amalekites, and all they of the East, lay along in the valley, like a multitude of grashoppers, and their camels were without number, euē as the sand by the sea side in multitude. And when Gedeon was come: Beholde, there was a man that tolde a D dreame vnto his neighbour, and saide: Beholde, I dreamed a dreame, and me thought ẏ a lofe of barly bread tōbled into the host of Madian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent lay along. And his felowe answered and sayde: This is nothing els saue the sweorde of Gedeon, ẏ son of Joas a mā of Israel: for into his hand hath god deliuered Madian, and all the hoste. When E Gedeon heard ẏ telling of the dreame, and the interpretation of the same, he worshipped, & returned vnto the host of Israel, and said: Vp, for the Lorde G hath deliuered into your hād, the host of Madian. And he deuided the three hūdred mē into three cōpanies, & gaue euery man a trōpet in his hand, with an empty pitcher, and lampes therein and said vnto thē: Loke on me, and do like wise, that when I come to ẏ side of the hoste, euen as I doo, so do you: when I blowe with a trompet, and all that are with me, blowe ye with trōpets also on euery side of the host, and saye: Here is the sweorde of the Lorde & of Gedeon. And so Gedeon, and the three hundred men that were with him, came vnto the syde of the host in the beginning of the middle watche, & euen by the watchmē. And

they

they blewe with their trompets, and
brake the pitchers that were in their
F handes. And all the three companyes
blewe with trompettes, and brake
the pitchers, and helde the lampes in
their lefte handes, and the trompettes
in their righte, to blowe withall.
And they cryed: The swearde of the
Lorde and of Gedeon. And they stode
still, every man in his place rounde
aboute the hoste. And they within
the hoste, ranne, and cryed, and fledde.
And the three hundreth blewe with
trompettes, and the Lorde set • eue-
1 Re. 14. ry mans swearde vppon his neyghe-
2 Par. 30 bour, throughout all the hoste. And
the hoste fledde to Bethsittah, to Ze-
rerath, and to the edge of the playne
of Meholah vnto Tabath. And the
G men of Israell being gathered toge-
ther out of the Tribe of Nephtalim,
of Aser, and of all Manasses folowe-
ed after the Madianites. And Gede-
on sente messengers vnto all mounte
Ephraim, sayinge: Come downe a-
gaynst the Madianites, and take be-
fore them the waters vnto Bethba-
rath, and to Iordan. Then all the men
of Ephraim gathered together, and
tooke the waters vnto Bethbarath,
and to Iordan. And they tooke two
captaines of the Madianites, Oreb
and Zeb, and slewe Oreb vppon the
rocke Oreb, and Zeb at the presse Zeb
and folowed after Madian. And
brought the heades of Oreb and Zeb
to Gedeon, on the other side Iordan.

¶ The. viii. Chapter.

H AND the men of Ephraim said
vnto him: Whye haste thou
serued vs thus, that thou calledst vs not, when thou wentest to
fight with the Madianits: and they
chidde with him a good, (and had
almoste done him violence.) And
he sayde vnto them: What deede haue
I doone like vnto youres? Is not a
cluster of Ephraim better, then the
wyne haruest of Abiezer? God hath
deliuered into your handes the Lordes
of Madiã, Oreb and Zeb. And what
was I able to doo like as you haue
done? And then their spirites abated
from of him, when he had sayde that.
And Gedeon came to Iordan to passe
ouer, he and the three hundred menne
that were with him, verye fainte and
yet folowed the chase. And he sayde I
vnto the menne of Socoth: geue I
praye you cakes of bread vnto the peo
ple that folowe me: for they be faintie
that I may folowe after Zebath, and
Zalmona kings of Madian. And the
Lordes of Socoth sayde: are the han-
des of Zebath and Zalmona nowe in
thine handes, that wee shoulde geue
breade vnto thine armye? Gedeon
sayde, therefore when the Lorde hath
deliuered Zebath, and Zalmona into
mine hande, I will teare the fleshe of
you with the thornes of the wilder-
nes and with briers. And he wente
vp thence to Phanuel, and spake vnto
them likewise. And the men of Pha-
nuel answered him as did ỹ mẽ of So
coth. And he said also vnto ỹ mẽ of pha
nuel: when I come againe in peace, I
will breake downe this towre. Ze-
bath and Zalmona were in Carkar,
and their hostes with theym, vppon a
xv. thousande men, whiche were all
that were lefte of all the hostes of thẽ
of the Easte: For there was slayne a
hundreth and twentie thousande men
that drewe sweardes. And Gedeon
wente through theym that dweite in
tabernacles on the Eastside of No-
bah and Iehabah, and smote the hoste:
for the hoste did caste no perilles. And
when Zebah and Zalmona fled, hee
folowed after them, and toke the two
kinges of Madian, Zebath and Zal-
mona, and discomforted all the hoste.
And Gedeon the sonne of Joas re-
tourned from battell, afore the sonne
was downe, and caught a lad of the
men of Socoth, and enquired of him.
And he wrote him of the Lordes and
Elders of Socoth. lxxvii. men. And
he came vnto the menne of Socoth,
and sayde: Beholde here I haue Ze-
bath and Zalmona, with whiche yee
bidde call me in the teeth, sayinge: are

the

the handes of Zebath and Zalmona
already in thyne hand, that we should
geue bread vnto thy faintye menne? And
he take the elders of the Cytye, and
thornes of the wildernesse and breers
and made the men of Socoth to fele
them. And he brake downe the towre
3 reg. 12 k of ✠ Phanuell, and slewe the men of
the cytye. And then sayde he vnto Ze-
bath and Zalmona, what maner of
menne were they whom ye slewe at
Thabor? and they answered: the like-
nesse of thee and them is all one, euen
after the fashyon of the chyldren of a
E kyng. And he sayd: they were my bre-
thren, euen my mothers chyldren. As
truly as the Lord lyueth yf ye had sa-
ued their lyues, I wolde not slaye
you. And he sayde vnto Jether hys
eldest sonne: vp and slaye them. But
the lad drewe not his sworde, for he fea-
red, because he was yet ponge. Then
Zebath and Zalmona said: Ryse thou,
and fall vpon vs: for as the man is, so
is his strength. And Gedeon arose and
slewe zebath and zalmona, and take a-
way the ornaments, ỳ were on their
camels neckes. Then the men of Is-
rael sayd vnto Gedeon: Raigne thou
ouer vs, both thou, thy sonne, and thy
sonnes sonne, for thou haste deliuered
vs oute of the hande of Madian. And
Gedeon sayde vnto them: I wyll not
raygne ouer you, neither shal my chyld
raygne ouer you, but the Lorde shall
raigne ouer you. And agayne Gedeon
F sayde vnto them: I wold desyre a cer-
teyne requeste of you, euen that you
Exo. 32 a wolde geue me euerye man the. ea-
rynges of hys praye. For they had
golden earynges, because they were
Ismaelites. And they answered: we
wyll geue them. And they spredde a
mantell, and dyd caste there in euerye
man the earynges of his praye: and the
weyghte of the golden earynges that
he required, was a thousand and seuen
hundred sicles of gold, beside cheynes
gommaundors and purple rayments
that were on the kynges of Madian,
and beside the cheynes, that were a-
bout their camels neckes. And Gede-
on made an Ephod therof, and put it
in hys cytye Ephrah. And all Israell
went a whoryng after it, in the same Exe. 18 d
place, whiche thynge became a ruyne and. 20. d
vnto Gedeon and to his house. Thus
was Madian broughte low before the
chyldren of Israel, so that they lift vp
their heades no more. And the country
was in quietnes foure yeares in the
dayes of Gedeon. And Jeroboall the G
sonne of Joas went, and dwelt in his
owne house. And Gedeon had .lxx. 4. re. 10 g
sonnes of his body begotten, for he
had many wyues. And his concubine
that was in Sichem, bare him a sonne
also, whose name he called Abimelech.
And Gedeon the sonne of Joas dyed
in a good age, and was buried in the
sepulcher of Joas his father, euen in
Ephrath, that pertayneth vnto the fa-
ther of the Ezrites. But it fortuned,
that as sone as Gedeon was dead, the
chyldren of Israell turned away and
went a whoryng after Baalim, and
made a couenaunte with Baal to be
their God, and the chyldren of Israell
thoughte not on the Lorde their God
which had deliuered them out of the
handes of all their enemyes on euerye
side. Neyther shewed they mercye on
ỳ house of Jeroboal, other wise called
Gedeon, according to all the goodnes
which he had shewed vnto Israell.

¶ The. ix. Chapter.

ABimelech the sonne of Jero- I
boall wente to Sichem, vnto
his mothers brethre, and com-
muned with them, and with all his
mothers fathers kinred, saying: saye
I pray you in the eares of al the inha-
bitours of Sichem: whether is better
for you, that all the sonnes of Jerobo-
all (which are .lxx. persons) raigne o-
uer you, eyther that one raygne ouer
you? Remember, that I am of your
bone, and of your flesh. And his mo-
thers brethren spake of him in the au-
dience of the men of Sichem all these
wordes, and their harten were moued
to folowe Abimelech. For they sayde:
he is our brother. And they gaue him
.lxx. peces of syluer out of the temple of
Baal Berith, where with Abimelech
hyred vayne and light persons which

Dd. i. went

went with him. And he went vnto
2par.21a his fathers house at Ephrah, & slewe
all hys brethren, the sonnes of Ie-
robaal, euen .lxx. persons with one stone.
Notwithstanding, yet Joathan the
yongest sonne of Ierobaal escaped, for
he hyd him selfe. And all the men of
Sichem gathered together, and all the
house of Mello, and came and made
Abimelech king in the playne, where
the great stone was by Sichem. And
when they told it to Joathan, he went
and stode in the toppe of mount Gari-
zim, and lyfte vp his voyce, and cryed,
and sayde vnto them: Herken vnto me
B you men of Sichem, that God maye
4 Esd.4b herken vnto you. The trees went
forth to annoynt a king ouer them, and
sayd vnto the Olyue tree: raigne thou
ouer vs. But the olyue tree sayd vnto
them: shoulde I leaue my fatnes,
which both gods & men prayse in me,
and go to be promoted ouer the trees?
And the trees sayde to the fygge tree:
come thou and be kynge ouer vs. The
fygge tree answered them: shoulde I
forsake my swetnes, & my good fruite
and go to be promoted ouer the trees?
Then sayde the trees vnto the vyne:
come thou and be kynge ouer vs. The
vyne sayde vnto them: should I leaue
my wyne wherby I cheare both gods
and men, and go to be promoted ouer
the trees? Then said all the trees vn-
to the firre bushe: come thou & reigne
ouer vs. And the firre bushe said vnto
the trees: yf it be true that ye will a-
noynt me kinge ouer you, then come,
and put your trust vnder my shadow.
If no, the fire come out of the fir bush,
and waste the Cedre trees of Libanon.
C Now therfore, yf ye do truly and vn-
corruptly, to make Abimelech king:
and yf ye haue dealt well with Iero-
baal and his house, and haue done vn-
to him, accordinge to the deseruinge
of his handes, iudge ye. For euen he
(my father) fought for you, and aduen-
tured hys lyfe, and rydde you out of
the hande of Madian. And ye are ry-
sen vp agaynst my fathers house this
daye, and haue slayne his children, e-
uen .lxx. persons with one stone, and
haue made Abimelech the sonne of his
mayde seruaunte, kinge ouer the men
of Sichem, because he is your brother
yf ye then haue dealt truly and purely
with Ierobaall and with his house
this daye, then reioyce ye with Abi-
melech, and let him reioyce with you.
But if you haue not dealt truely, then
I praye God a fyre maye come out of
Abimelech, and consume the men of
Sichem and the house of Mello. And
that ther may come a fire from among
the men of Sichem, and oute of the
house of Mello, and consume Abime-
lech. And Joathan ranne away and
fledde, and wente to Beor, and dwelt
there, for feare of Abimelech his bro-
ther. When Abimelech had reigned
three yere, God sent a spyrit of hate be-
twene Abimelech, and the men of Si-
chem. And the Citizens of Sichem
rayled vpon Abimelech, and wythed
that the wickednesse done to the .lxx.
sonnes of Ierobaal myghte come on
him, and that God wold lay the bloud
of them vnto Abimelech their brother
which slew them, and vpon the other
men of Sichem whiche ayded him in
the killinge of his brethren. And the
citizens of Sichem set men to laie a-
wayte for him in the top of the moun-
taynes, which men (while they tary-
ed for his comminge) robbed all that
came a longe the way by them. And it
was tolde Abimelech. And Gaal the
sonne of Abed came with his brethren
and they gat them to Sichem. And the D
men of Sichem put their confidence
in him. And they went out into the
fieldes, and gathered in their grapes,
and trode them, and made merye: and
wente into the house of their goddes,
and dyd eate and drynke, and cursed
Abimelech. And Gaal the sonne of A-
bed said: what is Abimelech? & what
is Sichem? that we shoulde serue
him? Is he not the sonne of Ieroba-
al? and Zebul is his officer? Serue
suche as come of Hemor the father of Gen.34a
Sichem, for what reason is it that
we shoulde serue him? wo[illegible]de God
this people were vnder my hand, then
wold I take Abimelech out of my way.

And

And he spake against Abimelech: make thine hoost greater, and go out. And whē Zebul the ruler of the citie heard the wordes of Gaal the soon of Abed, he was wroth, & sent messengers vnto Abimelech priuily, saying: Beholde Gaal the sonne of Abed and his brethren be come to Sichem: and behold, they set the citie against thee. Nowe therfore vp by night, thou and all the people that is with ther, & lye in wait in the field. And rise early in the morning as soone as the sunne is vp, and fal vpon the citie. And if he & the people that is with him, come out against ther, do to him what thine hands shall be able. And Abimelech rose vp, and al the people that were & him by night. And they layde awayte against Sichem in foure companyes. And Gaal the sonne of Abed went out, and stode in the entring of the gate of the citie. And Abimelech rose vp and the folke that wer with him frō laying awayt. And when Gaal saw ✝ people he said to Zebul: beholde, there come people downe frō the top of the mountaines. And Zebul said vnto him: the shadow of the hils seme men vnto thee (and by that errour art thou deceaued.) And Gaal answered agayne and sayde: see, there come folke down by the middle of the land, & another company come alonge by the playne of the charmers. Then sayd Zebul vnto him: where is now thy mouth that said: what is Abimelech that we shoulde serue him? Is not this the people that thou hast despised? Go out nowe and fight with them. And Gaal went out before the cittizēs of Sichem, & fought with Abimelech. And Abimelech chased him, that he fledde before him (and he droue him into the Citie (and manye were ouerthrowē and wounded, euen vnto the entring of the gate. And Abimelech dwelt at Arumah. And Zebul thrust out Gaal and his brethren that they should not dwel in Sichem (and suffred them not to tarye therin.) And on the morowe it happened that the people went out into the fielde. And ✝ they tolde Abimelech. And he toke the people, and deuided them into thre cōpanyes, and layd awayt in the fieldes, and loked, and behold, the people were come out of the City, and he ran vpon them, and smot them. And Abimelech, and the companyes that were with him reached further, and stoode in the entring of the gate of the city. And the two other companyes ran vpon al the people that were in the fieldes, & slew thē. And when Abimelech had fought agaynst the citie all that daye, he toke it, and slew the people that was therin, and destroyed the Citie, and sowed salt throughout it. And when all the men of the towre of Sichem heard that, they entred into a stronge hold of the house of their god Baali Berith, (where they made a bonde with him, and therof did the place take his name, which place was exceeding stronge.) And it was tolde Abimelech, that all the men of the towre of Sichem wer gathered together, and Abimelech gat him to mount Zelmon, both he and all the people that were with him, & toke axes with him, and cut downe bowes of trees, and toke them and bare them on his shoulder, & said vnto the folcke that were with him: ✝ what ye haue Iudi. 7. c
sene me do, spede your selues, and do G
likewise as I haue done. And all the men that were amonge the people, cut downe bowes, and folowed Abimelech, and put them vnto the holde, and sette the holde a fire by them: so that (with smoke and fire) all the men of the Towre of Sichem were slayne, vppon a thousande men and women. Then wente Abimelech to Thebez, & beleged it, and tooke it. But there was a stronge towre within the citie, and thither came all the men and women, and al the chiefe that were in the citie, and shutte it to them, and got them vp by the bulwarkes, to the toppe of the towre. And Abimelech came vnto the towre, and sought against it, and wēt harde vnto the doore of the towre to set it on fyre. And a certayne woman ✝ caste a peece of a milstone vppon his 2 reg. 1. b
head, and all to brake his brayne pan. Then Abimelech called hastely vnto

the ponge man that bare his harnelle,
1reg.31b and layd vnto him: drawe thy swerd
1par.10a and slea me, that men saye not of me: a
woman slewe him. And his lad thrust
him throughe and he dyed. And when
the men of Israell sawe that Abime-
lech was deade, they departed euerye
man vnto his owne house. And thus
Judi.9.c the wickednes of Abimelech which
he did vnto his father, in slayinge his
seuenty brethre and therto all the wic-
kednelle of the men of Sichem, did
God bringe vpon their heades. And
vpon them came the curse of Jonathan
the sonne of Jerobaall.

¶ The.x. Chapter.

B AFter Abimelech there arose,
to defend Israell, one Thola
(the sonne of Phuah) his vn-
cles soonne, a man of Isshar whiche
dwelt in Samir in mount Ephraim.
And he iudged Israell xxiij. yere, and
dyed, and was buried in Samir. And
after him arose Jair a Gileadite, and
iudged Israell xxij. yere. And he had
Jud.12b thirty soons that rode on thirty Asse
colttes, & they had thirtie cities, which
are called the Townes of Jair vnto
this day, and are in the lande of Gile-
ad. And Jair dyed and was buried in
B Judg.2b Kamon. And the children of Israell
3.a.4.a. wrought wickednelle yet agayne in
6.a.8.g.a the sight of the Lord, and serued Ba-
13.a. alim and Astaroth, & the gods of Sy-
ria, the gods of Sidon, and the gods
of Moab, the gods of the children of
Ammon, and the goddes of the Phili-
stines, and forsoke the Lord and serued
not him. And the Lorde was wrothe
with Israell, and solde them into the
hands of the Philistines, and into the
hands of the children of Ammon, whi-
che from that yere forth, pilde and op-
pressed the children of Israell, xviij.
yere all that were on the other side Jor-
dan, in the lad of the Amorites which
C is in Gilead. Moreouer, the children
of Ammon went ouer Jordan to fight
agaynst Juda, Ben Jamin, and the
house of Ephraim: so that Israel was
sore troubled. And the children of Is-
rael cryed vnto the Lorde saying: we
haue sinned against thee: for we haue
forsaken our owne God, and haue serue
ued Baalim. And the Lord saide vnto
the children of Israell: did not the Egy-
ptians, the Amorites, the children of
Ammon, the Philistines, the Sidon-
nites, the Amalekites, and the Moa-
bites oppresse you? And ye cried to me
and I deliuered you out of their han-
des. And for all that ye haue forsaken
me, and serued straunge gods, where-
fore I will helpe you nomore. Go and
cry vnto the gods which ye haue cho- Deu.32c
sen, and let them saue you in the time Jere.2.c
of your tribulation. And the children D
of Israel sayd vnto the Lorde: we haue
sinned, do thou vnto vs what soeuer
pleaseth thee, deliuer vs onely this day.
And they put away the straunge gods
from them, and serued the Lorde. And
his soule had pitie on the miserye of
Israel. Then the children of Ammon
gathered together, and pitched in Gi-
lead: And the children of Israel gathe-
red the together, and pitched in Mis-
pa. And the Lordes of Gilead sayde
eche to other: whosoeuer will begin
the battel against the children of Am-
mon, the same shalbe head ouer all the
inhabitours of Gilead.

¶ The.xi. Chapter.

AND there was one Jephthah B
a Gileadite, a stronge man, the
sonne of an harlot: and Gilead
begat Jephthah. And Gileades wife
bare him sonnes, whiche when they
were come to age, thrust out Jeph-
thah, and sayde vnto him, thou shalte
not inherite in our fathers house, for
thou art the soonne of a straunge wo-
man. Then Jephthah fledde from his
brethren, and dwelte in the lande of
Tob. And there gathered vnto (and
them like) men to Jephthah, and went
out with him. And it chaunced in pro-
cesse of time that the children of Am-
mon made warre against Israel. And
when the children of Ammon fought
thus against Israel, the elders of Gi-
lead went to fet Jephthah out of the
lande of Tob (to helpe them) and sayd
vnto him: come and be our captayne,
that

that we may fyght with the chyldren
E of Ammon. Iephthah answered the
elders of Gilead: dyd not ye hate me
and expell me out of my fathers house?
how happeneth it then, that you come
vnto me now in tyme of your tribula-
tion? And the Elders of Gilead saide
vnto Iephthah: Therefore we turne
vs agayne to thee nowe, that thou mayst
go with vs, and fight against the chil-
dren of Ammon, and be our head ouer
F all the inhabitours of Gilead. And
Iephthah sayd vnto the elders of Gi-
lead: If ye bringe me home agayne to
fyghte with the chyldren of Ammon,
then if the Lord deliuer them before me,
shall I be your heade? And the elders
of Gilead sayd to Iephthah: the Lord
be witnesse betweene vs, yf we do not
accordyng to thy wordes. Then Ieph-
thah went with the elders of Gilead.
And the people made him head and ru-
ler ouer them. And Iephthah rehear-
sed all his wordes before the Lorde in
Mizpa. And Iephthah sente messen-
gers vnto the kinge of the chyldren of
Ammon, sayeng: what hast thou to do
with me, that thou arte come agaynst
me, to fyght in my land? The king of
the chyldren of Ammō answered vnto
the messengers of Iephthah: Because
Israel toke away my land, when they
came out of Egipt: euen from Arnon
vnto Iabok, and vnto Iordan. Now
therefore restore those landes agayne
with fayre maners. And Iephthah
sent messengers agayne vnto the king
of the chyldren of Ammon, & sayd vnto
Deu.2.b him: thus saieth Iephthah: • Israell
G toke not away the land of Moab, nor
the lande of the chyldren of Ammon.
But when Israel came out of Egipt
and walked thorowe the wildernesse,
euen vnto the red sea they came to Ca-
Nu.20.c des, • and sente messengers vnto the
kinge of Edom, sayeng: lette me (I
pray thee) go thorowe thy lande. But
the kinge of Edom would not agree
thereto. And in lyke maner they sente
vnto the king of Moab, but he would
not consent. And so Israell abode still
in Cades. And then they went along
thorowe the wildernesse, and compas-
sed the lande of Edom, and the lande
of Moab, and came alonge by the east
syde of the land of Moab, and pitched
on the other syde of Arnon, and would
not come within the coaste of Moab:
• for Arnon was the vtmost border of Nu.21.c
Moab. And then Israel • sent messen- • de.2.f.b
H gers vnto Sehon, kinge of the Amo-
rites, and kinge of Hesebon, and sayde
vnto him: Let vs passe thorowe thy
lande vnto our owne countrey. But
Sehon consented not to Israell, that
he shoulde go thorowe his coaste: but
gathered all his people together, and
pytched in Iezah, and fought with
Israell. And the Lord God of Israell
deliuered Sehon and all his folke into
the handes of Israell. And so Israell
smote them and conquered all the land
of the Ammonites, the enhabiters of
the sayd countrey. And they conquered
all the coastes of the Ammonites, from
Arnon vnto Iabok, & frō the wilder-
nesse vnto Iordan. So now, seing the
Lord God of Israell hath cast out the
Amorites before his people Israell,
shouldest thou possesse the land? May
not what people Camos thy god dry-
ueth out, that lande possesse thou. Euē
so whatsoeuer nation the Lorde our
God expelleth, that land ought we to
I enioye. • And arte thou better then Nu.22.a
Balac the sonne of Zephor kinge of deu.23.a
Moab? did he striue with Israell or
fyght agaynst them, all the while Is-
rael dweit in Hesbon and her townes,
in Iroer and her townes, and in all the
cities ? be along by the coastes of Ar-
non, three hundred yeres? why did-
dest thou not recouer them in all that
space? Wherefore, I haue not sinned a-
gainst thee. But thou doest me wrong
to warre agaynst me. The Lord ther-
fore whiche is a Judge, be Judge
this daye betweene the chyldren of Is-
rael and the chyldren of Ammon.
Howbeit, the king of the chyldren of
Ammon, harkened not vnto the wor-
des of Iephthah, which he sent him.
Then the spirite of the Lord came vp-
on Iephthah. And he passed ouer to
Gilead and to Manasses, and came to
Mazphah that lieth in Gilead, & from

thence vnto the chyldren of Ammon.
F And Jephthah vowed a vow vnto the
Num.6d Lord, and sayd: • If thou shalt deliuer
the chyldren of Ammon into my handes
then what thynge that commeth out of
the doores of my house against me, whē
I come home in peace, from the chyl-
dren of Ammon, shalbe the Lords, and
I will offer it vp for a burntoffrynge.
And so Jephthah went vnto the chil-
dren of Ammon to fyghte with them.
And the Lord deliuered them into his
handes. And he smote them from Aroer
tyll thou come to Minith, euen .xx.
cities: and so forth to the playne of the
vineyardes with an exceadyng greate
slaughter. And thus the chyldrene of
Ammon were brought vnder before
the chyldren of Israell. When Jeph-
thah came to Jazphah vnto his house,
se, his daughter came out against him,
with tymbrelles and daunces, whiche
was his only child: so that beside her,
G he had neither sonne nor daughter. And
when he sawe her, he rente his clothes
and sayd: Alas my daughter, thou hast
brought me lowe, and art one of them
that troubleth me. For I haue ope-
ned my mouth vnto the Lorde and can
not go backe, and she sayde vnto hym:
my father, yf thou haue opened thy
mouth vnto the Lord, then doo with
me accordinge to it that proceded oute
of thy mouth, for as much as the Lord
hath auenged the (and geuen the vic-
torye (of thyne enemies the children of
Ammon. And she sayd vnto her father:
do this much for me: let me alone two
monethes, that I may go down to the
mountaines, & bewayle my virginitie
I and my felowes. And he sayd go, and
he sent her away two monethes. And
so she went with her companions, and
lamented her maydenheade vppon the
mountaines. And after the end of two
monethes she turned agayne vnto her
father which dyd with her accordyng
to his vowe which he had vowed, and
she had knowen no man. And it grew
to a custome in Israell. That daugh-
ters of Israell came yeare by yeare to
lament the daughter of Jephthah the
Gileadite, fower dayes in a yere.

The .xij. Chapter.

AND the men of Ephraim ga- I
thered them selues together,
and went northward, and said
vnto Jephthah: • Wherfore wentest Judi.8.a
thou to fyghte with the chyldrenne of
Ammon, and byddest not call vs to go
with the? we will therfore burne thine
house vpon the with fyre: and Jeph-
thah sayd vnto them: I and my people
were at great stryfe with the children
of Ammon. And when I called you,
ye deliuered me not oute of their han-
des. And when I saw that ye deliue-
red me not, • I put my life in my han- Job.13.c
des, and went vppon the children of psa.119.d
Ammon. And the Lorde deliuered the
into my handes. Wherfore then are ye
come vpon me nowe, to fyghte with
me? Jephthah therfore gathered toge-
ther all the men of Gilead, and fought
with the Ephraites. And the men of K
Gilead smote the Ephraites because
they said: Ye Gileadites are but run-
negates of Ephraim among the E-
phraites and the Manassites. Moze-
ouer, the men of Gilead toke the pas-
sages of Jordan before the Ephraits.
And when those Ephraites that were
escaped, sayde: let vs go ouer, then the
men of Gilead saide vnto them: Arte
thou an Ephraite? they said nay. Then L
saide they vnto him: then say, Schib-
boleth (which is by interpretation an
eare of corne.) And he saide Sibbo-
leth: for he couldo not so pronounce.
And then they toke him, & slewe him
at the passages of Jordan. And there
were ouerthrowen at that time of the
Ephraites .xlij. M. And Jephthah
iudged Israell .vi. yere, and dyed, and
was buried in one of the cities of Gi-
lead. After this man, iudged Israell
one Ibezan of Bethlehem, and he had
xxx. sonnes and xxx. daughters, whom
he sent out, and toke .xxx. other in, for
his sonnes. And when Ibezan had M
iudged Israell .vij. yere he dyed, and
was buried at Bethlehem. After him
Elon a Zabulonite iudged Israel ten
yere, and Elon the Zabulonite dyed,
and was buried in Zalon, in the coun
try of Zabylon. After him, Abdon the
sonne

sonne of Heliel a Pharatonite iudged Israel. And he had .xl. sons, and thirty neuews, that rode on, lxx. Asse colters. And when Ibdon the sonne of Heliel the Pharatonite had iudged Israell eyght yere he dyed, and was buried in Pharthon in the lande of Ephraim, in the mount of the Amalekites.

The .xiij. Chapter.

A Nd the children of Israel began agayne to committe wickednes in the sight of ✝ Lord. Jud.19b And the Lord deliuered them into the hands of the Philistines .xl. yere. And there was a man in Zarah of the kinred of Dan, named Manoah, whose wyfe was barren, and bare not. And the Aungell of the Lord appered vnto the woman, and sayde vnto her: Behold, thou art barren, and bearest not: But thou shalt conceaue, and beare a sonne. And nowe beware that thou Num.6a dринke no wine, nor stronge drinke, neyther eate anye vncleane thinge: for lo, thou shalt conceaue and beare a son. 1.Re.1b And there may no rasor come on his Nu.7.a head. For the lad shalbe an abstainer vnto god, euen from his (infancie and from his) birth. And he shall begin to deliuer Israel out of the hands of the Philistines. Then the wife came, and told her husband saying: a man of god came vnto me, and the fashion of him was like the fashion of an Aungell of God, exceding fearfull. But I asked him not whence he was, neyther tolde me his name, but said vnto me: Behold thou shalt be with childe & beare a sonne, and nowe drinke no wyne nor stronge drinke, neyther eate anye vncleane thinge: for the lad shalbe an abstayner to God, euen from his (infancie and from his) birth, to the daye of his death. Then Manoah made intercession to the Lorde, and sayde: I pray thee my Lord, let the man of god whiche thou sendest, come once more vnto vs, and teache vs what we shall do vnto the ladde when he is borne, and God hearde the voyce of Manoah, and the Aungell of God came agayne vnto the wife as she sat in the fielde. But Manoah her husbande was not with her. And the wife made haste and ranne, and shewed her husbande, and sayde vnto him: Behold, the man appeared vnto me that came vnto me to daye. And Manoah arose and wente after his wyfe, and came to the man, and sayde vnto him: arte thou the man that spakest vnto my wife? And he saide: I am. Manoah sayde: nowe when thy sayinge is come to passe: what shalbe the maner of the chylde, and what shall he doo? And the Aungell of the Lorde sayde vnto Manoah: Thy wyfe muste abstayne from all that I sayde vnto her: she may eate of nothing that cometh of the vyne tree, nor dринke wyne or stronge drinke, nor eate any vncleane thinge. But must obserue all that I had her. Manoah sayde vnto the Aungell of the Lorde: we will keepe thee Tob 12d still, vntill we haue made readye a kid, and haue set it before thee. And ✝ Aungell of the Lorde sayde vnto Manoah: though thou make me abide, I Gen.18a will not eate of thy breade. And yf Tob 12b thou wilte offer a burnte offeringe, thou must offer it vnto the Lord. For Manoah wist not that it was an aungell of the Lorde. And Manoah sayde agayne vnto the Aungell of the Lorde: what is thy name, that when thy sayinge is come to passe, we may do thee some worshippe? And the aungell of Ge.12.g the Lorde sayd vnto him: why askest D thou after my name, whiche is secret. And so Manoah toke a kydde with a meatoffering & offered it vpon a rocke vnto the Lorde. And the aungell did wonderously, Manoah and his wife looking vppon. And when the flame came vp toward heauen from the aultar, the angell of the Lord ascended vp in the flame of the aultar. And Manoah and his wife loked vpon it, and fell flat on their faces vnto the grounde. But the angel of the Lord did nomore appere vnto Manoah and his wyfe. And then Manoah knew that it was an angell of the Lord, and sayde vnto Exo.33d his wife: we shall surely dye, because Judi.6.c we haue seue god. But his wife sayd vnto him: If the Lord would kill vs,

he would not haue receiued a burnt offeringe and a meate offeringe of oure handes, neither would he haue shewed vs all these thinges, nor wolde nowe haue told vs any suche. And the wife bare a sonne, and called his name Samson. And the ladde grewe, and the Lorde blessed him. And the spirit of the Lorde beginne to moue him in the hoste of Dan, betwene Zarhah and Eshaol.

¶ The xiij. Chapter.

SAmson went downe to Thimnath and sawe a woman in Thimnath, of ye daughters of ye Philistines, and he came vp, & tolde his father and his mother, and sayde: I haue seene a woman in Thamnath of the daughters of ye Philistines, and nowe geue me her to wife. Then his father and mother sayde vnto him: Is there neuer a woman amonge the daughters of thy brethren, and among al my people, but that thou mast goo, and take a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father: geue me this woman, for shee pleaseth me well. But his father and mother wist not that it was the Lordes doing, and that he sought an occasion agaynste the Philistines, for at that time the Philistines reigned ouer Israel. Then went Samson and his father and his mother downe to Thamnath, and came to the vineyardes of Thamnath. And behold, a yong (wood) lyon roared vppon him. And the spirit of the Lord came vpon him. And he tare him, as he woulde haue rente a kidde, and yet had nothinge in his handes, neither told his father and mother what he hadde done. And he went downe & talked with the woman, which seemed well fauoured in the sight of Samson. And within a shorte space after, as he went thither againe to take her to wife, he tourned oute of the waye, to see the carkasse of the Lyon. And beholde, there was a swarme of bees and honey, in the carkasse of the Lyon. And he toke of the honey in his handes, and went eating and came to his father and mother, and gaue them also. And they dydde eate. But he tolde not them, that he had taken the honey out of the carkasse of the Lyon. And soo his father came vnto the woman, and Samson made there a feast, for so vsed the yong men to doo. And when they (the citizens of that place) sawe him, they brought xxx. companions tobe with him. And Samson sayde vnto them: I will nowe putte foorthe a riddle vnto you. And if you can declare it me within vij. dayes of the feast, and find it out, I will geue you xxx. shirts, and xxx. chaunge of garmentes: But and if you can not declare it me, then shall ye geue me xxx. shirtes, & xxx. chaunge of garmentes. And they answered him: put forth thy riddle that we may heare it. And he sayde vnto them: out of the eater came meate, and oute of the strong came sweetenes. And they could not in three dayes expound the riddle. And when the seuenth day was come they sayde vnto Samsons wife: flatter thyne husbande, (and perswade him) that he may declare vs the riddle least wee burne thee and thy fathers house with fire. Haue ye called vs hither, to make vs beggers? And Samsons wife wept before him (complained) and sayde: Surelye thou hatest me and louest me not: for thou hast put forth a riddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not told it my father and my mother, and shall I tell it thee? And Samsons wife wepte before him. vij. dayes, while the feast lasted. And the seuenth day he tolde her, because she lay so sore vppon him. And she tolde it the children of her folke. And the men of the citie sayde vnto him the seuenth daye, before the sunne went downe. What is sweeter then honey, and what is stronger then a Lyon? Then sayde he vnto them: If ye had not ploughed in my cauke, ye had not found out my riddle. And the spirit of the Lord came vpon him. And he went downe vnto Ashalon, and slewe thirty men of them, and spoyled them, & gaue changes of garmentes

Deu. 7. 3

mentes vnto the which expounded the riddle. And he was wroth, and went vp to his fathers house. But Samsons wife was geuen to one of his companions, that he had taken vnto him.

The. xv. Chapter.

BVt it chaunced within a while after, euen in the time of wheat harueft, that Samson visited his wife with a kidde, sayinge: I will goo into my wyfe into the chaumber: but her father wouldē not suffer him to goo in. And her father sayde: I thought that thou haddeft hated her, and therefore gaue I her vnto one of thy companions. Is not her yonger sister fayrer then she? Take her in stede of the other. Samson said vnto the: Now we am I more blameles then the Philistines, & therefore will I do them displeasure. And Samson went out and caught three hundred foxes, and toke firebrandes, and fastened tayle to tayle, and put a firebrande in the midses betweene two tayles. And when he had set the brandes of fire, he sent them out (that they might runne abroade, which went immediatlye) into the standinge corne of the Philistines, and burnt vp both the reped corne, and also the standing, with the vineyardes and oliues. Then the Philistines saide: who hath done this? And it was told the that Samson the soonne in lawe of the Thamnite, because he had taken his wife, and geuē her to his companion. And the Philistynes came vp and burnte her and her father with fire. And Samsō said vnto them: Though ye haue don this yet wil I be auenged of you, and then I will ceasse. And he smote the legge and thigh with a mighty plague. And then he went and dwelt in the cauē of the rocke Etam. Then the Philistines came vp, & pitched in Juda, and lay in a place, ỳ was afterward called Lehi (that is a Jawbone, wher their host was scattered abroade.) And the men of Juda said, why are ye come vp vnto vs? They answered: to bynde Samson are we come vp, and to do to him as he hath done to vs. Then the thousande men of Juda went downe to the caue of the rock Etam, and said to Samson: wottest thou not that the Philistines are rulers ouer vs. Wher fore the hast thou done thus vnto vs? He answered them: as they did vnto me, so haue I done vnto them. And they sayd vnto him: we are come downe to binde the, and to deliuer the into the handes of the Philistines. And Samson sayd vnto them: sweare vnto me (and promis me) that ye shall not fall vpon me your selues. They answered him, saying: No, but we will bynde the, and deliuer the vnto their handes: But we will not kil the. And they bounde him with two newe cordes, and broughte him from the rocke. And when he came to Lehi, the Philistines showted against him. And the spirite of the Lorde came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire, so ỳ bandes lowsed from off his handes. And he founde a rottenne Jawe bone of an asse, and put forth his hande, and caught it, and slewe a thousande men therwith. And Samson sayde: with the Jawe of an asse, haue I made heapes of them: with the Jawe of an asse haue I slain a thousand me. And whē he had lefte speakinge, he caste away the Jawe bone out of his hande, and called the place: Ramath Lehi: (That is by interpretation, the lifting vp of the Jawe bone.) And he was sore athirste, and called on the Lorde, and sayde: Thou hast geuen this greate victory, in the hande of thy seruaunt. And nowe I muste dye for thirst, and fall vnto the handes of the vncircumcised. But God brake a great toth that was in the Jawe, and ther came water therout. And when he had dronke his spirit came againe and he was refreshed, wherefore the name therof is called vnto this daye, the well of the caller on, which came of the Jawe. And he iudged Israell in the dayes of the Philistines, twenty yeres.

Levi. 24. Judi. 1. b

The

¶ The.xvi. Chapter

THen went Samson to Azath, and sawe there an harlotte and wente in vnto her. And it was tolde the Azathites, saynge: Samson is come hither. And they went about, and layde wayte for him ther, al night in the gate of ỹ city, and were still all the night, saying: in the morning when it is daye, we shall kill him. And Samson tooke his rest till midnight, and arose at midnight, and toke the doores of the gate of the citie, and the two side postes, and rente them off, with the bar and all, and put them vpon his shoulders, and carped them vp to the top of an hill, that is before Hebron. And after this, it fortuned that by the riuer of Sorek, he loued a woman, called Dalila, vnto whō came the Lordes of the Philistines, and sayd vnto her: perswade him, and see wherin his greate strength lyeth, and by what meane we may ouercome him that we may binde him, to bringe him vnder, and euery one of vs shall geue thee eleuen hundred siluerlings. And Dalila sayde to Samson: Oh tell me where thy great strength lieth, and how thou mightest be bound, and broughte vnder. Samson answered vnto her: If they bynd me with seuen greene withes that were neuer dryed I shalbe weake as other menne. And then the LORDES of the Philistines broughte her seuen withes that were yet greene and neuer dryed, and she bound him therewith. Notwithstanding she had men lyinge in wayte with her in the chamber. And she sayde vnto him: the Philistines be vpon thee Samson. And immediatly he brake the withes as a stringe of towe (that is twined) breaketh, when it feeleth fire. And so his strengthe was not knowen. And Dalila sayde vnto Samson: See, thou hast mocked me, and tolde me lyes. Now therefore tell me, wherewith thou mightest be bound. He answered her: if thou bind me with newe ropes that neuer were occupyed, I shall be weake, and as another manne. Dalila therefore tooke newe ropes, and bounde hym therewith and sayde vnto him: the Philistines be vpō thee Samson. And there were lyers of wayte in the chamber, and he brake them from off his armes, as they had beene but a threde. And Dalila sayde vnto Samson, hitherto thou haste beguyled me, and tolde me lyes: yet tell me, howe thou mightest be bounde. He sayde vnto her: If thou plaitedst the. vij. lockes of my heade with an heare lace. And shee fastened them with a nayle, and sayd vnto him: the Philistins be vpon thee Samson. And he awaked out of his slepe, & pinched away the nayle, that was in the plaittinge with the heare lace. AND she sayd vnto him againe: Howe canst thou saye that thou louest me when thine hert is not wt me? behalde, thou hast mocked me this three times, and hast not tolde me, wherein thy greate strength lyeth. And as she laye vpon him with her swoordes continuallye vexing of him, his soule was encombred euen vnto the death. And so her tolde her all his hearte, and sayde vnto her: there neuer came raser vpō mine headde, for I haue beene an abstayner (that is to saye consecrate) vnto God, euen from my mothers wombe: therefore when I am shauen, my strength will go from me, and I shall waxe weake, and be like all other men. And when Dalila sawe that he had tolde her all his heart, she sent and called for the Lordes of the Philistines, saying: come vp yet this once, for he hath shewed me al his heart. Then the Lordes of the Philistines came vp vnto her, and broughte the money in their handes. And she made him slepe vpon her knees, (and to laye his head downe in her lappe) and she sent for a man, and he did shaue off the seuen lockes of his head, and beganne to vexe him, and his strength was gone frō him. And shee sayde: the Philistines be vpon thee Samson. And he awoke out of his slepe, and sayde: I will go out now as at other times before, and shake my selfe, and he wist not that the Lord was departed frō him. But the Philistines

Other wise called Gaza.

Nu. 6.a. Judi. 13

stines toke him, and put out his eyes, and brought him downe to Azath, & bounde him with two fetters of braſſe. And he did grinde in the priſon houſe. Howbeit the heare of his heade began to growe againe after that he was ſhaven. Then the Lordes of the Philiſtines gathered them together, for to offer a ſolempne offering vnto Dagon their God, and to reioyce: for they ſaid oure God hath deliuered Samſon our enemie into our handes. And whē the people ſawe him, they prayſed their God: for they ſayde, our God hath deliuered into our hāds, our enemie, & deſtroier of our coūtrey, which ſlue many of vs. And whē their harts were merry, it fortuned, that they ſayde: ſend for Samſon that he maye make vs laughe. And they fet Samſon out of the priſon houſe, and he played before them, and they ſet him betwene the pilliers. And Samſon ſayde vnto the lad that led him by the hande: ſette me that I may touch the pilliers, that the houſe ſtand vpon, and that I may leane to them. And the houſe was full of men and women. And there were all the Lordes of the Philiſtines. And there were vpon the rofe a thre thouſand men and women, y beheld while Samſon plaied. And Samſon called vnto the Lorde, and ſayde: O Lorde God, thinke vpon me, and ſtrengthen me, at this time onely, O God, that I maye be auenged of the Philiſtines for my two eies. And Samſon caught the two middle pilliers, on whiche the houſe ſtoode, & on which it was borne vp, the one in his right hande, and the other in his left, and ſayde: my ſoule ſhall dye with the Philiſtines, and bowed them with all his might. And the houſe fell vpon the Lordes, and vpon all the people that were therein. And ſo the deade whiche he ſlewe at his death were more then they which he ſlewe in his life. And then his brethren and all the houſe of his father came downe, and toke him vppe, and brought him and buried him betwene Zarah and Eſthaol, in the burying place of Manoah his father. And he iudged Iſrael. xx. peres.

Judges. 16. And. 31.

The .xvij. Chapter.

THere was a man in mount Ephraim named Micah, and he ſayd vnto his mother: the leuen hundred ſyluerlinges that were taken from thee, about which thou curſedſt, and ſpakeſt it in mine eares. Beholde, the ſyluer is with me, I toke it away. And his mother ſaid: bleſſed be thou my ſonne, in the Lord. And when he had reſtored the leuen hundred ſyluerlinges to his mother againe, his mother ſaide: I bowed the ſiluer vnto the Lord of mine hande for thee my ſonne, that thou ſhouldeſt make a grauen ymage and an ymage of metall. Nowe therefore, I will geue it thee againe. And when he reſtored the money againe vnto his mother, his mother tooke two hundred ſiluerlinges, and gaue them to a goldeſmith, which made therof a grauen ymage, and an ymage of metall, & it was in the houſe of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim. (That is to ſaye, a garment for the Prieſt, and Idoles.) And conſecrated the hand of one of his ſons whiche became his prieſte. In thoſe dayes there was no kinge in Iſrael, but euery man dyd that whiche was good in his owne eyes. And there was a ponge man out of Bethlehem Juda of the kynred of Juda: which ponge manne was a Leuite, and ſoiourned there. And the man departed oute of the citie of Bethlehem Juda, to goo dwell where he could finde a conuenient place. And he came to mount Ephraim, to the houſe of Micah as he iourneyed. And Micah ſaid vnto him: whence commeſt thou? The Leuite anſwered him: I am of Bethlehem Juda, and go to dwell where I may finde a place (and where I maye eſpye it to be for my profite.) And Micah ſaide againe vnto him: Dwell with me, and be vnto me a father and a prieſt. And I will geue thee ten ſiluerlinges by yere, two garmentes, and thy meate and drynge. And the Leuite was content to dwell with the man,

Judi. 18. and. 21.

only

and was vnto him as one of his owne sonnes. And Micah consecrated the hand of the Leuite, and the yong man became his priest, and was in the house of Micah. Then saide Micah: nowe I am sure, that the Lord will be good vnto me, seyng I haue a Leuite to my priest.

The xviij. Chapter.

In those dayes there was no kinge in Israell. And in those dayes the tribe of Dan sought them an enheritaunce to dwell in, for vnto that time there fell none enheritaunce vnto them amonge the tribe of Israell. And the children of Dan sent of their kynred fyue actiue men in feates of warre oute of their coastes, euen out of Zaraeh and Estahol, to bewe the land and search it out and said vnto them: go and search out the lande. Whiche when they came to mounte Ephraim, euen to the house of Micah, they lodged there. And when they were in the house of Micah, they knewe the voyce of the yong man the Leuite: and when they turned in thyther, they said vnto him: who brought thee hither? what makest thou in this place? and what haste thou here? And he answered them: thus and thus dealeth Micah with me, and hath hyred me, and I am become his priest. And they sayde vnto him agayne. Aske counceil nowe of God, that we may knowe, whether the waye which we go, shall be prosperous, or no. And the priest saide vnto them: go in peace, for the Lord gydeth your way which ye go. Then the fyue men departed, and came to Lais, and sawe the people that were therein, howe they dweite careles, after the maner of the Sydons, still, and without casting of parels: and that no man made any trouble in the lande, or vsurped any dominion, but were farre frome the Sydons, and had no busynes with other men. And they came vnto their brethren, to Zaraah and Estaholi. And their brethren sayd vnto them: what haue ye done? And they answered: Aryse, that we may go vp against them: for we haue sene the lande sturdy a very good one. And do ye syt styll: be not slouthfull to departe. But come to conquere the lande (it shalbe no labour.) If ye wyll go, ye shall come vnto a people that calleth no partes, and it is a very large countrie: whiche God hath geuen into your handes. It is also a place, wherin he doeth lacke nothing that is in the worlde. And there departed thence of the kynred of the Dannites, euen out of Zaraah & Estahol, sixe hundred men appoynted with instrumentes of warr. And they went vp, & pitched in Kariath Jarim which is in Jude. Wherfore they called the place, the hoost of Dan, vnto this day: and it is on the backesyde of Kariath Jarim. And they went thence vnto mount Ephraim, and came to the house of Micah. Then answered the .v. men that went to spye out the countrye of Lais, and sayd vnto their brethren: wot ye not that there is in these houses an Ephod, Theraphim, & grauen ymage, and an ymage of metall? Nowe therfore consider what ye haue to do. And they tourned thyther warde and came to the house of the ponge man the Leuite, euen vnto the house of Micah, and saluted hym pleasably. And the sixe hundred men gyrded with weapons of warre, which were of the children of Dan, stode by the entrynge of the gate. And the fyue men that went to spye out the lande, went in thyther and toke the kerued Image, and the Ephod, Theraphim, and the Image of metall. And the priest stode in the enterynge of the gate with the sixe hundred men that were armed vnto batel, whyle the other went into Micahs house, and fet the kerued Image the Ephod, Theraphim, and the Image of metall. Then sayd the priest vnto them: what do ye? They answered hym: houlde thy peace, laye thyne hande vppon thy mouthe, and come with vs, to be our father & priest. Is it better for thee to be a priest vnto the house of one man, then to bee a priest vnto a tribe or kinred of Israel?

Num. 13a

And

And the priest was glad and toke the Ephod, and Theraphim, and the grauen ymage, and went with the people
¶ And ther turned and departed, and put the children, the cattell, and their other substaunce before theym. And when they were a good way from the house of Micah, the men that were in the houses, and in Micahs house, made an oute crye, and followed after the children of Dan, and called vnto the. And they turned their faces, and sayde vnto Micah: what aylieth thee that thou makest an oute crye? And he sayde: ye haue taken away my goddes which I made, and also the Priest, and goo your wayes with theym. And what haue I more? how the say ye vnto me, what aylieth thee? And the children of Dan sayde vnto him, let not thy voice be harde amongst vs, leaste angry fellowes runne vpon thee, and thou lose thy life, & the liues of all thine household. And soo the children of Dan went their wayes. And when Micah sawe that they were to strong for him
¶ he turned and went backe vnto his house againe. And they take the thinges which Micah had made, and the priest which he had, and came vnto Lais, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the sweord, and burnt the citie w fire. And there was no man to helpe, because Lais was far from Sidon, and they had no medeling with any other man. And the Citie stode in the valey that lieth by Bethrob. And they built theym there a
Jo'u. 19 citie and dwelt therin. ¶ And called it Dan, after the name of Dan their father, whiche was borne vnto Israell. Howbeit, in very dede the name of the citie was Lais at the beginning. And the children of Dan set theym vp the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes, were the priestes in the tribe of Dan ¶ vntill they were
Jud. 18. caried awaye out of the lande captiue. And they set them vppe the grauen ymage, which Micah made, al ¶ while that the house of God was in Silo.

¶ The xix. Chapter.

IT chaunced in those dayes, when there was no kinge in Israell, that a certaine Leuite, sotourning on the side of mount Ephraim, toke to wife a concubin out of Bethlehem Juda: and his concubin played the whore by him, & went away fro him: vnto her fathers house to Bethlehem Juda, and there continued foure monethes. And her husbande arose, and went after her, to speake frendlye vnto her, and to bring her home againe, hauing his lad with him, and a couple of asses. And shee broughte him vnto her fathers house, and when the father of the damosell sawe him, he reioyced of his comming. And his father in lawe, the damosels father kepte him. And the Leuite abode with him three dayes, and soo
¶ they did eate and drinke, and lodged there. ¶ The fourth daye when they arose earlye in the morninge, the man shoode vp, to departe. And the damosels father sayd vnto his sonne in lawe: comforte thine hert with a morsel, ¶ of Gen. 18.
breade, and then go your waye. And they satte downe, & did eate and drinke, both of them together. And the damosels father said vnto the man: Be contente I pray thee, and tary al night, and lette thine heart be merye. And when the man shode ready to departe, his father in lawe compelled him to turne againe, and to tary al night there. And he rose vp earlye the fifth daye to departe, and the damosels father sayde, comforte thine heart: and they tarped vntill after midday. And they did eate ¶
both of them together. And when the man arose to departe with his concubine and his lad, his father in lawe, the damsels father sayd vnto him: behold, the day goeth fast away, and draweth towarde euen, tarye all nighte: at the leest way tary this day here, that thine heart may be merye. And to morowe get you earlye vppon youre waye, that thou mayest get thee to thy tente. Neuertheleter the man wolde not tary but arose and departed, and came ouer

far as Iebus, (which is Ierusalem) and his two asses laden, and his concubine and his ladde with him. And when they were paste by Iebus the day was ioze spent, and the yong man sayd vnto the master: com I pray the and let vs turne in, into this citie of the Iebusites, and lodge all nyghte there. His master answered him: we will not turne into a straunge Citie that are not of the childzen of Israel: we will go forth to Gibea. And he said vnto his lad: go forwarde, and we shall come to one of these places to lodge all night eyther in Gibea or in Rama. And they went forward vpon their way, and the sonne went downe vpon them, when they were paste by Gibea, which belongeth to them of Ben Iamin. And they turned thither warde to go in, and lodge all night in Gibea. And when he came, he satte him downe in a streete of the citie, for there was no man that tooke them to lodginge. And beholde, there came an olde man from his worke, out of the field at euen, which was also of mount Ephraim, and dwelt as a straunger in Gibea. But the men of the place were the childzē of Ben Iamin. And when he had lift vp his eyes, he saw a wayfayzing man in the streete of the Citie. And the olde man sayde: whither goest thou? And whence comest thou he answered him: we com frō Bethlehem Iuda, toward the side of mount Ephraim: from thence am I, and I went to Bethlehem Iuda, and goo nowe to the house of the Lorde. And there is no man that receyueth me to house. We haue straw and prouender for our asses, and breade and wine for me and thy handmayd, and for the lad that is with thy seruaunt, & we lacke nothing. The olde man sayd: peace be with thee, all that thou lackest shalte thou finde with me: onely abide not in the streete all night, and so he brought him into his house, and gaue fodder vnto his Asses. And they washed their fete, and did eate and drinke.

And as they were making their hertes merry, beholde, the men of the Citie which were wicked, beset the house rounde about, and thrust at the doze, and spake to the man of the house, the olde man, sayinge: bringe forth the man that came into thine house, that we may knowe him. And the man of the house, the old man went out, and sayde vnto them: Oh nay my brethren doo not so wickedly, seeing that this man is come into mine house: doo not so vnmete a thinge. Beholde, here is my daughter a maiden, and this mans concubine, them I will bringe oute nowe vnto you, and humble them, and do with them what semeth you good: but vnto this mā do not so abhominable a thinge. But the men would not harken to him. And the man tooke his concubine, and brought her oute vnto them, whiche knewe her, and abused her all the night, euen vnto the morninge. And when the daye began to springe, they let her go. And then came the woman in the dawning of the day and fell downe at the doze of the mans house where her Lorde was, till it was daye. And her Lorde arose vp in the morninge, and opened the doores of the house, and went out to goo his waye. And beholde, the woman, euen his concubine laye a longe before the doze of the house, and her handes stretched out vpon the thresholde. And (he thinking her to haue bene a slepe) said vnto her: vp, and let vs be going. But she answered not. Then the man (perceiuing that she was dead) tooke her vp vpon an Asse, and rode vp, and gat him vnto his owne home. And when he was come vnto his house, he toke a knife, and caught his concubin, and deuided her with the bones into twelue peeces, and sente her into all quarters of Israell. And al that sawe it sayd: there was no suche deede done or seene since the childzen of Israell came out of Egipte vnto this daye, consider the matter, take aduisement and say your mindes.

Gen. 19.

C. The. xx. Chapter.

Then all the childzen of Israell went out: and the congregation was gathered together as

it had ben but one man, euen frō Dan to Beersleba, and vnto the land of Gilead, vnto the Lord in Mizpa, & there stode folke out of al quarters, and of al the tribes of Israell, in the congregation of the people of God, foure hundred thousande fote men, that dyewe swearders. And when the children of Ben Jamin heard that the children of Israell were gone vp to Mizpa, & had saide: O ye children of Israell tel vs howe this wickednes happened. And the Leuite, the womans husband, that was slaine, answered and said: I came into Gibea, that is in Ben Jamin, & my concubine to lodge all nighte. And the men of Gibea rose against me, and beset the house rounde about vpon me by night, and thought to haue slayne me: and my concubin haue they so forced, that she is deade. And I toke my concubine, and cutte her in peces: and sente her throughout all the landes of the enheritaunce of Israell. For they haue committed abhomination & folly in Israell. Beholde yeare all children of Israell. Ponder this matter, and geue your aduise in the case. And all the people arose, as it hadde ben one man, saying: there shall not a man of vs go to his tente, neyther turne into his house. But this shalbe it that we will do to Gibea: we will go vp by lotte agaynste it. And we will take ten men of the hundred throughout all the trybes of Israell, and an hundred of the thousand, and a thousande out of ten thousande, to fet vitayle for the people, to make that they maye go against Gibea Ben Jamin, because of all the abhomination, that they haue wrought in Israell. And so all the men of Israell gathered together against the citie, vnite together, as it had bene but one man. And the tribes of Israell sente men throughout all the tribe of Benjamin, saying: What wickednesse is this, that is happened among you? Howe therefore deliuer vs the men, those children of Belial which are in Gibea, that we may slay them, and put away euil from Israel. Neuerthelater, the children of Ben Jamin, would not hearken vnto the voyce of their brethren, the children of Israell: but gathered them selues together out of the cities vnto Gibea, to come out and fight against the children of Israell. And the children of Ben Jamin were numbred at that tyme, out of the cities xxvi. thousande men, that dyewe swearders, beside the enhebiters of Gibea, whiche were numbred seuen hundred chosen men. And amonge all these folke wer seuen hundred left handed men, whiche euery one coulde slynge stones at an heare breadth and not mysse. And the children of Israell beside Ben Jamin, were numbred foure hundred thousande men that dyewe swearders, and were all men of warre. And the children of Israell arose, and wente vp to Bethel, and asked counsell of God, who should begin the battell agaynst the children of Ben Jamin? And the Lord saide Juda shall begin. And the children of Israell stode vp earely and besieged Gibea. And the men of Israell wente oute to battell agaynst Ben Jamin, and the men of Israell putte them selues in araye to fight against them, beside Gibea. And the children of Ben Jamin came out of Gibea, and destroyed of the Israelites that day xxij. thousande men, and brought them to the earth. And the folke of the children of Israel plucked vp their heartes, and went to agayne, & made battel in the same place where they did the firste daye. And the children of Israell went vp, and wept before the Lord vnto euen, and asked of the Lord, saying: shal we go againe to battell agaynst the children of Ben Jamin our brethren? And the Lorde said: go vp against them. And the children of Israell came out agaynst the children of Ben Jamin the seconde daye. And the children of Ben Jamin went agaynst the out of Gibea, the seconde day, & destroied to the earth of the childre of Israel once again, xviij. M men, & drewe swerdes euery man of the. Then the childre of Israel & al the people went vp & came vnto Bethel,

and

far as Iebus, (which is Ierusalem) and his two asses laden, and his concubine and his ladde with him. And when they were paste by Iebus the day was wore spent, and the yong man sayd vnto the master: com I pray thee and let vs turne in, into this citie of the Iebusites, and lodge all nyghte there. His master answered him: we will not turne into a straunge Citie that are not of the children of Israel: we will go foorth to Gibea. And he said vnto his lad: go forwarde, and we shall come to one of these places to lodge all night eyther in Gibea or in Rama. And they went forward vpon their way, and the sonne went downe vpon them, when they were paste by Gibea, which belongeth to them of Ben Iamin. And they turned thither warde to go in, and lodge all night in Gibea. And when he came, he satte him downe in a streete of the citie, for there was no man that tooke them to lodginge. And beholde, there came an olde man from his worke, oute of the field at euen, which was also of mount Ephraim, and dwelt as a straunger in Gibea. But the men of the place were the children of Ben Iamin. And when he had lift vp his eyes, he saw a wayfaryng man in the streete of the Citie. And the olde man sayde: whither goest thou? And whence comest thou? He answered him: we com frō Bethlehem Iuda, toward the side of mount Ephraim: from thence am I, and I went to Bethlehem Iuda, and goo nowe to the house of the Lorde. And there is no man that receyueth me to house. We haue strawe and prouender for our asses, and breade and wine for me and thy handmayd, and for the lad that is with thy seruaunt, & we lacke nothing. The olde man sayd: peace be with thee, all that thou lackest shalte thou finde with me: onely abide not in the streete all night, and so he brought him into his house, and gaue foder vnto his asses. And they washed their feete, and did eate and drinke.

And as they were making their hertes merry, beholde, the men of the Citie which were wicked, beset the house rounde about, and thrust at the doze, and spake to the man of the house, the olde man, sayinge: bringe forth the man that came into thine house, that we may knowe him. And the man of the house, the old man went out, and sayde vnto them: Oh nay my brethren doo not so wickedly, seeing that this man is come into mine house: doo not so vnmete a thinge. Beholde, here is my daughter a maiden, and this mans concubine, them I will bringe oute nowe vnto you, and humble them, and do with them what semeth you good: but vnto this man do not so abhominable a thinge. But the men would not harken to him. And the man tooke his concubine, and brought her oute vnto them, which knewe her, and abused her all the night, euen vnto the morninge. And when the daye began to springe, they let her go. And then came the woman in the dawning of the day and fell downe at the doze of the mans house where her Lorde was, till it was daye. And her Lorde arose vp in the morninge, and opened the doores of the house, and went out to goo his waye. And beholde, the woman, euen his concubine laye a longe before the doze of the house, and her handes stretched out vppon the thresholde. And (he thinking her to haue bene a slepe) said vnto her: vp, and let vs be going. But she answered not. Then the man (perceiuing that she was dead) tooke her vp vpon an Asse, and rode vp, and gat him vnto his owne home. And when he was come vnto his house, he take a knife, and caught his concubin, and deuided her with the bones into twelue peeces, and sente her into all quarters of Israell. And all that sawe it sayd: there was no suche deede done or seene since the children of Israell came out of Egipte vnto this daye, consider the matter, take aduisement and say your mindes.

C. The xx. Chapter.

Then all the children of Israell went out: and the congregation was gathered together as

it had ben but one man, euen frō Dan to Beersleba, and vnto the land of Gilead, vnto the Lord in Mizpa, & there stode folke out of al quarters, and of al the tribes of Israell, in the congregation of the people of God, fourr hundred thousande fote men, that drewe swearden. And when the children of Ben Jamin heard that the children of Israell were gone vp to Mizpa, & had saide: O ye children of Israell tel vs howe this wickednes happened. And the Leuite, the womans husband, that was slaine, answered and said: I came into Gibea, that is in Ben Jamin, w my concubine to lodge all nighte. And the men of Gibea rose agaynst me, and beset the house rounde about vpon me by nighte, and thought to haue slayne me: and my concubin haue they so tormēted, that she is deade. And I toke my concubine, and cutte her in peces: and sente her thorowout all the landes of the enheritaunce of Israell. For they haue committed abhomination & folly in Israell. Beholde ye are all children of Israell. Sonder this matter, and geue your aduise in the case. And all the people arose, as it hadde ben one man, saying: there shall not a man of vs go to his tente, neyther turne into his house. But this shalbe it that we will do to Gibea: We will go vp by lotte agaynste it. And we will take ten men of the hundred thorowe out all the trybes of Israell, and an hundred of the thousand, and a thousande out of ten thousande, to fet vitayle for the people, to make that they maye go against Gibea Ben Jamin, because of all the abhomination, that they haue wrought in Israell. And so all the men of Israell gathered together agaynst the citie, knitte together, as it had bene but one man. And the trides of Israell sente men thorowe all the Josh. 22 tryde of Benjamin, saying: What wickednesse is this, that is happened among you? Nowe therefore deliuer vs the men, those children of Belial which are in Gibea, that we may slay them, and put away euil from Israel. Neuertheles, the children of Ben Jamin, would not heare vnto the voyce of their brethren, the children of Israell: but gathered them selues together out of the cities vnto Gibea, to come out and fight against the children of Israell. And the children of Ben Jamin were numbred at that tyme, out of the cities .xxvi. thousande men, that drewe swearden, beside the enhebiters of Gibea, whiche were numbred seuen hundred chosen men. And amonge all these folke wer seuen hundred left handed men, whiche euery one could slynge stones at an heare breadth and not misse. And the C
children of Israell beside Ben Jamin, were numbred foure hundred thousande men that drewe swearden, and were all men of warre. And the children of Israell arose, and wente vp to Bethel, and asked counsell of God, who should begin the battell agaynst the children of Ben Jamin? And the Lord saide Juda shall begin. And the children of Israell rose vp earely and besieged Gibea. And the men of Israell wente oute to battell agaynst Ben Jamin, and the men of Israell putte them selues in araye to fight against them, beside Gibea. And the children of Ben Jamin came out of Gibea, and destroyed of the Israelites that day .xxij. thousande men, and brought them to the earth. And the folke of the children of Israel plucked vp their heartes, and went to agayne, & made battel in the same place where they did the firste daye. And the children of Israell went vp, and wept before the Lord vnto euen, and asked of the Lord, saying: shal we go againe to B
battell agaynst the children of Ben Jamin our brethren? And the Lorde said: go vp against them. And the children of Israell came out agaynst the children of Ben Jamin the seconde daye. And the children of Ben Jamin went agaynst the out of Gibea, the seconde day, & destroied to the earth of the childre of Israel once agayn .xviij. men & drewe swearden euery man of the. Then the childre of Israel & all the people went vp & came vnto Bethel,

and

and wept and sat there before the lord and fasted the same day vnto euen, and offered burntofferinges and peaceofferynges before the Lord. And the childeren of Israell asked the Lorde: for there was the arke of the appoyntemente of God, in those dayes. And Phinches the sonne of Eleazar, the son of Aaron waiting vpon it at that time saide: shall I get me vp to go out anymore to battayle against the childeren of Ben Jamin my brethren, or shal I cease? The Lorde saide: go, for to morrowe I will deliuer them into your handes. And Israell set layers aswaite rounde about Gibea. And the childeren of Israell went vp against the childre of Ben Jamin the third time, and put them selues in arraye against Gibea, as tyme before. And the childeren of Beniamin came out against the people, and were drawen awaye from the city. And they began to smite of the people deade (as tyme before.) vp two hye wayes of which one goeth vp to Bethel and the other to Gibea, thorowe the fielde) vpon a thirtene men of Israell. And the childeren of Ben Jamin sayd. They are fallen before vs, as at the first. But the childre of Israel sayd: let vs flye and plucke them awaye from the citie, vnto the hye wayes. And all the men of Israel rose vp out of their place, and put them selues in arraye at Baal Thamar. And likewise the layers in awayte of Israell came forth out of their places, euen out of the medowes that were aboute Gibea, and came against Gibea: ten thousande chosen men, out of all Israell, and there was a sore battell. But the other wiste not that so great euill was so nie them. And the Lord plaged Ben Jamin before Israell, and the childeren of Israell destroyed of the Beniamites the same day. xxb. thousande, and an hundred men, that drue swerdes every one of them. And when the childeren of Ben Jamin sawe that they were put to the worse, the men of Israell gaue rome to the Beniamites because they trusted vnto the layers in awayte, which they had layde beside Gibea. And the liers in wayte hasted, and ranne vpon Gibea, and went and smote all the citie with the edge of the swearde. And an appoyntment hadde the men of Israell from the lyers in wayte, that they shoulde make a great smoke ryse vppe oute of the citie. And when the men of Israell fledde in the battell: Ben Jamin began to smyte deade of the childeren of Israell, about a thirtie persones, and sayd: the other are put to the worse before vs, as in the fyrst battell. But when there began to aryse out of the citie a piller of smoke, the Beniamites loked backe: and beholde, the wasting of the whole citie, beganne to ascende vppe to heauen. When the men of Israel also turned agayne, the men of Ben Jamin were abashed, for they sawe that euill approched them. And therefore they turned their backes before the men of Israell, vnto the way that leadeth to the wildernesse, but the men of warre ouertoke them. And beside that, they whiche came out of the citie, destroyed them in the middis of them. And thus they compassed the Beniamites aboute, and chased them to Menuha, and ouerranne them to Gibea, on the eastside: and there were slaine of Ben Jamin. xviij. thousande, which were all men of warre. And they turned and fled to the wildernesse warde, and vnto the rocke of Rymmon. And the other slewe by the waye of the reste of them, fyue thousand men, and stucked vnto them, vntill they came to Gideon and slewe two thousand men of them. So that all that were slaine that same day of Ben Jamin were. xxb. thousand men that drewe swerdes, whiche were all men of warre. xxb. hundred men turned and fled to the wildernes, vnto the rocke of Rymmon, and abode there. iiij. monethes. And the men of Israel turned backe againe vnto the children of Beniamin, and smote them with the edge of the swearde in the cities, both man & beast, and all that came to hande, and set on fyre, all the cities that they coulde come by.

The

The xxi. Chapiter.

AND every manne of Israell
[illegible] sware in Mizpa, saying: There
[illegible] shal none of vs geue his daugh-
ter vnto any of Ben Jamin to wife.
And the people came to Bethell, and
abode there till euen, before God, and
lift vp their voyces, and wepte sore,
and saide: O Lorde God of Israell,
why is this chaunced in Israell, that
there should be this day one tribe lac-
kinge in Israell? And on the morow
the people rose vp betyme, and made
there an alter, and offered burnt offe-
ringes and peace offeringes. And the
children of Israell asked, who ar they
among all the tribes of Israell, that
came not vp with the congregation
vnto the Lorde? For they had made a
great othe concerning him that came
not vp to the Lorde to Mizpa, saying:
He shal surely dye. And the children of
Israel had pitie on Ben Jamin their
brethren, and sayd: There is one tribe
cut of from Israell this daye: what
shall we do vnto the remnant of them
that they may have wiues? We have
sworne by the Lorde, that we will not
geue them of our daughters to wiues.
And they said: Is there any of the tri-
bes of Israel, that came not vp to Miz-
pa to the Lorde? And behold, ther came
none of the inhabiters of Jabes Gi-
lead vnto the hoste and congregation.
For the people were viewed: and be-
hold, there wer none of the inhabiters
of Jabes Gilead there. And they sent
thither a multitude, euē. xij. thousand
men of the strongest of them, and com-
maunded them, saying: go and smite
the inhabiters of Jabes Gilead with
the edge of the sweord, bothe women
Nu. 31.c and children. And this is it that ye
shall do: vtterly destroy all the males
and all the women that have lyen by
men. And they founde amonge the in-
habiters of Jabes Gilead foure hun-
dred damoiels, virgins, that had kno-
wen no man, by lying with any male.
And they brought them vnto the host
to Silo, which is in the lande of Ca-
naan. And the whole congregation
sent & spake with the children of Ben
Jamin, that were in the Rocke of
Rymmon, and called peaceably vnto
them: and Ben Jamin came agayne
at that time, and they gaue them wy-
ues, whiche they had saued alyue of
the women of Jabes Gilead. But C
they sufficed them not. And the people
had compassion on Beniamin, because
that God had made a gap in the Tri-
bis of Israell. And then the elders
of the congregation, sayd: What shall
we do to the remnaunt of them, to get
them wyues, seyng all the wiues of
Ben Jamin are destroyed? And they
sayd: There must be an enheritaunce
for them that be escaped of Ben Ja-
min, that a Tribe be not destroied out
of Israell: howbe it, we maye not
geue them wiues of our daughters.
For the children of Israel had sworne
saying: Cursed be he that geueth a
wife to Ben Jamin. Then they said:
Beholde, there is a feaste of the Lord
yerely in Silo, which is on the north
side of Bethell, and on the east syde of
the way that goeth from Bethell to
Sichem, and southe from Libanon.
Therefore they commaunded the chil-
dren of Ben Jamin, saying: Go, and
lye in wayte in the vineyardes. And
when ye se that the daughters of Si-
lo come out to daunce in a rowe, then
come ye out of the vineyardes, & catch
you every man a wyfe of the daugh-
ters of Ben Jamin. And when their
fathers or brethren come to vs to com-
plaine, we will say vnto them: Haue D
pitie on vs for their sakes, because
we reserued not to eche man his wyfe
in time of war. Nether haue ye geuen
vnto them, that ye should sinne at this
time. And the children of Ben Jamin
did euen so: and tooke them wiues ac-
cording to the number of them that
danced, whom they caught. And they
went, and returned to their inhe-
ritaunce, and repayred the cities, and
dwelte in them. And the children of
Israell departed thence at that time,
and went every man to his tribe, and
to his kinred, and went out frō thence
every man to his enheritaunce. In
those dayes there was no kinge in

Israel: but euery man did that which semed right in his owne eyes.

¶ The ende of the Booke of Judges, called in the Hebrue Sophtim.

¶ The booke of Ruth

¶ The fyrst Chapter.

1 IT fortuned that (in the days of certaine Judge) whenne the iudges iudged, there fell a dearthe in the lande, and a certayne man of Bethlehem Juda went for to sojorne in the countrey of Moab: he and his wife, and his two sonnes. 2 The name of the man was Elimeleck, and the name of his wyfe, Naomi, and the names of his two sonnes were, Mahlon and Chilion, and they were Ephratites out of Bethlehem Juda. And when they came into the land of Moab, they continued there. 3 And Elimeleck Naomies husband dyed, and she remayned with her two sonnes, which toke them wyues of the nations of the Moabites: the ones name was Orpha, and the others Ruth. And they dwelled there about ten yere. 5 And Mahlon and Chylion dyed also, euen bothe of them, and the woman was lefte desolate of her two sonnes, and of her husband. 6 Then rose she vp with her daughters in law, and returned from the countrey of Moab: for she hearde say in the country of Moab, how that the Lorde had visited his people, and geuen them bread. 7 Wherefore she departed out of the place where she was and her two daughters with her. And they went on their waye to returne vnto the lande of Juda. 8 And Naomi said vnto her two daughters in lawe: Go and returne eche of you vnto your mothers house: the Lord deale as kindlye with you, as ye haue dealte with the deade, and with me. 9 And the Lord geue you, that you may finde rest, either of you in the house of her husband. And when she kyssed them, they lyfte vp their voyce and wept, and said vnto her: We will goe with thee vnto thy folke. 10 And Naomi said: Turne againe my daughters, for what cause will you go with me? Are there any mo children in my wombe to be your husbandes? 11 Turne againe my daughters, and goe: for I am to old to haue an husbande. And yf I sayd, I haue hope, yf I woulde a man also this night: yea though I had already bene fonnes, would ye tary after them, till they were of age? would ye for them so long refrayne from taking of husbans? 12 Not so my daughters: for it greueth me much for your sakes, that the hande of the Lorde is gone out against me. 13 And they lyfte vp their voyces, and wept againe, and Orpha kissed her mother in law, but Ruth abode still by her. 14 And Naomi said: Se, thy sister in law is gone back againe vnto her people, and vnto her goodes: returne thou after her. 15 And Ruth answered: Entreate me not to leaue thee, and to returne from after thee: for whither thou goest, I will go also, and where thou dwellest, there I will dwell: thy people shall be my people, and thy God my God. 16 Where thou dyest, there will I dye, and there will I be buried. The Lord doo so & so to me, if ought but deathe only departe thee and me asunder. 17 When she sawe that she was stedfastly mynded to go with her, she left speaking vnto her. 18 And so they went bothe, vntil they came to Bethlehem. 19 And when they were come to Bethlehem, it was noysed of them thorowe all the citie, and the women sayde: Is not this Naomi? 20 And she answered them, Call me not Naomi, (that is to say, beautifull) but call me Mara, (that is to say, bytter.) For the almyghty hath made me very bitter. 21 I went out full, and the Lorde hath brought me home againe emptie, Why then call ye me Naomi, seyng the Lorde hath humbled

thumbird me, and the almightye hath broughte me vnto aduersitie. And so Naomi with Ruth the Moabitesse her doughter in lawe, returned out of the countrey of Moab, and came to Bethlehem, in the beginning of barly harvest.

The .ij. Chapter.

A Nd Naomies husband had a kinsman of strength & might (which was of the kinred of Elimelech) named Booz. And Ruth the Moabitesse sayd vnto Naomi: let me go to the felde, and gather eares of corne (suche as the reapers leaue) after any man, in whose sight I fynde grace. And she sayde vnto her: Go my doughter. And she went and came to the fielde, and gathered after the reapers, and her chaunce was, that the same fell pertaineth vnto Booz, which was of the kinred of Elimelech. And behold, Booz came from Bethlehem, and sayde vnto the reapers: the Lord be with you. And they answered him: the Lorde bielle thee. Then sayde Booz vnto his ponge man that stode by the reapers. Whose Damosell is this? And the pong man that stode by the reapers, answered, and said: It is the Moabitesse damosell, that came with Naomi out of the countrey of Moab, and she sayde vnto vs: Oh let me leale and gather after the reapers, the eares that remayn: and so she came and hath continued euen from the morning vnto nowe, saue that she tarryed a little in the house. Then sayde Booz vnto Ruth: Hearest thou my doughter: Go to none other fielde to gather, neyther go from hens, but abide here by my maydens. Let thine eyes be on the fielde that they reape, and goo thou after the maydens. Haue I not charged the pong men, that they shall doo thee no hurte? Moreouer, when thou art a thirst, go vnto the vessels, and drinke of that whiche the laddes haue drawen. Then she fell on her face, & bowed her selfe to the ground, and sayd vnto him: how is it that I haue found grace in thine eyes, & that thou shouldest knowe me, seeing I am an alient? And Booz answered and sayd vnto her: All is tolde and shewed me, that thou haste done vnto thy mother in lawe since the death of thine husband, howe thou haste left thy father and thy mother, and the lande where thou wast borne, and art come vnto a nation which thou knewest not in tyme paste. The LORDE quite thy worke, and a full rewarde be geuen ther of the Lorde GOD of Israell, vnder whose wynges thou art come to abide. Then ther sayde: Let me fynde fauour in thy sight my Lorde, thou that haste comforted me, and spoken heartely vnto thy mayde, which yet am not like vnto one of thy maydens. Booz sayde vnto her agayne: In tyme of refection, come thou hither, and eate of the breade, and dippe thy soppe in the vineger. And she satte downe by the reapers, and he reached her parched corne, of the which she dydde eate, and was sufficed, and lefte parte. And when she was risen vp to gather, Booz commaunded his ponge men, sayinge: let her gather euen amonge the heapes, and hyndre her not. And leaue her some of the sheues for the nonce, and lette it lye, that she may gather it vp, (without shame) and rebuke her not. And so she gathered in the fielde, vntill euen, and thresshed, that she hadde gathered, and it was in measure vpon an Epha (that is three bushels) of barley. And she tooke it vp, and went into the Cytie: and when her mother in lawe hadde seene what she had gathered, shee plucked oute also and gaue to her that she had reserued when she had eaten ynough. And her mother in lawe sayde vnto her: Where hast thou gathered to day? and where wroughteste thou? Blessed be he that knewe thee. And she shewed her mother in lawe howe she had wrought with him, and sayde: The mannes name with whom I wrought to day is Booz. And Naomi sayde vnto her daughter in lawe: Blessed be hee of the Lord, for he ceaseth not to do good to the liuinge, and to the deade.

Iosu. 5. d

Ge. 33. a

Tob. 2. a

And Naomi sayde agayne vnto her: the man is nye vnto vs, and of ours next kinne. And Ruth the Moabitez sayd: he sayd vnto me also. Thou shalt be with my yong men vntil they have ended al my harvest: And Naomi answered vnto Ruth her daughter in law: it is best my daughter that thou go out with his maydens, that they fall not vpon thee in any other fielde. And so she kepte her by the maydens of Booz, to gather, vnto the ende of barley harvest, and of wheat harvest also, & dwelt with her mother in law.

¶ The iij. Chapter.

A Then Naomi her mother in law sayde vnto her: my daughter, shall I not seeke rest for thee, that thou mayest prosper? And is not Booz our kinsman, with whose maydens thou wast? Behold, he winnoweth barley to night in the threshinge floure: washe thy selfe therefore, and anoint thee, and put thy rayment vpon thee, and get thee downe to the barne. But lette not a man knowe of thee, vntill he have left eating & drinkinge. And when hee goeth to sleepe, B marke the place where he layeth him downe, and then goe and lifte vp the clothes that are on his feete, and laye thee downe there, and so shall he tell thee what thou shalt doo. And she answered her: all that thou biddest mee, I will do. And so she wente downe vnto the barne, and did accordinge to all that her mother in lawe had her. And when Booz had eaten and dronken, and made him merye, and was gone in, to lye downe beside the heape of corne, she came softlye, and lifte vp the clothes of his feete, and layde her downe. And at midnight the manne was afrayde and groped. And beholde a woman lay at his fete. And he sayde, what art thou? she answered: I am Ruth thine handemayde, spreade thy wing ouer thine handmayde, for thou arte the nexte of the kinne. He sayde: blessed be thou in the Lord my daughter, for thou hast shewed more goodnes in the latter ende, then at the beginning, in as muche as thou folowest not yonge menne, whether they wer poore or rich. And now my daughter feare not, I will do to thee al that C thou requirest, for all the Citie of my people doth knowe, that thou art a good man of vertue. And it is true that I am of thy next kin, howebeit, there is one nyer then I. Tarye this night. And when morning is come, yf he will marye thee, it is good, let him doo. But & if he wil not have thee, as sure as the Lord liveth, I will have thee ly stil vntill the morning. And so shee lay at his fete vntil the morning. And she arose vp before one could knowe another. And he said: let no man knowe D that there came any woman into the barne. And he said againe: bring the mantle that thou hast vpon thee, & holde it vp. And when she helde it vp, he met in sixe measures of barley, and layde it on her. And she gat her into the citie: and when she came in to her mother in law, she said: how is it with my daughter? And she told her al that the man had don to her. And sayde also: these .vi. measures of barley gave he me & said: thou shalt not come empty vnto thy mother in law. Then sayde she my daughter, sit stil, vntil thou knowe how the matter will chaunce. For the man will not be in rest, vntill he have finished the thing this same daye.

¶ The iiij. Chapter.

Then wente Booz vnto the A gate and sat him downe there: and beholde, the kinseman of whiche Booz spake, came by. Vnto whome he sayde: come and sit downe here, and called him by his name. And he tourned in, and satte downe. Leu.25.b And he tooke ten men of the elders of Jer.25.b the Citie, and saide: sit ye downe here. And they sat downe. And he saide vnto the kinsman: Naomi that is come agayne out of the countrey of Moab will sell a porcell of lande, whiche was oure brother Elimelechs. And I thought to do thee to wette, and bid thee bye it before the inhabitours and elders of my people. If thou be disposed to redeme it, do: but and if thou wilte not purchase it, then tell me.

thus I gaue ouer my right. For there is none to redeme it, saue thou, and I next thee. And the other answered, I will purchase it. Then saide Booz, What daye thou buyest the fielde of the hande of Naomi, thou must take also Ruth the Moabite, the wyfe of the dead, to reyse vp the name of the dead vpon his enheritaunce. The kinsman answered: I can not purchase it, for mayeng of mine owne enheritaunce: take thou my right to thee, for I can not purchase it. Now this was the maner of olde time in Israell concerning purchase and changing, for to stablishe all thing: that a man muste plucke of his shoe, and geue it his neighboure, & this was a sure witnesse in Israell. Then saide the kinsman vnto Booz: Bye it thou: and so drue of his shoe. And Booz sayde vnto the elders, and vnto all the people: Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions, and Mahlons, of the hande of Naomi. And moreouer, Ruth, the Moabite, the wyfe of Mahlon, haue I purchased to be my wyfe, to reyse vp the name of the dead vpon his enheritaunce, and that his name be not put out from among his brethren, and from the gate of his place: ye are witnesses this daye. And all the people that were in the gate, and the Elders sayde: We are witnesses: The Lorde make the woman that is comme into thyne house, lyke Rahell and Lea, which twaine did builde the house of Israel: Do thou also valiantly in Ephrata, and be famous in Bethlehem. Thy house be like the house of Phares, whom Thamar bare vnto Iuda, euen of the seede which the Lorde shall geue thee of this yong woman. And so Booz tooke Ruth, & she was his wife. And when he went in vnto her, & Lord gaue, that she conceiued, & bare a sonne. And the woman sayde vnto Naomi: Blessed be the Lord, the whiche hath not lefte thee without a kynsman to haue a name in Israell, and that shall bringe thy life againe, and cherysshe thyne olde age, for thy daughter in lawe which loueth thee, hath borne him: and she is better to thee then seuen sonnes. And Naomi toke the childe and layde it in her lappe, and became nource vnto it. And her neighbours gaue it a name, saying: There is a childe borne vnto Naomi, & called it Obed. The same is the father of Iesai, the father of Dauid. These are the generations of Pharez: Pharez begatte Hezron, Hezron begat Ram, Ram begatte Aminadab, Aminadab begat Nahason, Nahason begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Iesai, Iesai begat Dauid.

Deu.25.b

Gen.29. and.30.

Gen.38.

1.Par.2 Mat.1.a

The ende of the booke of Ruth.

The fyrst boke of Samuell, called the fyrst booke of the Kinges.

The fyrst Chapiter.

THere was a man of one of the two Ramathes (of the kinred of Zophim, of mount Ephraim) named Elkana, the sonne of Jeroham, the sonne of Elihu, the son of Thohu, the sonne of Zuph, an Ephrathite: which had two wiues, the one called Hanna, and the other Phenenna. And Phenenna had children, but Hanna had none. And the said man went vp out of his citie euery yeare full daye, to pray and to offer vnto the Lorde of hostes in Silo, wher were the two sons of Eli (Hophni and Phinehes) the Lordes priestes. And it fell on a solemne day, that Elkana offred, and gaue to Phenenna his wyfe, and to all her sonnes and daughters portions. But vnto Hanna he gaue a portion with a heuy cheere: For he loued Hanna, and the Lorde had made her barreyn. And her enemie (Phenenna) vexed her sore,

1.par.6.c Exo.23.f

continually to moue her, because the
B Lord had made her barein. And so did
she peare by peare as oft as she went
vp to the house of the Lorde. And so
chafed her, which wept, and did not
eate. Then said Elkana her husband
to her: Hanna, why wepest thou? and
why eatest thou not? & why is thyne
hert troubled? am not I better to the,
then ten sons? So Hanna rose vp after
they had eaten & dronken in Silo.
And Eli the priest sate vpon a stoole
by one of the side postes of the temple
of the Lord. And she was troubled in
her mynd, and prayed vnto the Lorde,
and wept sore, and vowed a vow, and
saide: O Lord of hostes, if thou wilt
loke on the trouble of thine handmaid
and remember me, & not forget thine
handmaid, but gene vnto thine hand-
mayd a man childe: I will gene him
vnto the Lord all the dayes of his life,
and there shall no rasor come vpon his
heade. And as she continued praying
before the Lorde, it fortuned that Eli
marked her mouth. For Hanna spake
in her hert, and her lippes did but mone
only, but her voice was not herd: and
therfore Eli thought she had ben dron-
ken, and Eli said vnto her: How long
wilt thou be dronken? put away from
thee the wyne that thou hast. Hanna
C answered and said: Not so my Lord,
I am a woman of a sorowful hert: I
have dronke neyther wine nor stronge
Psa.42.a drinke, but have * powred oute my
soule before the Lord. Count not thine
handmayde to be lyke a daughter of
Belial, for out of the abundance of my
heuynes and grefe haue I spoken hy-
therto. Eli answered her againe, and
said: Go in peace, the God of Israell
graut thee thy petition, that thou hast
asked of him. She saide: Lette thyne
handmayde fynde grace in thy syghte.
And so the woman went her waye,
and did eate, and loked no more so sad.
And they rose vp early, and worshi-
ped before the Lorde, and then retur-
ned, and came to their house to Ra-
math. And when Elkanah knewe
Hanna his wife, the Lord remembred
her: for in processe of time it came to
passe, that she conceiued, & bare a sonne,
& called his name Samuel (saying:)
because I haue asked him of the Lord.
And Elkana and all his house went D
vp to offer vnto the Lord, the offryng
due for the feaste, and also his vowe:
Neuertheles, Hanna went not vp, but
said vnto her husband: I will tarye
vntill the ladde be weyned, and then
I will bringe him, that he maye ap-
pere before the Lorde, and there abyde
for euer. Elkana her husband answe-
red her: Do what semeth thee best:
tary at home, vntill thou haste wey-
ned him, and I beseech the LORD
to make good his sayinge. And so the
woman abode, and gaue her son sucke
vntil she weyned him. And when she
had weyned him, she toke him with
her, with thre bullockes, & an Ephi D
of floure, and a bottle of wyne, and
brought him vnto the house of the Lord
in Silo, & the child was yet but tender
of age. And they slue a bullocke,
and brought in the lad to Eli, and she
sayd: Oh my Lord as truely as thy
soule lyueth my Lord I am the wo-
man that stode before the here praying
vnto the Lord. For this lad I prayed,
and the Lord hath geuen me my desire,
which I asked of him: and therfore I
haue geuen hym vnto the Lorde, as
long as he is mete for the Lord. And
they worshipped the Lord there.

¶ The .ij. Chapter.

AND Hanna prayed and said: I
My hert reioyceth in the
Lorde, and myne horne is ex-
alted in the Lord. My mouth is wide
open ouer myne ennemies, for I re-
ioyce in thy saluation. There is none
so holy as the Lord, for without thee
is nothing: Neither is there anye of
strengthe as our GOD. Talke
not to muche proudely, let olde thyn-
ges depart out of your mouthes: for
the Lorde is a God of knowledge,
and his purposes come to passe. The
bowe with the myghty men are bro-
ken, and they that are weake, haue
girded out them selues with strength.

They

They that were full, hyred them
selues for bread, & they ỳ wer hungry,
ceasse to labour, till the barrayn hath
bore seuen: and she that hadde many
Deu.32.f children, is waxed feble. The Lorde
killeth, and maketh alyue: bringeth
down to ỳ graue, & fetcheth vp again.
The Lord maketh poore, and maketh
riche, bringeth lowe, and heaueth vp
psa.113.b on hye. He rayseth vp the poore out
of the dust, and lifteth vp the beg-
gar from the dongehill: to set them a-
monge princes, and to inherite theym
with the seat of glorye. For the pil-
lers of the earth are the Lordes, and
he hath set the rounde worlde vppon
them. He will kepe the feete of his
sainctes, and the wicked shall perye si-
Deu.8.d lence in darkenesse, and in his owne
might shall no man be strange. The
Lordes aduersaries shall be destroyed
of him, and oute of heauen shall he
thunder vppon euerye one of theym.
The Lorde shall iudge the endes of
the worlde, and shall geue might vn-
to his kynge, and exalte the horne of
his anoynted. And Elkana went
C to Ramath to his house, and the lade
bode ministred vnto the Lorde before
Eli the preest. But the sonnes of Eli
were children of Belial, and knewe
not the Lorde. And the preestes made
a lawe for the people, that whensoe-
uer any man offered any offering, the
preestes ladde came while the flesshe
was a sething, and a flesshooke with
three teeth in his hande, and thruste it
into the panne, kettle, cauldron or pot.
And all that the flesshooke brought
vp, that the preest toke awaye. And so
they dyd vnto all the Israelites, that
came thither to Silo. Yea, and there-
to, before they burnt the fat, the prie-
stes ladde came and saide to the manne
that offered: Geue flesshe that I maye
dresse it for the preeste, for he will not
haue sodden flesshe of thee, but rawe.
D And yf any man sayde vnto him: Let
them burne the fatte accordyng to the
day, and then take as muche as thyne
heart desireth. The ladde would an-
swere him, yea, thou shalte geue it
me nowe: and yf thou wylte not, I
will take it with violence. And the
synne of yonge men was very great
before the Lorde. For menne abhor-
red the offeringe of the LORDE.
But the childe Samuell ministred
before the Lorde, gyrded about with
a lynnen Ephod. Moreouer his
mother made him a little coate, and
brought it to him from yere to yeare,
when shee came vppe with her hus-
bande to offer the offeringe in the
solempne feastes: And Eli blessed
Elkana and his wife, and sayde: the
Lorde geue thee seede of this wo-
man, for the petition that thee asked
of the Lorde. And they went vnto
their owne home. And the Lorde
visited Hanna, so that shee concey-
ued and bare three sonnes and two
daughters. And the childe Samuell
E greewe before the Lorde. Eli was
verye olde, and hearde all that his
sonnes did vnto all Israell, and howe
they laye with the women that wayt-
ed at the doore of the Tabernacle of
witnesse, and he sayde vnto theym:
why do ye suche thinges? For of all
these people I heare euill reportes
of you. Oh, naye my sonnes: for it is
no good reporte that I heare, howe
that ye make the Lordes people to
trespasse. If one manne synne against
another, iudgemen may be iudges: but
if a man sinne against the Lorde, who
will be his aduocate? Notwithstan-
dinge, they hearkened not vnto the
voyce of their father, because the Lord
woulde slay them. The childe Samuell
profited and greewe, and was in fauor Luke.2.f
both with the Lorde, and also with
men. And there came a manne of God
F vnto Eli, & said vnto him: thus sayth
the Lorde: did not I appeare vnto the
house of thy father when they wer in
Egipt subiect vnto Pharaos house?
And I chose thy father out of all the
tribes of Israell to be my preest, for to
offer vppon mine aultar, and to burne
incense, & to weare an Ephod before Leu.12.b
me. And I gaue vnto the house of thy deu.12.b
father all the burntofferinges of the
childrē of Israel. Wherefore tread ye
vnder my sacrifice and myne offeryng,

which I commaunded to be made in
the tabernacle, and honeste thy chil-
dren aboue me, to make youre selues
fat of the first frutes of all the offer-
ynges of Israell my people? wherefore
the Lord God of Israell sayth: I said
that thy house and the house of thy fa-
ther should walke before me for euer.
G But now ne the Lorde saith: that be far
from me: for them that worship me, I
will worship, and they that despise me
shal come to shame. Behold the dayes
com, that I wil cut of thine arme and
the arm of thy fathers house that ther
shall not be an elder in thine house.
And thou shalt see thine enemy in the
tabernacle of the Lorde, and in all the
wealth which (God) shall geue Is-
rael, and there shall not be an elder in
thine house for euer. Neuertheles, I
will not destroye all the maien that
come of thee fro mine auitar. But to
make thine eyen dase, & to make thine
herte melt. And all they that be mul-
2 Re. 22. tiplied in thine house shall dye if they
be men. And this shalbe a signe vnto
thee, that shall come vpon thy two
3 Re. 2. g sonnes: Hophny and Phinehes: euen
in one daye they shall dye both. And
I will sturre me vp a faythfull priestе
that shal do accordyng to my heart and
minde. And I will build him a sure
hous. And he shall walke before mine
anointed for euer. And they that are
lefte in thine house, shall comme and
crouch to him for a litle pese of syluer,
and a cake of breed, and shall saye: put
me (I pray thee) in one office or other
amonge the priestes, that I maye eate
a morsell of breed.

¶ The. iij. Chapter.

3 AND the child Samuell mi-
nistred vnto the Lorde before
Eli, and the word of the Lord
was precious in those dayes, neyther
was there anye open vision. And it
chaunced at that time, that Eli lay in
his place, and his eyen began to ware
dimme that he could not see. And yer
the lampe of God went out, Samu-
ell layde him downe to sleepe in the
temple of the Lorde, where the Arke
of God was. And the Lorde called
Samuel, and he sayd: here I am, and
he ranne vnto Eli, and sayde: here I
am, for thou calledst me. And he saide
I called thee not: go agayn, and slepe.
And he went and layd him downe to
slepe. And the Lord called once agayn:
Samuell, and Samuell arose, and
went to Eli, and sayd: I am here, for
thou diddest call me. And he answe-
red: I called thee not my sonne: Go a- B
gayn and take thy rest. Samuel knew
not yet the Lorde, neyther was the
worde of the LORDE yet open-
ed vnto him. And the Lorde went to
and called Samuell the thirde tyme.
And hee arose and went to Eli, and
said: I am here, for thou hast called me.
And Eli perceiued that the LORD
had called the childe. Therefore, Eli
said vnto Samuel: go, and lye downe
and yf he call thee agayne, then saye:
speake on Lorde, for thy seruaunte
heareth. So Samuel went and layde
him downe in his place. And the Lord
came, and stode, and called as before.
Samuell, Samuel. Samuel answe-
red: speake on for thy seruaunt heareth.
And the Lorde said to Samuell: be-
hold, I will do a thing in Israel, that
both the eares of as many as heareth
it, shal tingle. In that day I wil raise
vp against Eli, all thinges which I
haue spoken concerning his house fro
the beginning to the ending. I haue
told him. ℣ I will iudge his house for 1 Re. 2. g
euer, for the wickednes which he kno C
weth. For why the people cursed him
selues for the same wickednes, he hath
not corrected them. And therfore, I haue
sworn vnto the house of Eli, that the
wickednes of Elies house, shall not
be purged with sacrifice nor offerings
for euer. Samuel lay till the morning,
and opened the dores of the house of
the Lorde. And Samuell feared to
shewe Eli the vision. Then Eli cal-
led Samuell, and sayde: Samuell my
son. And he answered: here I am. He
sayd: what is that the Lord hath saide
vnto thee? I pray the hide it not from
me. God do so and so to thee, if thou Rut. 1. c.
hide any thing from me, of all that he D
said vnto thee. And Samuel told him
euery

euery whit, & hid nothing from him: And he sayde: It is the Lorde, let him do what seme th him best. And Samuell grewe, & the Lorde was with him, and left none of his wordes vnperfourmed. And all Israel frō Dan to Berseabe wist that faithfull Samuel was made the Lordes prophet. And ỳ Lorde appered again in Silo: for the Lorde opened himselfe to Samuell in Silo, through the word of the Lord.

¶ The.iij. Chapter.

3 AND Samuel spake vnto all Israel. (And it fortimed, that in those dayes the Philistins came together to fight.) And Israell went out against the Philistins to battaile, and pitched beside the 1 Re.7.d helpestone. And the Philistins pitched in Aphek. And put theyr selues in aray against Israell. And when they ioyned the battayle, Israell was put to the worse before ỳ Philistines. And the Philistins slue in aray along by the fieldes, aboues foure thousand men. And when the people were come into their tentes, the elders of Israell saith: Wherfore hath the Lorde cast vs downe this day before ỳ Philistines? let vs fetche the Arke of the appoyntment of the Lord out of Silo vnto vs, that when it cōmeth among vs, it may saue vs out of the hande of our ennemie. And so the people sent to Silo, and fet from thence the arke of the appointment of the Lord of hostes, which dwelleth betwene ỳ Cherubins. And there were the two soonnes of Eli, Hophni and Phinehes with the arke of the appoinment of God. And it fortimed, that when the arke of the appointment of the Lorde came into the host, all Israell shouted a mightye shoute, so that the earth rong agayne. And when the Philistines heard the noyse of the shoute, they sayde: What meaneth the sounde of this mightye shoute in the hoste of the Hebrewes? And they vnderstode how that ỳ arke of the Lord was come into the hoste. ¶ And the Philistins were afrayd, and sayde: God is come into the hoste. And they sayde agayne: Wo vnto vs, for it was neuer so before this. Wo vnto vs who shall deliuer vs out of the hande of these mighty Gods? These are the gods that smote ỳ Egiptians with so many plagues in the wilderues. Be strong, & quite your selues like men, O ye Philistins, that ye be no seruantes vnto the Hebrues, as they haue bē to you. Be of a manly courage therfore & fight. And the Philistines fought, & Israel was put to the worse, and fled euery mā into his tent. And ther was an exceeding great slaughter: for there were ouer thyrtie thowsand of Israel xxx.M. footemen. And ỳ arke of God was take, and the two sons of Eli, Hophni & Phinehes were dead. And ther ran a man of Ben Jamin out of the aray, & came to Silo the same day with his clothes rent, and earth vpon his head. And whē he came, Eli sat vpon a stole & loked toward the way: for his heart feared for the arke of God. And when the man came into the city, & told it, all the citie cried. And whē Eli heard the noise of the crying, he said: What meaneth this noise of the rumour? And the man came in hastely, and told Eli. Eli was. xcviij. yere old, & his sight fayled him ỳ he could not se. And the man said vnto Eli: I am he that came out of the aray, and fled this day out of the host. And he said: What thing is fortuned my sone? ¶ The messenger answered, & said: Israel is fled before ỳ Philistins, & ther is a great slaughter chāsed among the people, & thy two sonns Hophni & Phinehes ar dead, and the arke of God is taken. And it fortuned that whē he made mention of the arke of God, Eli fell frō of his stoole backward vpon the threshold of the gate, & his necke brake, & he died: for he was an old man and heuy, & iudged Israell forty yeres. And his daughter in lawe Phinehes wife was with child, & nye the birth. And whē she herd the tidinges ỳ the arke of God was taken, and that her father in lawe, & her husband were dead, she bowed her self, and trauailed, for her paines came vpon her. And about the time of her deathe, the women that stode about her, sayd vn-

to

to her: feare not, for thou hast borne a sonne, but she answered not, nor regarded it. And cheer named the childe Achabod, saying: The glorye is departed from Israell. Because the Ark of God was taken, and because of her father in law and her husbande. And cheer sayde agayne: The glorye is gone frō Israel, for the arke of god is taken.

The glory is gon

The .v. Chapter.

AND the Philistines tooke the Arcke of God, and carped it from the helpestone vnto Asdod, againe the Philistines tooke the arke of God, and brought it into the house of Dagon, and set it by Dagō. And when they of Asdod were vp in the next daye in the morning, beholde, Dagon lay vpon the earth before the Arke of the Lord. And they toke Dagon, and set him in his place agayne. And when they were vp early in the next morning, beholde, Dagon lay vpon the grounde before the Arcke of the Lord, and his head, and his twoe handes cut vpon the threshelde, that only the shape of a fishe was left on him. And therefore is it, that the priestes of Dagon (neither any manthat commeth into Dagons house) treade not on the threshold of Dagon in Asdod vnto this day. But the hand of the Lord was heuy vpon them of Asdod, and he destroyed them, and smot them with emerodes, both Asdod and in al the coastes thereof. (The billages also and the fields in the mids of the country wer ful, & there came vp mice, and ther was a confusion of great death in the cittie.) And whē the men of Asdod saw that it was so, they said: the arke of the God of Israell shall not abide here with vs, for his hand is sore vpō vs and vpon Dagon our God. They sent therfore and gathered al the Lordes of the Philistines vnto them and said: what shal we do with the Arke of the God of Israel? They answered: let the arke of the God of Israell be caried about vnto Gath. And they caried the arke of the God of Israell about. And it fortuned, that when they had caried it about, there was by the hand of the Lorde a mighty great noise in the cittie, and he smote the men of the cittie both small and greate and they had secret diseases. (And the Gethites toke councell, and made thē selues privy seates of skinnes.) Therefore they sent the Arke of God to Akaron. And assoone as the Arche of God came to Akaron, the Akaronites cried out saying: they haue brought the Arke of the God of Israell to vs to slea vs and our people. And so they sente, and gathered together all the Lordes of the Philistines and sayde: sende away the Arcke of the God of Israel, to go againe to his owne place that it slo vs not and our people. For ther was great lamentation ouer the dead throughout all the Cittie, and the hand of God was exceding sore there. And the menne that dyed not, were smitten with the Emerodes: and the cry of the cittie went vp to heauen.

The .vi. Chapter.

THE Arke of the Lorde was in the country of the Philistines seuen monethes, and the Philistines called for the priestes and the southsayers, sayinge: what shall we do with the arke of the Lorde? tell vs wherewith we shal sende it home agayne? They sayd: If thou sende the arke of the god of Israel home agayn sende it not emptye. But rewarde it with a trespasse offering, and then ye shall be whole, and it shalbe knowen to you, why his hande departeth not from you. Then sayd they: And what shalbe the trespasse offeringe, whiche we shall rewarde him with? They answered: fiue golden arses and fiue golden myce, according to the number of the Lordes of the Philistines. For it is one maner of plague on you all, and on youre Lordes. Wherefore ye shal make ymages like vnto your arses, and ymages like your myce that corrupt the land, and ye shal geue glorye vnto the God of Israell, that he may take his hand frō off you, & from of your gods and from off your land. Wherefore doo ye harden your hearts, as the Egiptians and Pharao hardened

ned their herts, which when he toke
r. against them, and they not let the
people go, and they departed / Now
B therfore, make a newe carte, and take
vij. milche kyne: on whose necke there
hath come no yocke. And tye the kine
to the cart, & bring the calues home frō
them. And take the arke of the Lorde,
and lay it vpon the carte, and put the
iewels of golde (whiche ye rewarde
him with for a synofferyng) in a cofer
by the syde thereof, and sende it away,
that it maye goe. And yf ye see that he
go vp by the waye of his owne coaste
to Bethshames: then it is he that dyd
this great euil. If no, we shall knowe
then, y it is not his hande that smote
vs: but it was a chaunce happned vs.
And the men did euen so: and toke two
C kyne that gaue mylke, and tyed them
to the cart, and kept the calues at home
and they layd the arke of the Lord vp-
pon the carte, and the cofer with the
myce of golde, and with the ymages of
their arses. And the kyne tooke the
streight way to Bethshames, & went
on the streight way: & as they went,
lowed, and turned neither to the right
hand nor to the lefte. And the Lordes
of the Philistines wente after them,
vntill the borders of Bethshames.
And they of Bethshames wer reaping
their wheat harueste in the valey. And
they lifte vp their eyes, and spyed the
arke. And reioyced when they saw it.
And the cart came into the field of one
Iehosua a Bethshamite, and stode still
there. There was also a greate stone.
And they clefe the wood of the carte,
and offred the kyne a burnte offeringe
vnto the Lord. And the Leuites toke
downe the Arke of the Lorde, and the
cofer that was with it, wherein the
Iewels of golde were: and put them
on the greate stone. And the men of
Bethshames sacrificed burnt sacrifice,
and offered offeringes that same daye
D vnto the Lorde. And when the fyue
Lordes of the Philistines had seene it,
they returned to Ekaron the same day.
And these are the golden arses which
the Philistines gaue to amende for a
trespasse offering to the Lorde: for Az-
dod one, for Gaza one, for Askalon
one, for Gath one, and for Ekaron
one. And golden myce, according to the
number of all the cities of the Phi-
listines, euen according to the fyue
Lordes, bothe of walled Cowntes,
and of townes vnwalled: euen vnto
the great stone of lamentation, wher-
on they lette downe the Arke of the
Lorde: which stone remayneth vnto
this daye in the fielde of Iehosua the
Bethshamite. And he plagued the
men of Bethshames, because they had
sene the Arke of the Lord. And he slue
among the people fyfty thousand and
threescore and ten men. And the other
people lamented because the Lord had
slaine the people with so greate a slaugh-
ter. Wherefore the men of Bethsha-
mes sayd: Who is able to stand before
the Lord so holy a God: and to whom
shall he go from vs? And they sente
messengers to the inhabiters of Kar-
iathiarim, saying: The Philistines
haue brought againe the Arke of the
Lorde: Come ye downe therfore, and
fetche it vp to you.

C. The. vij. Chapter.

AND so the men of Kariathia- I
rim came and fet vp the Arke
of the Lorde: and • brought it 2.re.16
into the house of Aminadab in Gibe-
a, and sanctified Eleazar his sonne to
kepe the Arke of the Lord. And while
the Arke abode in Kariathiarim, the
dayes multiplied, and there passed a-
uer. xx. yeres, & all the house of Isra-
ell lamented after the Lord. And Sa-
muel spake vnto all the house of Isra-
ell, saying: yf ye be came againe vnto
the Lorde with all your heartes, then
• put away the straunge goddes and Ios. 24.
Astaroth from amonge you: and pre-
pare your heartes vnto the Lorde, and
serue him • onelye: for he shall rydde
you out of the hande of the Philisti- Deu. 6.c
nes. Then the childrenne of Israell Mat. 4.d
dyd putte awaye Baalim and Asta- B
roth, & serued the Lord only. And Sa-
muel saide: gather al Israell to Miz-
pa, and I will praye for you vnto the
Lorde. And they gathered together to
Mizpa, and drewe water and poured

it out before the Lord, and fasted the same day, and said there: We have sinned agaynst the Lorde. And Samuel iudged the children of Israel in Mizpa. When the Philistins heurde that the children of Israel were gathered together to Mizpa, the Lordes of the Philistines went vp against Israel. And when the childre of Israel heard that, they were afrayd of the Philistines, and the children of Israel says to Samuel: Cesse not to cry vnto the lord our God for vs, that he may saue vs out of the hand of the Philistines. Ecc.46 d ¶ And Samuel toke a sucking lambe and offered it altogether for a burnte offring vnto the Lord: and cryed vnto the Lord for Israell, & the Lord herd hym. And as Samuel offered ✠ burnt offering, the Philistins cam to fight against Israel. But the Lord thondred a great thonder that same day, among the Philistins, & scatered them that they fell before Israell. And the men of Israel went out of Mizpa, & pursued the Philistins, and followed vppon theym, vnto the place that is vnder Bethcar. And when Samuel Ios. 24.f • toke a stone, and pitched it betweene 1.Reg.4.c Mizpa, and the marke of the rocke, & called the name therof, the • stone of helpe, saying: Hitherto hath the Lord holped vs. And so the Philistins were brought vnder, & they came no more into the coastes of Israel: and the hand of the Lord was agaynst the Philistines al the days of Samuel. Therto, the cities whiche that the Philistins had taken from Israel, were restored agayne to Israell, euen fro me Akaron to Gath, with the coastes of the same, and Israell plucked theym out of the handes of the Philistines. And there was peace betwene Israel and the Amorites. Samuel iudged Israell all the dayes of his lyfe, and went about yeare by yeare to Bethel, Gilgal, and Mizpa, and iudged Israell in all those places, and came agayne to Rama: for there was his house, and there he iudged Israel also, and there he buylte an aulter vnto the Lord.

¶ The .viij. Chapter.

WHen Samuell was olde, he made his sonnes Iudges ouer Israell. The name of his eldest sonne was Ioell, and the name of the second Abia: and they were iudges in Beersheba. And his sonnes walked not in his wayes: but turned aside after lucre, and toke rewarde, and perue ded the right. Then all the elders of Israell gathered them together, and came to Samuel vnto Rama, and said vnto him: Behold, thou art olde, and thy sonnes walke not in thy wayes. Nowe therefore • make vs a kinge to iudge vs as al other nations haue. But the thinge displeased Samuell when they said: geue vs a king to iudge vs. And Samuell prayed vnto the Lorde. And the Lord said vnto Samuel: here the voice of the people in all that they say vnto thee. For they haue not caste thee away, but me, that I should not reigne ouer them. And as they haue euer done, sence I brought them out of Egipt vnto this day, and haue forsaken me, and serued other gods, euen so do they vnto thee. Now therfore herken vnto their voice, howbeit, yet testifye vnto them, and shew them • the auctoritie of the king that shall reigne ouer them. And Samuel told all the wordes of the Lorde vnto the people that asked a king of him, and he said: this shal be the auctorite of the king that shall reigne ouer you: • he will take your sons & put the to his charets, & make his horsmen of them to run, before his charet: & will make him of them captaines ouer thousandes and ouer fyftes, and will set the to eare his ground & to gather in his harueli, and to make instrumentes of war, and apparell for his charets. And he will take your daughters and make the apotecaries cokes and bakers. And he shall take the beste of your feldes, & of your vineyardes, & of your Oliue trees, and geue them to his seruauntes. And he shall take the tenth of your seede, and of your vineyardes, and geue it to his chamberlaines and to his seruauntes. And he shal take the best of your men seruauntes & maid

ser-

seruaunts, and yong men, and of your asses, and put theym to his woorke. And he shall take the tenth of youre sheepe, and ye shalbe his seruauntes. And ye shall crye out at that time vpon your king, whiche ye shall haue chosen you, and the Lorde will not heare you at that day. Neuertheles, the people would not heare the voyce of Samuell, but did saye: Naye, not so. But there shall be a king ouer vs, that we maye ber like other nations, and that our king may iudge vs, and go out before vs, and fyghte our battayles (for vs.) Therfore when Samuel heard all the woordes of the people, he rehersed them in the eares of the Lorde. And the Lord sayd to Samuell: Hearken vnto their voyce, and make them a Kynge. And Samuell sayd vnto the men of Israel: Go euery man vnto his citie.

¶ The. ix. Chapter.

1.Ki.14.g 1.pa.8.b. THere was a man of Ben Iamin named Cis, the soonne of Abiell, the soonne of Zeror, the soonne of Bechozath, the sonne of Aliphiah, the sonne of a man that was a Geminite, a mã of strẽgth and might: and the same had a sonne, called Saul, a goodly yong man, and a fayre: so that among the children of Israel, there was none goodlier then he. For from the shoulders vpwarde he was hyer then all the other people. And the asses of this Cis Sauls father were lost: and Cis said to Saule his soonne: Take one of the taddes with thee, and go vp, and seke the asses. And he went thzough mount Ephzaim, and thzough the land of Salisa, but they founde them not. Then they wẽt thzough the land of Salim, and there they were not. When they went also thzough the land of Jemini, they founde them not. At the laste when they were come to the lande of Zuph, Saule sayde to his ladde that was with him: Come, let vs returne least my father leaue caringe for the asses, and take thoughte for vs. He sayde vnto him: Beholde, there is in this Citie a man of God and he is a woyshipfull man: all that he saith cõmeth surely to passe. Nowe then lette vs go thither: peraduenture he shall shew vs what way we may go. Then sayde Saul to his lad: if we will go what shall we bzinge the man? For our breade is all spent out of our bessels, and there is none other presente to bzing the man of God: what haue we? And the lad answered Saule agayne, and sayde: I haue found about me the. iuj. part of a sicle, that will I geue the man of God, to tell vs oure waye. Before time in Israell when a man went to seke an answere of God thus wyse he spake, come and let vs go to the seer. For he that is now called a prophet, was in the old time called a seer. Then said Saul to his lad: wel said of thee: com let vs go. And so they went vnto the Citie where the man of God was. And as they were going vp into the city, they met with damoseis that came out to dzawe water, and sayde vnto them: is there here a seer? And the maydens answered thẽ, yea, (here is one) behold, he is before you. Make hast now, for he came this day to the city, for there is an offring of the people this day in the hil. When ye be com into the citie, ye shall find him straight way, per he go vp to the hil to eate: for the people will not eate vntill he come, because he doeth bielle the offring. And then eat they ỹ be bidden to the feast. Nowe therfore get you vp, for this day shall ye finde him. And they went vp to the Citie. And when they were come into the middes of the citie: beholde, Samuel came out against them, for to go vp to the hill. But the Lord had told Samuell in his eare (a day before Saule came) sayinge: To morowe this time I will send thee a man out of the land of Ben Iamen, him shalt thou annoynt to be Captaine ouer my people Israell, that he maye sane my people out of the handes of the Philistines: for I haue looked vpon my people, and their cry is come vnto me. When Samuell therefore sawe Saule, the

B

C 1.Ki.3.i

Lorde

Lorde answered him: see, this is the man whom I spake to thee of. This same shall reigne ouer my people.
Then wente Saule to Samuell in the middle of the gate, and said: tel me I pray thee where the seers house is.
Samuell answered Saul and sayde: I am the seer, go vp before me vnto the hil, for ye shal eate with me to day. And to morowe I will let thee go and will tell thee all that is in thine heart.
And as for thine asses that were lost three dayes ago, care not for them for they are found. And moreouer, whose shall the beutifull thinges of Israell be? belonge they not to thee, and vnto all thy fathers house? But Saule answered and sayd: am not I the son of a Jemmite, of the smallest tribe of Israell? And my kinred is the least of al the kinredes of the tribe of Ben-Jamin. Wherefore then speakest thou so to me? And Samuell tooke Saule and his lad, and brought them into the parler, and made them sit in the chiefest place among them that were bidden: which were vppon a thirtye persons: And Samuell sayd vnto the cooke: bringe forth the portion which I gaue thee, and of which I sayd vnto thee: keepe it with thee. And the cooke tooke vp the shoulder, and that which was vppon it, and set it before Saul. And Samuell sayde: beholde that which is left: put it before thee and eate, for hitherto hath it bene kept for thee, of purpose, when I called the people. And so Saule did eate with Samuell that daye. And when they were come downe from the hill into the Citie, Samuell communed with Saule vpon the top of the house, and when they arose earlye about the springe of the daye, Samuell called Saul vpon the top of the house, saying: vp that I may send thee awaye. And Saul arose, and they went out at the doores, both hee and Samuel. And when they were come almoste oute of the towne, Samuell sayde to Saul: bid the lad go before vs (and he went before) but stande thou still a while, that I maye shewe thee what God sayeth.

The x. Chapter.

AND the Samuel toke a vessel of oyle, and powred it vpō his head, and kissed him and said: hath not the Lorde anointed thee to be captayne ouer his inheritaunce? and thou shalt deliuer his people oute of the handes of their enemyes whiche are round about them. And this token shalt thou haue, that the Lord hath anointed thee to be prince. When thou art departed from me this daye, thou shalt finde .ij. men by Rhacels sepulchre in the border of Ben Jamin, cute at Zelczah. And they will saye vnto thee: the asses which thou wentest to seke are found. And lo thy father hath left the care of the asses, and soroweth for you saying: what shal I do for my sonne? Then shalt thou go forth from thence, and shalt come to the plaine of Thabor. And ther shal mete thee thre men going vp, to God to Bethel: one carying .iij. kidde: another carying .iij. loues of bread: and another carying a bottle of wine. And they will salute thee & geue thee .ij. loues of bred which thou shalt receiue of their handes. After þ thou shalt come to the hil of god, wher þ Philistins kepe their watch. And when thou art come thither to þ citie, thou shalte mete a companye of prophets cōming downe from the hill, with a plaiter, a timbrell, a pipe, and a harpe before thē, & they shal prophecy. And the spirit of þ Lord will com vpon thee also & thou shalt prophecy wt thē, and shalbe turned into another man. Therfore whē these signes are chaūced thee, doo what thou hast to do: for God is with thee. And thou shalt go before me to Gilgal. And I also will com doun vnto thee, to sacrifice burnt sacrifices, and to offer peaceofferrings. Tary for me seuen dayes, til I come to thee, & shewe thee, what thou shalt doo. And assoone as he had turned his shoulder to goe from Samuell, God gaue him another maner of heart, and al those tokens cam to passe that same day. And whē they cam to the hil: behold, the companye of prophetes met him and the spirite of God came vpon him

1 Sct. 13.b

Ge. 25.f.

1 Re. 7.a
1 Pa. 18.

1 Re. 13.b

him also, and he prophecied amonge them. And all that knewe him before, when they sawe that he prophecied among the prophetes, they sayd eche to other: what is this that is happened vnto the sonne of Cis? Is Saul also among the prophetes? And one of the same place answered and sayde: Who is theyr father? And therof came the prouerbe: what is Saule also among the prophetes? And when he had made an ende of prophecying, he came to the hill. And Saules fathers brother saide vnto him, and to his lad: whither went ye? he sayde: to seeke the asses: and when we saw that they were no where, we came to Samuel. And Saules vncle sayd: Tell me what Samuel said vnto you? Saul answered his vncle: he told vs plainlye, that the asses were found. But of the kingdome wherof Samuell spake, told he him not. And Samuel called the people together vnto the Lord to Mizpa, and sayd vnto the children of Israell: Thus said the Lord God of Israell: I brought Israell out of Egipt, and deliuered you out of the hande of the Egiptians, and out of the handes of all kingdomes that troubled you. And ye haue thes day cast away your God that helped you out of all your aduersities and tribulations. And ye haue sayd vnto him: Make a kinge ouer vs. Now therfore stand ye before the Lord by your tribes, and your thousandes. And when Samuell had brought all the tribes of Israell, the Tribe of Ben Jamin was caughte. When he had brought the tribe of Ben Jamin by their kinredes, the kinred of Matri was caught: and at the last Saul the sonne of Cis was caught. And when they sought him, he coulde not be found. Therfore they asked the Lord further, yf the man shoulde come thither. And the Lord answered: Behold, he hath hid him selfe among the stuffe. And they ranne and fette him thence. And when he stoode amonge the people, he was hyer then anye of the people, frome the shoulders vpwarde. And Samuell saide to all the people: See ye not him, whom the Lord hath chosen, and howe there is none like him amonge all the people? And all the people shouted and saide: God lend the king lyfe. Then Samuel told the people the dutie of the kingdome, and wrote it in a boke, and layd it by before the Lord, and sent all the people awaye, euery man to his house. And Saule also went home to Gibea. And there followed him strong men, whose hearts God had touched. But the children of Belial said: howe shall he sane vs? and they despised him, and brought him no presentes. And he held his tongue.

1.reg.19 C

1.reg.18 d

D

1.reg.1.b
deu.17.

Judi.8.b

The.xi. Chapter.

NAhas the Ammonite came, and besieged Jabes in Gilead. And all the men of Jabes sayd vnto Nahas: make a couenaunt with vs, and we will be thy seruauntes. And Nahas the Ammonite answered them: In this will I make a couenant with you, yf I may thruste oute all your righte eyes, and bring that shame vpon al Israell. To whom the elders of Jabes said: gene vs seuen dayes respite, that we may sende messengers vnto all the coastes of Israell. And then yf there be no man to helpe vs, we will come oute to ther. Then came the messengers to Gibea vnto Saul, and tolde thes tydinges in the eares of the people. And all the people lyfte vp their voyces, and wept. And beholde, Saule came folowing the catteil out of the fielde, and Saule sayde: what ayleth this people that they wepe? And they told him the tidinges of the men of Jabes. And the spirite of God came vpon Saul, when he heard those tidinges, and he was exceding angrye, and toke a yoke of oxen, and hewed them in peeces, and sente them thoroweout al the coastes of Israel by the handes of messegers, saying: whosoeuer cometh not forth after Saul, after Samuell so shal his oxen be serued. And y feare of the Lorde fell on the people, and they came oute as it had beene but one manne. And whenne he numbred them

B

C

1.re.13.d

them in Bezek, the childzen of Israel were thzee hundzed thousande men, and the men of Juda thirty thousand. And they sayde vnto the messengers that came: So saye vnto the men of Jabes in Gilead: To mozowe by that time the sonne be hotte, ye shall haue helpe. And the messengers came and shewed the men of Jabes, whiche were glad: Therfoze the men of Jabes saide: To mozow we will come out vnto you, and ye shall do with vs all that pleaseth you. And on the mozowe it fortuned, that Saule put the people in thzee partes. And they came in vpon the host in ỹ mozning watche and slewe the Ammonites vntill the heate of the day. And they that remained, were scatered: so that two of thē were not left together. And the people said vnto Samuell: What is he that dare saye: Shall Saule reygne ouer vs? Bzinge those men that we maye slay them. And Saule sayde: There shall no man dye this daye, foz to daye the Lozde hath saued Israell. Then sayd Samuell vnto the people: Come that we maye goe to Gilgall, and renew the kingdome there. And all the people went to Gilgal, & made Saule kinge there, before the Lozde in Gilgal. And there they offered peace offeringes before the Lozde. And there Saule and all the men of Israell reioyced exceedingly.

The .xij. Chapter.

SAmuell sayde vnto all Israell: Beholde, I haue herkened vnto your voyce, in all that ye sayde vnto me, and haue made you a king. Nowe therefoze, your king walketh before you. And I am olde and grape headed: and beholde, my sonnes are with you, and I haue walked before you from my childhode vnto this day. Beholde, here I am: beare recorde of me before the Lozde, and before his anoynted. Whose oxe haue I taken? oz whose asse haue I taked? whom haue I doone wzonge to? whom haue I hurt? Oz of whose hand haue I receyued any bzybe; to blinde myne eyes therewith, and I will restoze it you againe. They sayd: Thou hast done no wzong, noz hurte vs, neither hast thou taken ought of any mans hand. He sayd vnto them agayn: The Lozd is witnesse agaynst you, and his anoynted is witnesse this daye, that ye haue found naught in my hands. And they answered: He is witnesse. And Samuel saide vnto the people: It is the Lozde, that made Moses and Aaron, and that bzought your fathers out of the land of Egypt. Now therfoze stand styll, that I maye reason with you before the Lozde, according to all the rightousnesses of the Lozd, which he shewed both you and your fathers. After that Jacob was comme into Egypte, and your fathers cryed vnto the Lozd, the Lozd sent Moyses and Aaron, which bzought your fathers out of Egypt, and made them dwell in this place. And when they forgat the Lozde their God, he deliuered them into the hand of Sisara captain of the hoste of Hazor, and into the hand of the Philistins, and into the hand of the kynge of Moab, and they fought agaynst them. And they cryed vnto the Lozd, and said: We haue sinned because we haue forsaken the lord and haue serued Baalim and Astharoth. Now therfoze deliuer vs out of the handes of our enemies, & we will serue ther. And the Lozde sent Jerobaell, Badan, Jephthah, and Samuell, and deliuered you oute of the handes of your enemies on euery side, and ye dwelled safe. And foz all that, when you sawe that Nahas the king of the childzen of Ammon cam against you, ye sayd vnto me: Not so, but a kinge shall reigne ouer vs, when yet the Lozde your God was your kinge. Nowe therfoze, behold, the king whō ye haue chosen, and whom ye haue desyred: Lo, the Lozde hath set a king ouer you. If ye will feare the Lozde, and serue him, and heare his voyce, and not disobey the wozd of the Lozd bothe ye and the kinge that reygneth ouer you, shall folowe the Lozde your God: If ye will not hearken vnto the

D B C

Deu. 1.a Gen. 46.a Exo. 2.b Exo. 3.b Jud. 4.a Jud. 13.a Jud. 3.b Judg. 13 Ju. 11. 1.re. 7 1.reg. 8.a

Acts. 46.c Ecc. 20.g

voyce of the Lorde, but disobey the Lordes mouth, then shall the hande of the Lord be vpon you, and on your fathers. Now also stande & see this great thing, which the Lorde will do before your eyes: is it not nowe wheat harueste? I will call vnto the Lord, and he shall sende thunder and rayne, that ye may perceaue and see howe that your wickednes is greate, which ye haue done in the sight of the Lord, in asking you a kinge. And so Samuell called vnto the Lord, and the Lord sent thunder and rayne the same day. And al the people feared the Lorde and Samuell exceedingly. And all the people saide vnto Samuell: pray for thy seruantes vnto the Lorde thy God, that we dye not, for we haue synned in asking vs a kyng, beside all the sinnes that euer we dyd. And Samuell sayde vnto the people, feare not. Ye haue in dede done all this wickednes, yet depart not frō folowing the Lorde. But serue him euen with all your hearte. Neyther turne ye after vayne things which are not able to profite you, for they are but vanitie. For the Lorde will not forsake his people, because of his great names sake, because it hath pleased the Lorde to make you his people. Moreouer, God forbyd that I should synne agaynst the LORDE, and ceasse praying for you, but to shewe you the good and ryght waye. Therfore feare you the Lorde, and serue him in the trueth and with all your hearte: and consyder howe greate thinges he hath done for you. But and yf ye do wyckedlye, then shall ye perishe, both ye and your king.

Ero. 34.
Deu 9.e

The.xiij. Chapter.

SAule had beene kinge one yeare, (when these thynges camme to passe) and he regned two yeres ouer Israell. And Saule chose him three thousande men of Israell. Two thousand were with Saul in Michmas, and in mount Bethel, and a. M. with Jonathas in Gibea Ben Jamin. And the rest of the people he sent euery man to his owne house agayne. And Jonathas smote the holde of the Philistines, that was in the hill, and it came to the Philistines eares. And Saul blewe the trompet throughout all the lande, saying: let the Hebrues heare. And all Israell heard say, howe that Saule had destroyed an holde of the Philistines, wherefore Israell stanke before the Philistines. And the people gathered together after Saule to Gilgall. The Philistines also gathered them selues together to fyghte with Israel, thirtie thousand charets, and sixe thousande horsemen, with other people lyke the sande by the seas syde in multitude, and came vppe, and pitched in Michmas eastwarde from Bethauen. And when the men of Israell sawe it they were in a streite, and feare came vppon the people, and they hyd them selues in caues, and in pytte holes, and in rockes, and in hie walles, and in pyts. And some of the Ebrues went ouer Jordan to go vnto the land of Gad and Gilead. And Saule was yet in Gilgall, and all the people that folowed him were astonied. And he taried seuen daies, euen vnto the time that Samuell had appoynted. But Samuell came not to Gilgall, and the people were therefore shattered from him. And Saul said: bring a burntsacrifice to me and peaceofferinges. And he offered burntsacrifice. And as sone as he had made an ende of offering the burntsacrifice, behold Samuell came. And Saul went against him, to bidde him. And Samuell sayd: What hast thou done? Saul sayd: because I saw that the people scattered from me, and that thou comest not within the daies appoynted, and that the Philistines gathered them selues together to Michmas: therfore said I: the Philistines shall come downe nowe vppon me to Gilgall, and I haue not made supplication vnto the Lord. And whē I had ouercome my selfe, at the last I offered a burnteofferinge. And Samuel saide to Saule: Thou art become a foole, thou hast not kepte the commaundement of the Lorde thy God which he commaunded thee. For at this time

1.re.10.b
Esa.10.k
Gen.31.d
2 par.16.c

woulde the Lord haue stadifyshed thy kyngdome vpon Israel for euer. But nowe, thy kyngdome shall not continue. • The Lorde hath sought hym a
2 Re. 16c man after his own hart, and the Lord hath commaunded him to be captayne ouer his people, because thou hast not kepte that which the Lord commaunded thee. And Samuell arose and gat hym vp from Gylgall to Gibea Benjamin (and the remnaunt of the folke wente vp after Saul, to mete the people, which fought agaynste them, as they were commynge from Gylgal to Gibea in the hyll of Ben Jamin.)
D And Saull numbred the people that were founde with him, and they were about a syxe hundred men. And Saul and Jonathas his sonne and the people that were founde with them had their abyding in the hyll of Ben Jamin. But the Philistines pytched in Michmas. And there came out of the hoste of the Philistines three companyes, to destroy, one companye turned vnto the waye that leadeth to Ophra vnto the lande of Saul. And another companie turned the waye to Bethoron. And the thirde company turned to the waye of the coaste that is sene about the valey of Zeboim towarde the wylderneſſe. There was no smith found throughout all the lande of Israell. For the Philistines sayd: Leſte happely the Ebrues make the swerds or speres. But al the Israelites went downe to the Philistines, to mende euery man hys share, hys matocke, hys axe and hys neceſſarye tolys: And then the edges of the shares, mattocks donge forkes, and axes were blunte, and also the forkes were to be set in. And so in time of batell there was nether swearde nor spere founde in the handes of any of the people that were
• with Saul and Jonathas. But with Saul and Jonathas hys sonne was there somwhat found. And the watch of the Philistines came out, to go ouer vnto Michmas.

¶ The. xiij. Chapter.

AND it fortuned the same time, A that Jonathas the sonne of Saul sayde vnto hys yonge man that bare his harnes: come, and let vs go ouer to the philistins watch that are ponder on the other syde, and he tolde not hys father. And Saul taryed in the vttermoste parte of Gibea vnder Rimmon, which is in Migron and the people that were with hym were vpon a syxe hundred men. And Ahia the sonne of Ahitub, Icabodes brother, the sonne of Phinehes, the sonne of Ely, was the Lords Priest in Silo and ware an Ephod. And the people wyste not that Jonathas was gone. And in the myddes of the paſſage (by which Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rockes, euen one on the one syde, and the other on the other syde: the one called Bozez, and the other Senne. The forefront of the one, leaned northward towarde Michmas, and the other was southward toward Gibea: And Jonathas B
sayde to the yonge man that bare hys harneſſe: come and let vs go ouer vnto the watch of these vncircumcised, parauenture the Lorde will worke with vs: for it is no hardeneſſe with the Lorde • to saue eyther in manye or in 2 par. 14c
fewe. And hys harneſbearer sayd vnto him: do all that is in thine hart: Go where it pleaseth thee: Behold, I am with thee as thine hart luſteth. Then sayde Jonathas: beholde, we go ouer vnto these men, and shall shewe oure selues vnto them: if they saye on thys wyse to vs: tarye, vntyll we come to youe, then we will stande still in our place and not go vp vnto them. But and yf they saye: come vppe vnto vs, then will we go vp, for • the Lord hath 1 mac. 4 d
deliuered them into our handes. And this shalbe a sygne vnto vs. And they bothe shewed them selues vnto the watch of the Philistines. And the Philistines sayd: se, the Hebrues come out of the holes where they had hyd them selues in. And the menne of the watche answered Jonathas and hys harneſbearer, and sayd: come vp to vs,

and

and we will slewe yon a thynge. And Jonathas sayde vnto his harnes bearer, come vp after me, for the Lorde hath delyuered theym into the handes of Israel. And Jonathas clome vp vpon handes and feete, and his harnes bearer after him. And (so when they had seene Jonathas face) they fell before Jonathas: and his harnes bearer slewe them after him. And that fyrste slaughter whiche Jonathas and his harnes berer made, was vpō a twentie men, within the compasse as it were about an halfe aker of land. And there was a feare in the hoste in the fielde, and amonge al people: in so much that they that were gone out of the watche to rob were afrayd also: and the earth trembled for the feare that was seene of God. And the watch men of Saul in Gibea Ben Jamin, sawe. And beholde, the people (of the Philistines) were scattered and were smitten as they went. Then sayd Saul vnto the people that was with him. Searche and see, who is gone awaye from vs. And when they had numbred, beholde, Jonathas and his harnes bearer were not there. And Saul sayd vnto Ahia: bringe hither the Arke of God. For the Arke of God was at that tyme with the children of Israell. And it fortuned that while Saul talked vnto the Preiste, the noyse that was in the hoste of the Philistines spred farther abrode and encreased (by litle and litle, and gaue a more cleare sounde.) And Saul sayd vnto the preist: withdrawe thine handes. And Saule ioyned him selfe vnto all the people that were with him, and they came to the battell. And beholde • euery mannes sworde was agaynst his felowe, and there was a very great rumor. Moreouer, the Ebrues that were with the Philistins before that time, and were come with them into all partes of the host, turned to be with the Israelites that were with Saul and Jonathas. And all the men of Israell also, which had hid themselues in mount Ephraim, as sone as they heard how that the Philistines were fled, they followed after the in the batel. And so god holpe Israel that day. And the battel continued vnto Bethauen. And when the men of Israell were kept down with hunger that day. Saul charged ẏ people with an oth saying: Cursed be the man that eateth any foode vntil night, till I be auenged of mine enemyes. And so, none of the people tasted anye sustinaunce. And all the inhabiters of the lande came to a wood where hony lay vpon the grounde. And the people came into ẏ wood: And behold, the hony dropped, & no man moued his hand to his mouth, for the people feared the oth. But Jonathas hard not whē his father charged the people with ẏ oth, wherefore he put forth the ende of the rod that was in his hand, & dipte it in an hony combe, & put his hande to his mouth, & his eyes receyued sight. Thē answered one of the people & sayd: thy father adiured the people, saying: Cursed be the man that eateth anye sustinaunce thys daye: and the people were fainty. Thē said Jonathas: my father hath troubled the land: see howe mine eyes hath receiued sight, because I tasted a litle of this hony: how much more then to day if the people had eate of the spoyle of their ennemyes which they found. And had there not bene then a much greter slaughter among the philistines? & they layed on the philistins that day, frō Michmas to Aialon. And the people were exceding faynte. And the people gat them to the spoyle, and toke shepe, oxen, & calues, & slue them on the ground, & the people did eat thē • with the blud. Then men told Saul saying: Behold, the people sin against the Lord, in that they eat with ẏ blud. And he said: ye haue trespalled. Rowle a gret stone vnto me this day, & Saul sayd agayn: Go abrod among ẏ people and bid them bring me euery man his oxe, & euery man his shepe, & slay them here, & sin not against ẏ lord in eating with the bloud. And ẏ people brought euery mā his oxe in his hand by night & slew them there. And Saul made an aulter vnto the Lord. And thet was ẏ first altar that he made vnto the Lord.

Judi. 7. f
2 par. 20 e

Leu. 7 d
and. 19. d

And Saul saide: let vs go downe after the Philistines by night, & spoyle them, vntill it be day in the morning, and let vs not leaue one man of them. And they sayde: do whatsoeuer thou thinkest best. Then sayde the priest: let vs come hither vnto God. And Saul asked of God, shall I go down after the Philistines? Wilt thou deliuer them into the handes of Israell? But he answered him not at y time. And Saule sayde: let the people come hither out of all quarters, and knowe and see by whom this sinne is chaunced this day: for as truely as the Lord liueth whiche saueth Israell, thoughe it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people that answered him. Then he sayde vnto all Israell: be ye on one side, and I and Jonathas my soonne will be on the other side. And the people sayde vnto Saule: what thou thinkest beste, that doo. Therfore Saul sayde vnto the Lorde God of Israell: geue a perfecte lotte (Lord God, geue thou the iudgement howe happeneth it, that thou geuest thy seruaunt no answere to day? If this synne bee in me or in Jonathas my sonne, shewe it, or yf this iniquitye be in thy people.) And Saule and Jonathas were caughte, but the people scapt free. And Saul sayde: cast lots betwene me and Jonathas my sonne. And Jonathas was caughte. Then Saul sayd to Jonathas: tell me what thou hast done. And Jonathas tolde him, and sayde: I tasted a little honey with the ende of the rod that was in myne hande: and lo, I must dye. Saul answered: God do so and so to me, thou shalte dye the death Jonathas. And the people sayd vnto Saul: shall Jonathas dye whiche hath so myghtely helped Israell? God forbid. As truely as the Lorde liueth, there shall not one heere of his head fall to the grounde, for he hath wrought with God this daye. And so the people deliuered Jonathas, that he dyed not. And then Saul departed vp from followyng the Philistins, And the Philistins went to their owne place. And so Saule helde the kingedome ouer Israell, and fought against all his enemyes on euery syde agaynste Moab, agaynste the children of Ammon, agaynst the kynges of Zoba, and agaynst the Philistines. And whether soeuer he turned him selfe, there he wanne: and he gathered his hoste together, and smote the Amalekites, and rid Israell out of the handes of them that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And his two daughters were thus named: the elder was called Merob, and the yonger Michol. And the name of Saules wife, was Ahinoa the daughter of Ahimaaz. And the name of his chiefe captayne was Abner the sonne of Ner, Saules vncle. And this was Sauls father. And Ner the father of Abner was the son of Abiel. And there was sore warre agaynst the Philistines, all the dayes of Saul. And whosoeuer Saul sawe to be a stronge man, and mete for the warre, he tooke him vnto him.

Exo. 17d
Deu. 25f
1 Re. 2.a
1 Par. 8.f
1 Re. 9.d
Num. 14b
1 Reg. 9f

The. xb. Chepter.

SAmuell sayde vnto Saule: the Lorde sent me to annoynt thee, to be kinge ouer his people Israell. Nowe therefore hearken thou vnto the voyce of the wordes of the Lord. Thus sayeth the Lorde of hoostes: I remember that whiche Amalecke did to Israell, howe they layed wayte for them in the way, as they came out of Egipte. Nowe therefore go, and smyte Amalecke, and destroye ye all that pertaineth vnto them, and se thou haue no compassion on them, (and couete nothinge that they haue) slaye both manne and woman, infante and suckeling, oxe, and sheepe, camell and asse. And Saule gathered the people together and numbred them in Telaim, two hundred thousand fotemen, and tenne thousande men of Juda. And Saul came vnto a citie of Amalecke, and set watche in the valey. And Saul sayde vnto the Kenites: go, and depart, and get you down from among the

the Amalekites, leaste I destroye you with them, for ye shewed mercy to all the children of Israell, whē they cam out of Egipt. And so the Kenits departed from amonge the Amalekites. And Saul smote the Amalekites frō Heuila, as thou commest to Sur, that lyeth before Egipte, and tooke Agag the kinge of the Amalekites alyue, and vtterlye destroyed all the people
Exo.24.b with the edge of the swearde. • But Saul and the people spared Agag, and the better shepe, and the fatter oxē, and the lambes, and al that was good, and would not destroye them. But al that was lowe and naught worthy, that they destroyed vtterly. Then cam the
C worde of the Lorde vnto Samuell, say-
Gene.6.c ing: • it repenteth me, that I have made Saule king. For he is turned frō me, and hath not performed my cōmaundementes. And Samuell was euill apayed, and cryed vnto the Lorde all night. And when Samuell rose early to mete Saul in the morning, it was told Samuel, that Saul was come to Carmel, and behold, he hath made him there a place, and is turned, and departed and gone downe to Gilgall. And Samuell came to Saule, and (Saule offred burntsacrifice vnto the Lord, of the firste of the spoyles which he had brought from Amelec. And when Samuell was come vnto Saul.) Saule sayd vnto him: Blessed be thou in the Lorde, I have fulfilled the commaun-
D dement of the Lorde. Samuell sayde what meaneth then the bleatinge of the shepe in myne eares, and the noise of the oxen which I heare? Saul answered: they have brought them from the Amalekites. For the people spared the best of the sheepe and of the oxen, to sacrifice them vnto the Lorde thy God. And the remnaunt have we destroyed vtterlye. Samuell sayde to Saul: let me tell thee what the Lorde hath said to me this night. And he said
1.Re.9.c vnto him: say on. Samuel said: when
and.10.a thou was little in thine owne syghte waste thou not made the heade of the tribes of Israel? And the Lord anoynted thee kinge ouer Israell. And the Lord sent thee on a iourney, and sayd: Go, and vtterly destroy those sinners the Amalekites, & fight against them, vntil thou vtterly destroy them. And wherfore hast thou not herkened vnto the voyce of the Lord, but hast turned to the pray, and hast done that whiche
E is wicked in ✠ sight of the Lorde? And Saul sayd vnto Samuel: yea, I have harkened vnto the voyce of the Lord, and have gone the way which ✠ Lord sent me vnto, & have brought Agag the king of Amalecke, and have vtterlye destroyed the Amalekites. But the people toke of the spoyle, shepe, oxen, & the chefest of the things, which should have bene destroyed, to offer vnto the Lord thy god in Gilgal. And Samuel sayd: hath the Lord as great pleasure in burnt sacrifices and offeringes, as when the voice of the Lord is obeyed? Behold to obey is better thē sacrifice, and to herken is better then the fat of rammes. For rebellion is as the sinne
Exo.22.c of • witchcraft, and stoberness is as the deu.18.b wickednesse of Idolatrye. Because thou hast caste away the word of the Lorde, therefore hath the Lorde cast away thee also, from being king. And
F Saul said vnto Samuel: I have sinned, for I have gone farther then the sayinge of the Lorde and thy wordes, because I feared the people, & obeyed their voyce. Nowe therefore take away my synne, and turne againe with me, that I may worshippe the Lorde. And Samuel said vnto Saul: I wil not return with thee: for thou hast cast away the word of the Lord, & the Lord hath cast away the, that thou shalt not be king ouer Israel. And as Samuell turned himselfe to go away, he caught the lappe of his coate, and it rent. And Samuel said vnto him: the Lord hath rente the kingdome of Israell from thee this daye, and hath geuen it to a neighbour of thine, that is better then thou. The strength of Israel will not be-
gyle nor repent: for he is not a man that can repente. He said: I have sinned. But nowe honour me before the elders of my people, and before Israell, and turne againe with me, that

I may worshippe the Lord thy God. And so Samuel turned again, and followed Saul. And Saule worshipped the Lord. Then sayd Samuell: bring me hither to me Agag, the kinge of the Amalekits. And Agag came vnto him delicately. And Agag sayde: truely the bitter death cōmeth on. And Samuell sayd: As thy sword hath made wemen childelesse, so shall thy mother be childelesse aboue other women. And Samuel hewed Agag in peces before the
1 Sa. 7. d Lorde in Gilgall. And then · Samuell departed to Rama. And Saule went home to his house to Gibea saul. And Samuell came no more to see Saul, vntil the day of his death. Neuertheles Samuel mozned for Saul: & the Lorde repented that he had made Saul king ouer Israell.

C The .xvi. Chapter.

A THe Lorde sayde vnto Samuel: howe long wilt thou mourne for Saul seing I haue cast him away from regninge ouer Israell? Fill thine horne with ointment, and come, that I may send thee to Isai the Bethlemite, for I haue prouided me a king amonge his sons. And Samuell sayde: howe can I go? For if Saule heare it, he will kill me. The Lorde answered: Take an heifer with thee & say: I am com to offer vnto the lord. And call Isai to the offeringe, and I wil shewe the what thou shalt do. And thou shalt anoint him whom I name vnto thee. And so Samuell did as the Lord bad him, and came to Bethlem, and the elders of the towne were astonied at his comming, and sayd: · Com-
3 1 Sa. 2. c B meist thou peaceably? He answered: Ya, I am com to offer vnto the Lord. Nu. 11. d Iosu. 3. d and. 7. c. · Sanctifie your selues, & come with me vnto the offring. And he sanctified Isai and his sonnes, and bad them to the offeringe. And when they were come, he looked on Eliab, and sayde: Surely the Lordes anointed is before him. But the Lord said vnto Samuell: looke not on his fashion, or on the heigth of his stature, because I haue refused him: for God seeth not as man seeth. For man loketh on the outward apperance, but god beholdeth the hert. Then Isai called Abinadab, and made him come before Samuell. And he sayde: neyther hath the Lorde chosen this. Then Isai made Hamma come, and he sayd: neyther yet hath the Lord chosen him. Agayne Isai made seuen of his sonnes to come before Samuell. And Samuell sayd vnto Isai: the Lorde hath chosen none of these. And C Samuell sayde vnto Isai: are here all thy children? He sayde: there is yet a litle one behind, that keepeth the sheepe. And Samuell sayde vnto Isai: sende & fet him, for we will not sit downe, till he be come hither. And he sente, and brought him in. And he was browne, and of an excellente brightye, · and well fauoured in sight. And the Ge. 39. d Lorde sayde: Aryse, and annoynt him, for this is he. Therefore Samuell toke the horne with the ointment, and annoynted him in the middes of his brethren. And the spirite of the Lorde came vpon Dauid, from that day forward. And Samuell rose vp, and went to Rama. But the spirite of the D Lorde departed from Saule, and an euill spirite sente of the Lorde vexed him. And Saules seruauntes sayde vnto him: Beholde, an euill spirite sente of God vexeth thee, let our Lord therefore commaunde his seruauntes (that are before thee) to seeke a man, that is a cunninge player with an harpe: that when the euill spirite sente of God commeth vppon thee, he maye playe with his hande, and thou shalte be eased. Saule sayde vnto his seruauntes: prouide me a man then, that can playe well, and bringe him to me. E Then answered one of his seruauntes, and sayd: Behold, I haue sene a sonne D of Isai a Bethlemite, that can playe vppon instrumentes, and is an actiue felowe, and a man of warre, and prudente in doinge of frates, and well made, and the Lorde is with him. Wherefore Saule sente messengers vnto Isai, and sayd: sende me Dauid thy sonne, whiche is with the sheepe. And Isai tooke an Asse laden with breed, and a flacket of wine, and a kid,

and

and sent them by Dauid his soonne vnto Saul. And Dauid cam to Saul and stode before him, and he loued him very well, and he was made his harmer bearer. And Saule sente to Jsai, sayinge: let Dauid remayne with me, for he hath founde fauour in my sight. And so it fortuned, that when the euill spirite sent of god came vpon Saule, Dauid toke an harpe, and plaied with his hand, and so Saule was refreshed and did amende, and the euill spirite departed from him.

¶ The .xvij. Chapter.

THe Philistines gathered their hoste to battell, and came together to Socoth which is in Juda, and pitched betweene Socoth and Azekah, in the coste of Dammin. And Saul and the men of Jsraell came together, and pitched in the Oke valley, and put them selues in arape, to fighte agaynst the Philistins. And the Philistines stoode on an hill on the one side, and Jsraell stode on an hill on the other side, and there was a valley betweene them. And there came a man betweene them both, out of the tentes
Jol. 11. d of the Philistines, named Goliath of Gath, sixe cubites and an handbredth longe, and had an helmet of brasse vpon his heade, and a coate of mayle aboute him. And the weighte of his coate of mayle was fiue thousande sicles of brasse. And he had bootes of brasse vpon his legges, and a shielde of brasse vpon his shoulders. And the shafte of his speare was like a weauers beame. And his speare head weyed sixe hundred sickles of yron. And one bearinge a shielde wente before him. And he stoode an cryed agaynste the hooste of Jsraell, and sayde vnto them: why are ye come out in arap to battell? am not J a Philistine, & you seruaunts to Saul? Chose you a man from amonge you, and lette him come downe to me. And if he be able to fight with me, and to beate me, then will we be your seruauntes. But if J can ouercome him and beate him, then shall ye be our seruauntes, and serue vs. And the Philistine sayde: J defye the hoste of Jsraell this daye: geue me a man, that we maye fighte together. When Saul and all Jsrael heard those wordes of the Philistine, they were discouraged, and greatlye afrayd. Dauid was the soonne of an Ephrahite (of whō mention is made afore) of Bethlehem Juda, named Jsai, whiche had eyghte sonnes. And was an olde man in the dayes of Saul, and came to age among men. And the three eldest sons B of Jsai went and folowed Saule to the battell. And the names of his three sonnes that went to battell, were: Eliab the eldest, and the next, Abinadab and the thirde Hamma, and Dauid was the leaste. And the three eldest wente after Saul. Dauid also went, and departed from Saule, to fede his fathers shepe at Bethlehem. And the Philistine came forthe in the morninge and eueninge, and continued forty dayes. And Jsai sayde vnto Dauid his sonne: Take for thy brethren an Epha of this parched corne, and these ten loaues, and bringe it vnto the hoste to thy brethren. And carye these ten frethe cheeses vnto the captayne, and loke howe thy brethren fare, and fet oute their pledges. And Saul and they, and all the men of Jsrael were in the Oke valley, fighting with the Philistines. And Dauid rose vp early in the morninge, and left the sheepe with a keper, and toke and went as Jsai had commaunded him, and came within the compasse of the hoste. And the hoste went out in arap, and shouted in the battell: for Jsraell and the Philistines hadde put them selues in arape, the one agaynste the other. And Dauid toke downe the gere C from him and put them vnder the handes of the keper of the vessels, and ran into the holl, and came and saluted his brethren. And as he talked with them: Behold, there stode a man in the middes (Goliath the Philistin by name) of Gath out of the arap of the Philistines, and spake of the maner aboue rehearsed, that Dauid heard it. And all the men of Jsraell, when they saw

the man, ranne awaye from him, and were soze afrayde. And euery man of Israell sayde: Sawe ye this manne come forth? euen to reuyle Israell, is
Josu. 15 he come. And to him that beateth him will the kinge geue great riches, and will geue him his daughter therto: yea, & make his fathers house free
D in Israell. And Dauid spake to the man that stode by and sayd: What shall be done to the man that beateth this Philistine, & taketh away the shame from Israell? And what is this vncircumcised Philistine, that he should reuile the host of the liuing God? And the people aunswered him (after this maner,) sayinge: so shall it be done to the man, that beateth him. And Eliab his eldest brother hard when he spake vnto the men, and Eliab was angrye with Dauid, and saide: Why cammest thou downe hither? and with whom hast thou lefte thole fewe shepe in the wildernes? I knowe thy pryde and the malice of thine heart, that thou art come downe to see the battel. And Dauid sayde. And what haue I nowe done? is there not a woorde? And he departed from him into the presence of another, and spake of the same maner, and the people aunswered him agayne, as before. And they that hearde the woordes which Dauid spake, rehearsed them before Saul, which called him to be fet. And Dauid sayde to Saul: Let no mans heart fayl him because of him. Thy seruaunt will go and fyght with ponder Philistine. And Saul sayde to Dauid again: thou art not able to go against ponder Philistine, to fight with him. For thou art but a childe, but he is a man of warre euen from his youth. Dauid answered vnto Saule: Thy seruaunt kepte his fathers shepe, and there came a lion, & likewise a Beare, & tooke a shepe
Judi. 14 out of the flocke. And I went out af-
Hebr. 11 ter him, and smote him, and tooke it
E out of his mouth. And when he arose against me, I caught him by the beard and smote him, and slewe him. And so thy seruaunt slewe the Lyon, and the Beare (also) hath thy seruaunt slaine. And truely this vncircumcised Philistine shalbe as one of them. (Nowe will I go, and take awaye the rebuke of the people, for what is this vncircumcised Philistine) seeinge he hath rayled on the host of the liuing God. And Dauid spake moreouer: the Lord that deliuered me out of the hand of ✠ Lyon, and out of the hand of the Beare he shal deliuer me also out of the hand of the Philistine. And Saul said vnto Dauid: Go, and the Lorde shalbe with ther. And Saul put his rayment vpon Dauid, & put an helmet of brasse vpon his head, and put a coate of male vppon him, and girded Dauid with his owne sweard vpon his rayment. And he assayed to go. And because he neuer proued it, Dauid sayde vnto Saule: I cannot go with these, for I haue not vsed my self therto: & Dauid put them of him, and tooke his staffe in his hand, and chose him fiue smothe stones out of a brooke, and put them in a shepeherds bagge, which he had, and a slinge poke: and his slinge was in his hande, and he went to the Philistine. And the Philistine cam & drewe nere against Dauid, and the man that bare the shield, went before him. And when the Philistine loked about, and sawe Dauid, he disdayned him, for he was but ponge, & well coloured, and goodly to loke vpon. And the Philistine sayd vnto Dauid: am I a dogge, that thou commest to me with a staffe, and the Philistine cursed Dauid in the name of his godes. And the Philistine said to Dauid: come to me, & I will geue thy flesshe vnto the foules of the ayre, and to the beastes of the field: Then sayde Dauid to the Philistine: thou commest to me ✠ a sweard, a speare, and a shielde: But I come to thee in the name of the Lord of hostes, the God of the host of Israell, whom thou hast rayled vpon. This day shall the Lord deliuer thee into my hande, & I shal smite thee, and take thine heade from thee, & will geue the hardasses of the host of ✠ Philistins this day vnto the foules of the ayre, and to the beastes of the earth, that all they whiche be in

the

the worlde, maye knowe, that there is a God in Israell. And all this congregation shall knowe, that the Lord saueth not with sweard and speare. For the battayle is the Lordes, and he shal geue you into our handes. And when the Philistine arose to come and drawe nye vnto Dauid, Dauid hasted, and ran into the battaile euen against the Philistine. And Dauid put his hande in his bagge, and toke out a stone, and slange it, and smote the Philistine in his forehead, that the stone sunke into his forehead, and he fell grouelinge to the earth, and so Dauid ouercame the Philistine with a slinge & a stone, and smote the Philistine, and slewe him, euen when Dauid had no sweard in his hande. But Dauid ranne and stoode vpon the Philistine, and tooke his sweard, and drewe it out of his sheathe, and slewe him, and cut off his head therewith. And when the Philistins sawe, that their champion was deade, they fled. And the men of Israell and of Juda arose, and shouted and followed after the Philistins, vntil they came to the valey, and vnto the gates of Akaron. And the Philistines fel downe wounded by the way to Saraim, euen vnto Gath and Akaron. And the children of Israel returned from chasing after the Philistines, and spoyled their tentes. And Dauid toke the heade of the Philistine, and broughte it to Jerusalem: But he put his armoure in his tente. When Saule sawe Dauid go forth against the Philistine, he sayde vnto Abner the captayne of his host: Abner, whose sonne is this yonge man? Abner answered, As truly as thy soul liueth (O king) I cannot tell. And the king sayde: Enquire thou whose sonne the yongelinge is. And when Dauid was returned from the slaughter of the Philistins, Abner tooke him and brought him before Saule, with the head of the Philistine in his hand. And Saul sayde to him: whose sonne arte thou, thou younge man? Dauid answered: I am the sonne of thy seruaunt Jsai the Bethlehemite.

Eccl. 14. G Judi. 7. f 1. Re. 14.

¶ The xviij. Chapter.

AND when he hadde made an ende of speaking vnto Saul, the soule of Jonathas was knitte with the soule of Dauid, and Jonathas loued him as his owne soule. And Saul tooke him that daye and would let him go no more home to his fathers house. And Jonathas made a couenaunte with Dauid, because he loued him as his owne soule. And Jonathas put off his owne cote that was vpon him, and gaue it Dauid, & therto his cloke, his sweard, his bow, and his girdle. And Dauid wente out whither soeuer Saule sent him, and behaued him selfe wisely. And Saule set him ouer his men of warre, and he was accepted in the sight of all the people, and in the sight of Sauls seruantes. And it happened as they wente, when Dauid was returned from the slaughter of the Philistine, the women came out of all Cities of Jsrael singing and daunsinge, against Kinge Saul, and with timbrelles, with ioye and with instrumentes of musicke. And the women aunswered one another in their playe, and sayde: Saule hath slayne his thousand, and Dauid his ten thousande. And Saul was exceeding wroth, and the saying displeased him, and he sayde: they haue ascribed vnto Dauid ten thousande, and to me but a thousande, and what can he more haue, saue the kingdome? Wherfore Saul loked on side of Dauid frō that day forwarde. And it happened on the morowe, that the euil spirit sent of God, came vpon Saul, and he prophecied in the midden of the house. And Dauid played with his hande ilke as at other tymes, and there was a iauelin in Sauls hande. And Saul toke the iauelin, and said I will nayle Dauid to the wall with it. And Dauid auoyded out of his presence two tymes. And Saul was afeard of Dauid, because the Lorde was with him and was departed frō Saul. Therefore Saul put him frō him, and made him a captaine ouer a thousand, and he went out and in before the people. And Dauid behaued him selfe wisely in all

1 Re. 21 and. 29

B C

his wepes, and the Lord was w him.
D Wherfore when Saule sawe that he was so exceding wise, he was afrayde of him. But all Israell & Juda loued Dauid, because he went out and in before them. And Saule sayd to Dauid. Behold, my eldest daughter Merob: her I will geue thee to wife. Onelye play the man with me, and fight the Lordes battels. For Saule thought: myne hande shall not be vppon him, but the hande of the Philistines. And Dauid answered Saul: what am I? and what is my life, or the kinred of my father in Israell, that I should be sonne in lawe to the kinge? Howbeit, when the time was come that Merob Sauls daughter should haue ben geuen to Dauid, she was geuen vnto Adriell a Meholathite to wife. Howbeit, Michol Saules daughter loued Dauid. And they shewed Saul: and the thing displeased him not. And Saul sayde: I will geue him her that she may be a snare to him, and that the hand of the Philistins may be against him. Wherefore Saul sayd to Dauid: thou shalt this day be my son in lawe in the other daughter. And Saul commaunded his seruauntes, to commen with Dauid secretly, and to say: Behold, the king hath a fauour to thee, & all his seruauntes loue thee, be nowe therefore the Kinges sonne in lawe.
E And Saules seruauntes spake those wordes in the eares of Dauid. And Dauid sayd: Seme it to you a light thing to be a kinges sonne in lawe, I am a poore man, and of smale reputation. And the seruauntes brought Saul word agayn, saying: of this maner spake Dauid: And Saul said: this wise shal ye say to Dauid, the king careth for none other dowrye, but for an hundred foreskins of the Philistins, to be auenged of the kinges enemyes. But Saule thought to make Dauid fall into the handes of the Philistins.
F And when his seruauntes tolde Dauid these wordes, it pleased Dauid well to be the kinges sonne in lawe. And or the dayes were expired, Dauid arose with his men, and went and slew of the Philistines, two hundred men, and Dauid brought their foreskinnes and satisfied the king therof, to be his sonne in lawe. Wherefore 2 Re. 3.4
Saul geue him Michol his daughter to wife. And Saul sawe and vnderstode, howe that the Lorde was with Dauid, and that Michol his daughter loued him, and he was the more afraid of Dauid, and Saule became alwaye Dauids enemie. The Lordes of the Philistins vsed to go forth. And it fortuned þ whē they went forth, Dauid behaued him selfe wiselyer then al the seruauntes of Saul: so that his name was much set by.

¶ The. xix. Chapter.

SAul spake to Jonathas his son, & to all his seruantes, that they should kill Dauid. But Jona- 1 Re. 18.
thas Sauls sonne had a great fauoure to Dauid, and Jonathas told Dauid saying: Saul my father goeth about to slepe thee. Now therfore take hede to thy selfe vntill the morninge, and abide in some secret place and hide thy selfe. And I will go out, and stande by my father in the field where thou art, and will common with my father of thee, and what soeuer I see, I wil tell thee. And Jonathas spake good of Dauid vnto Saule his father, and sayde vnto him: let not the king sin agaynst his seruaunt Dauid, for he hath not sinned agaynste thee, and his woorkes haue bene to thee warde verye good. Jud. 12
For he did put his life in his hande, pſa. 119
and slew the Philistine: and the Lord brought to passe a great health for all Israell. Thou sawest it, and thou reioycedst, wherfore then wilt thou syn agaynst innocent blond, and slay Dauid without a cause? And Saul harkened vnto the voice of Jonathas, and sware: as truely as the Lorde liueth he shall not dye. And Jonathas called Dauid, and shewed him al those wordes, and brought Dauid vnto Saule. And he was in his presence as in times paste. And the war began agayne, and Dauid went out and fought with the Philistins, and slue them with a great slaughter, and they fled from him. And the euill spirite sent of the Lorde was

vppon

vpon Saul, as he sat in his house, hauing a Iauelin in his hande, & Dauid played with his hand. And Saul entended to nayle Dauid to ꝑ wal with the Iauelin. But he rid himselfe out of Saules presence, as he smote the speare (with a dayne stroke) into the wall. And Dauid fled and was saued the same night. Saul also sent messengers vnto Dauids house, to watche him, and to slay him in the morninge. And Michol Dauids wife told it him saying: If thou saue not thy selfe this night, to morow thou wilt be slayne. And so Michol let Dauid down thorow a windowe, & he went & fled, and was saued. And then she tooke an Image and layed it in the bed, and put a pillow stuffed with goates heare vnder the heade of it, and couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayde, he is sick. And Saul sent ꝑ messengers agayne to see Dauid, saying: bring him to me, bed and al, that I may slay him. And when the messengers were come in: Beholde, there lay an ymage in the bed, with a pilow of goates heere vnder the head of it. And Saul said vnto Michol: why hast thou mocked me so, and sent away mine enemy that he is escaped. Michol answered Saul: For he sayde vnto me, let me go, or elles I will kil thee. And so Dauid fled, and escaped, and came to Samuell to Rama, & tolde him al that Saul had done to him. And he & Samuell went and dwelt in Naioth. And one told Saul saying: Behold, Dauid is at Naioth in Rama. And Saul sent messengers to fet Dauid. And when they saw a companye of prophetes prophecying, and Samuel standinge taste by them, the spirit of God fel vpon the messengers of Saul, and they prophecied to. And when it was told Saule, he sent other messengers, and they prophecied lyke wise. And Saul sent messengers yet agayne the thirde time, and they prophecied also. Then went he himselfe to Rama, and came to a great well that is in Sichu, and he asked and sayd: where are Samuel and Dauid? And one said: Behold, they be at Naioth in Rama, and he went thither, euen to Naioth in Rama, and the spirit of God came vpon him also, and he went prophecying, vntill he came to Naioth in Rama. And he strip̄t off his clothes & prophecyed before Samuell in like maner, and fell naked all that day and all that night. And therof is it, that they saye: is Saul also among the prophetes?

The .xx. Chapter.

AND Dauid fled from Naioth which is in Rama, and came & said before Jonathas: What haue I done? wherein am I faultye? What is the synne that I haue committed before thy father, that he seketh my life? he sayde vnto him: God forbyd, thou shalt not dye. Behold, my father will do nothing eyther great or smal, but that he will shew it me. And how should my father hide this thing from me? he will not doo it. And Dauid sware agayne, and sayde: Thy father knoweth, that I haue found grace in thine eyen, and therfore he saith: Jonathas shal not knowe it, lest he be sory. And in very dede, euen as truly as the Lorde liueth, and as truly as thy soule liueth, there is but a step betwene me and death. Then sayd Jonathas vnto Dauid: whatsoeuer thy soule desireth that I will do vnto thee. And Dauid sayde vnto Jonathas: Behold, to morowe is the beginning of the moneth, and I should sytte with the kinge at meat. But let me go, that I may hide my selfe in the fieldes vnto the thirde day at euen. If thy father speak of me then saye: Dauid asked leaue of me, that he might go to Bethlehem to his owne citie, for there is holden a yerely feaste for all the kinredde. And yf he say, it is well done, then thy seruaunt shall haue peace. But and if he be angry, then be sure that wickednesse is determyned of him. And then thou shalt shewe mercy vnto thy seruaunt, for thou hast made with me thy seruaunte a bonde in the Lorde. Notwithstandinge, yf there be in me any trespasse, then slaye me thy selfe, and

and bringe me not to thy father. And Jonathas answered: God keepe that from thee (nether is it possible to come to passe,) for if I knewe that wickednesse were concluded of my father, to come vpon thee, thinkest thou, that I should not tell it thee? Then said Dauid: who shall tell me, if thy father answere cruelly? And Jonathas sayde vnto Dauid: come and let vs go oute into the field. And they went out both of them into the fielde. And Jonathas sayd vnto Dauid: The Lorde God of Israell looke on it, when I haue groped my fathers mynde, one time or other within this three dayes, that it stande well with Dauid. If I then sende not vnto thee, and shewe it thee, the Lord do so and so vnto Jonathas. But if my father haue anye pleasure to do thee euill, I will shewe thee also, and sende thee away that thou mayest go in peace. And the Lorde be with thee, as he hath bene with my father. And thou shalte perfourme vnto me the mercy of the Lord, not onely while I liue, but euen when I am deade, and plucke not thy mercy awaye from my house for euer: No not when the Lorde hath destroyed the enemyes of Dauid, euery one from the face of the earth. And so Jonathas made a bonde with the house of Dauid, despynge that the Lorde shoulde seeke it oute by the handes of Dauids enemyes (yf it were broken.) And with other wordes did Jonathas sweare vnto Dauid, because he loued him. For he loued him as his own soule. Then sayd Jonathas to Dauid: to morowe is the first day of the moone. And thou shalte be missed, because the place wher thou wast wont to sitte, shall bee emptye. Therfore this daye three dayes come downe in anye wise vnto the place where thou hiddest hide thy self, when the busynes was in hande: euen by the stone Ezell. And I will shoote three arowes by the one syde thereof, as though I shot them at a marke, and will send a lad, and bid him go seke the arowes. And if I say vnto the lad: see the arowes are on this side thee, bring them: then come thou: for it is peace and no hurte, as sure as the Lorde liueth. But if I say vnto the lad: behold, the arowes are beyond thee, then go (in peace) for the lord hath sent thee away. And as touchinge this wordes thou and I haue spoken: behold, the Lord be betwene thee and me for euer. And so Dauid hidde him selfe in the field. And when the newe moone was come, the king sate him downe to eate meate. And the kinge sate him downe after the olde maner, in his seate by the wall. And Jonathas arose and Abner sate by Sauls side, and Dauids place was empty. Neuertheles, Saul saide nothing at al that day. For he thought: some thing hath chaunced him that he is not cleane. But on the morow which was the second day of the newe mone, it happened that Dauids place was empty agayne. And Saule sayde vnto Jonathas his son. Wherfore commeth not that sonne of Jsai to meat, neither yesterday nor to daye? And Jonathas answered vnto Saule. Dauid asked licence of me, to go to Bethleem, for he sayde: let me go I pray thee: for our kinred doeth holde an offering in the citie, and my brother hath sent for me. And therfore if I haue found fauoure in thine eies, let me go, and see my brethren. This is the cause that he commeth not vnto the kinges table. Then was Saul angri with Jonathas and sayd vnto him: Thou wicked rebel, do not I know, that thou hast chosen the sonne of Jsai vnto thine own rebuke, and vnto the rebuke and shame of thy mother's? for as long as the son of Jsai liueth vpon the earth, thou shalte not be stablished, nor yet the kingedome, wherfore nowe send and fet him vnto me, for he is the childe of death. And Jonathas answered vnto Saule his father, and sayde to him: Wherefore shoulde he dye? what hath he doone? And Saule lifte vp a speare to hyt him, whereby Jonathas wist well that it was vtterly determined of his father, to slaye Dauid. And so Jonathas arose from the table in a gret anger, & bidrake no meate the seconde day of

of the moneth, for he was sory for Dauid because his father hadde done him shame. On the next morninge, Jonathas wente out into the fielde, at the tyme appoynted with Dauid, and a litle ladde with him. And he sayde vnto his boye: runne and seeke oute myne arrowes which I shotte. And
6 as the boy ran he shotte an arrow beyonde him. And when the ladde was come to the place whither Jonathas had shot the arowe, Jonathas cryed after the lad agayne: make speede, and stand not still. And Jonathas lad gathered vp the arrowes, and came to his mayster. But the ladde wist nothing of the matter. Oneiye Jonathas and Dauid wist it. And Jonathas gaue his weapons vnto the lad that was with him, and said vnto him go and cary them to the towne. And as soone as the lad was gone, Dauid arose out of a place that was toward the South, and fell on his face to the ground, and worshipped three times. And they kissed either other, and wept together so long, till Dauid exceeded in weepinge. And Jonathas sayde to Dauid: go in peace. And the thynges whithe we haue swoorne both of vs in the name of the Lorde sayinge: the Lord be betwene thee and me, and betwene thy seede and mine, lette them stande for euer. And he arose, and departed. And Jonathas went into the towne.

¶ The. xxi. Chapter.

1 THen came Dauid to Nob to Ahimelech the priest. And Ahimelech was astonied at the sodaine comming of Dauid, and sayde vnto him: Why art thou alone, and no man with thee? And Dauid sayde to Ahimelech the priest: the kinge hath commaunded me to do a certayne thinge, and hath sayde vnto me, let no manne knowe where aboute I sende thee, and what I haue commaunded thee to do. And I haue appoynted my seruauntes, to suche and suche places.
Nowe therefore if thou haste oughte
1 Re. 25 vnder thine hande, geue me fiue loa-
Iud. 8, b ues of breade, or what commeth to hande. And the priest answered Dauid, and sayde: there is noo common breade vnder mine hande, but here is halowed bread, if the ponge men haue kept them selues from vncleane thinges, especially women. Dauid answered the priest, and sayde vnto him: of a truth women hath bene locked vp frō vs about a three dayes, when I came out and the vessels of the ponge men were holye. Howebeit this waye is
B vnpure, and howe muche more shall Leuit. 24. there be holynes in the vessell. And Mat. 12. so the priest gaue him halowed bread, for there was none other bread there saue the shewebreades, that were taken from before the Lorde, to putte fresh breade there, the day that it was taken away. And there was there the same daye, a certayne man, of the seruauntes of Saul abiding before the Lord, named Doeg an Edomite, the chiefest of Saules hearde men. And Dauid sayde vnto Ahimelech: is not here vnder thine hand, either spere or swearde? for I haue neither brought my sword nor my harnesse with me, because the kynges busynesse required haste. And the priest sayde: the swearde of Goliath the Philistine whom thou slewest in the Oke valley, beholde, it is here wrapt in a cloth behinde the Ephod. If thou wilt take that, take it: for there is none other saue that here. And Dauid said, ther is none to that, geue it me. And Dauid arose & fled the same day from the presence of Saule, and went to Achis the king of Geth. And the seruants of Achis said of him: is not this Dauid the kinge of the lande? did they not singe vnto hym, 1. Re. 18 in daunces, sayinge: Saul hath slain and. 29. c his thousande, and Dauid his tenne thousande? And Dauid putte those woordes into his heart, and was sore afrayde of Achis the kinge of Geth. And hee chaunged his speeche before them, and fayned him self mad in their hands, and scrabled on the doores of the gate, and let his spittle fall downe vpon his beard. Then said Achis vnto his seruauntes: Loo ye see that this man is beside him selfe, wherfore then haue

haue ye brought him to me? Haue I nede of mad men that ye haue brought this felow to play the mad man in my presence? Shall he come into my house?

The.xxii. Chapter.

A DAuid therfore departed thece, and escaped, and cam vnto the cauy Odollam. When his brethren also and all his fathers house heard it, they went downe thither to him. And there gathered vnto him all men that were in combrance, and in dette, and troubled in their myndes, and he became a captayne ouer them. And there were with him vpon a foure hundred men. And Dauid went thence to Mizpa in the land of Moab: and sayde vnto the kinge of Moab: Let my father and my mother (I pray thee) come forth vnto you, till I knowe what God will doo for me. And he brought theym before the king of Moab. And they dwelt with him all the while that Dauid kept himselfe in holde. And the Prophete Gad sayde vnto Dauid, abyde not in holde, but depart and go into the land of Juda. Then Dauid departed and B came into the forest Hareth. AND Saul heard that Dauid was comabroad, and also the men that wer with him. And Saule sat in Gibea vnder a tree in Rama, hauing his spere in his hande, and all his men stoode aboute him. And Saule sayde vnto his seruauntes that stode aboute him. Heare I pray you, ye sonnes of Jemini: will the son of Jsai geue euery one of you fieldes and vineyerdes, and make you all captayns ouer thousands and ouer hundredes? that ye haue also conspired agaynst me, and there is none that
1 Re. 1. and. 20. 0 telleth it me in mine eare? And wher as my son hath made a bond with the sonne of Jsai, there is none of you that mourneth for me, or sheweth it in mine eare: beholde, my sonne hath stirred vp my seruaunte to lay awayte agaynst me this same daye. Then answered Doeg the Edomite which also stode by the seruants of Saule, and sayde, I sawe the sonne of Jsai when he came to Nob, to Ahimelech the son of Ahitob, whiche asked counsell of the Lorde for him and gaue him vitayle, and the swearde of Goliah the Philistine also. Then the kinge sent and called for Ahimelech the priest the sonne of Ahitob, and all his fathers house, that is to saye, the priestes that were in Nob. And they came all to the kinge. And Saule sayde: heare nowe thou sonne of Ahitob. He answered: here am I my Lorde. And Saul said C vnto him: whye haue ye conspired agaynst me, thou and the sonne of Jsai, in that thou hast geuen him vitayle, and a swearde, and hast asked counsell of God for him: that he shoulde arise agaynst me, and lye awayt for me this day? Ahimelech answered the kyng and sayde: who is so faythfull amonge all thy seruaunts as Dauid, and therto the kinges sonne in lawe, and goeth at thy bidding, and is had in honour in thine house? haue I this daye begon first to aske counsel of GOD for him? That be farre from me (yf I had knowen it) let not the kinge put suche a thing vpon his seruaunte, in all the house of my father. For thy seruaunte knewe nothinge of all thys, eyther lesse or more. The kinge sayde: D thou shalt surely die Ahimelech, thou and all thy fathers house. AND the kinge sayde vnto the footemen that stoode about him, turne, and slaye the priestes of the Lord, both because their hande is with Dauid, and because they knewe when Dauid fledde, and shewed it not to me. But the seruantes of the king would not moue their handes, to fall vpon the priestes of the Lorde. And the king sayde to Doeg: turne thou, and fall vpon the priestes, and Doeg the Edomite turned and ranne vpon the priestes, and slue that same daye foure score and fyue persons, that did weare a linnen Ephod. And Nob that citie of the priestes smote he with the edge of the swearde, both men and women, children, and suckelinges, oxen, and asses, and sheepe. And one of the sons of Ahimelech

himelech, the sonne of Ahitob (named Abiathar) escaped and fled to Dauid.
And Abiathar shewed Dauid, howe that Saul had slayne the Lordes priestes. And Dauid sayd vnto Abiathar I wist it the same day, when Doeg the Edomite was there, that he wold tell Saule. I AM I am cause of the death of all the soules of thy fathers house. Abide thou with me, and feare not. For yf any man seke my soule, he shall seeke thyne also, with me thou shalte be in safegarde.

¶ The .xxiij. Chapter.

THen they tolde Dauid saying: Behold the Philistines fyght agaynste Keilah, and spoyle the barnes. Therefore Dauid asked the Lordes aduise saying: shall I goo and smite these Philistines? And the Lorde answered vnto Dauid: go, and smyte the Philistines, and saue Keilah. And Dauids men that were with him, sayde vnto him: ser, we be afrayd here in Juda: howe muche more then yf we come to Keilah against the hoste of the Philistines? Then Dauid asked the Lorde agayne. And the Lorde answered him and sayde: Aryse, and go downe to Keila, for I will deliuer the Philistines into thine hand. And so Dauid and his men went to Keila and fought with the Philistines, and 25 droue awaye their cattell, and smote them with a great slaughter. And so Dauid saued the inhabiters of Keila.
And it chaunced, when Abiathar the sonne of Ahimelech fled to Dauid to Keila, yͤ he brought an Ephod with him in his hande. And it was tolde Saul, that Dauid was come to Keila. And Saul sayd: God hath deliuered him into mine hande. For he is shut in nowe that he is come into a towne, that hath gates and barres.
And Saul called all the people together to warre, for to go downe to Keila, yͤ to beseige Dauid and his men.
And Dauid hauing knowledge, that Saule imagined mischife agaynste him, sayde to Abiathar the priest: Bringe the Ephod. Then sayde Dauid: O LORDE GOD of Israell, thy seruaunte hath heard, that Saul is about to come agaynste Keila to destroy the citie for my sake: 1.Re.30
wyll the men of Keila deliuer me into his hande? And will Saul come downe, as thy seruaunte hath harde saye? O LORD God of Israell, tell thy seruaunt. And the Lord sayd: he wyll come downe. Then sayd Dauid: will the men of Keila deliuer me and the men that are with me into the hande of Saul? and the Lord sayde, they will betraye you. Then Dauid and his men which were vpon a sixe hundred, arose and departed oute of Keila, and went whither they could. And it was tolde Saul, that Dauid was fled from Keila, and he lette the iourney alone. Dauid abode in the wildernesse in stronge holdes, and remayned in a mountayne in the wildernesse of Ziph. And Saule sought him euery daye, but GOD deliuered him not into his hande. I AND Dauid sawe that Saule was come oute, to seeke his life. I AND Dauid C
was in the wildernesse of Ziph, in a thicket. And Jonathas Sauls sonne arose and wente to Dauid into the thicket, and comforted his hande in God, and sayd vnto him: feare not, for the hande of Saul my father shal not finde thee, and thou shalte be kinge ouer Israell, and I must be nexte vnto the. And that doth Saul my father knowe. And they made a bonde both 1.Re.18
of them together before the Lord. And and.20.b
Dauid taryed still in the thicket, and Jonathas went to his house.
Then came the Ziphites to Saul, to Gibea, saying: Doth not Dauid hide him selfe fast by vs in stronge holdes, in a thicket that is by the hill of Hachila, on the right syde of the wildernesse? Nowe therefore kynge, thou mayest come downe accordyng to all the lust of thy soule: come downe, and our parte shalbe to deliuer hym into the kinges hand. And Saul said, blessed are ye in the Lord: for ye haue compassion on me. Go I pray you, & order

the matter well, knowe and se his haunte, where his foote hath bene, and who hath sene him there, for it is tolde me, that he is very suttle and wozketh D crafftely. Se ye therefoze, and knowe all the lurking places: where he hydeth him selfe, and come ye agayne to me with the certentie, and I wil go with you. And yf he be in the lande, I will serche him thozow out all the thousandes of Juda. And they arose, and went to Ziph before Saul. But Dauid & his men were in the wildernes of Maon, in the playne that is on the right hande of Jesimon. Saule also and his men went to seeke: and they tolde Dauid. Wherefoze he went vnto a rocke, and abode in the wildernes of Maon. And when Saul herd that he folowed after Dauid in the wilder nesse of Maon. And Saule and his men went on the one side of the moun tayne, and Dauid and his men on the other syde. And Dauid toke thought howe to get from Saul. For Saul and his men compassed Dauid and his men, round about, to take them. But there came a messenger to Saul, saying: hast thee and come, for the Philistines are come into the land. Wherefoze, Saul returned from persecutinge Dauid, and went agaynst the Philistines. And therefoze is it, that they called the place: The rocke of separation. And Dauid went thence, and dwelte in stronge holdes at Engadi.

¶ The. xxiiij. Chapter.

¶ VVhen Saule was come agayne frome folowinge after the Philistines, it happened that there were, whiche tolde him, saying: beholde, Dauid is in the wildernesse of Engadi. Then Saul toke three thousand chosen men oute of all Israell, & went to seeke Dauid and his men in the heyght of the rockes, where wylde goates remayne. And he came to the slockes of shepe in the waye. And Saul went into a caue to couer his fete. And Dauid and his men remayned in the inwarde partes of the caue. And the men of Dauid sayde vnto hym: se, the day is come, of which the Lord sayd vnto the: beholde, I wil deliuer thine enemies into thin hand, & thou shalt do to him as it shall seme good in thy sight. Then Dauid arose & cut of a lap of Sauls garment priuelye. And immediatlye Dauyds hert smote him because he had cut of a lap of Sauls garment. And he sayd vn to his men, the Lord kepe me from doynge that thinge vnto my master the Lordes anoynted to lay mine hand vpō him, seing he is the anoynted of ✝ Lord (For as truly as the Lord liueth ex- B cept the Lord smyte him, or except his day come, or if he go not downe to war & perish, the Lord be merciful vnto me that I lay not my hand vpō the Lordes anoynted.) And so Dauid kept of his seruantes with these wordes, & suffred them not to ryse agaynst Saul. But Saul rose vp oute of the caue & went away. Dauid also arose & went out of the caue, and cried after Saul, saying: My Lord kyng. And when Saul loked behind him. Dauid stowped to ✝ earth, and bowed himselfe and sayd to Saul: wherefoze geuest thou an eare to mens wordes that saye: Dauid seketh euyll agaynst thee? Behold, this day thine eyes haue sene, how that the Lord hath deliuered the this day into mine hand in the caue. And some bad me kyl thee, but I had compassion on the, and sayd: I wil not lay my hands on my master, for he is the Lordes anoynted. And moreouer, my father, C beholde, and see yet the lap of thy garment in my hād, in as much as I killed thee not, when I cut of the lap of thy garment. Understand therefoze, and se, that ther is neither euill nor wickednes in me, and that I haue not sinned agaynst thee. And yet thou huntest after my soule to take it. The Lord be iudge betwene thee and me, and the Lorde auenge me of thee. But mine hand be not vpon thee. According as the olde prouerbe sayeth: wickednesse proceadeth frō the wicked: But mine hand be not vpon thee. After whom is the kynge of Israel come oute? After whom doest thou moue persecution?

after

after a dead dog, and after a flye? The Lorde be iudge betwixte me and the, and beholde my cause, & auenge me of thine hande. When Dauid had made an ende of speakinge these wordes to Saule, Saule sayde:

D 1.Kin.26.c Is this thy voice my sonne Dauid? and Saule lifte vp his voyce & wept, and sayde to Dauid: thou arte righteousar then I, for thou hast rewarded me with good, where as I haue rewarded the with euill. And thou hast shewed this day, howe that thou hast dealt louingly with me, for as muche as when the Lorde had locked me in thine handes, thou killedst me not. For who shall finde his enemye, and let him depart into a good waye? Wherefore the Lorde reward the with good, for that thou hast done vnto me this daye. And nowe beholde, I wote well that thou shalt be kinge, and that the kingdome of Israel shal be stablished in thine hand. Sweare nowe therefore vnto me by the Lorde, that thou shalt not destroye my seede after me, and that thou shalt not put my name out of my fathers house. And Dauid sware vnto Saule, and wente home. But Dauid and his men gat them vp vnto an holde.

¶ The .xxv. Chapter.

Y 1.Kin.28.a AND Samuell dyed, and all the Israelites gathered together, and lamented him, and buryed him in his owne house at Rama. And Dauid arose, & went downe to the wildernesse of Pharan. And there was a man in Maon, whose possession was in Carmel, and the man was exceeding mightye, and had three thousande sheepe, and a thousande goates. And he was shearinge his sheepe in Carmell: (The name of the man was Naball, and the name of his wife was Abigail, and she was a woman of a singuler wisedome, and beautifull. But the man was churlishe, and of euyll conditions, and was of the kinred of Caleb. And Dauid heard in the wildernes, that Naball did sheare his sheepe. And Dauid sent out ten yong men, and sayde vnto them: Get you vp to Carmell, and go to Naball, and greete him in my name. And thus shall ye saye: Peace be to the, peace be to thine house, and peace be vnto all that thou hast. Beholde, I haue heard say that thou hast shearers. Nowe, thy shepherdes were with vs (in the wildernes) and we did them no spite, neyther was there ought (of the flocke) missinge vnto them, all the while they were in Carmell: ask he thy fathers, and they will shewe the. Wherefore let these yonge men finde fauoure in thine eyes (for we come in a good season) and geue 2.Kin.2.18 I praye the whatsoeuer commeth to thine hande, vnto thy seruauntes, and to thy sonne Dauid. And when Dauids yong men came, they tolde Naball all these woordes in the name of Dauid, and then bode their peace.

And Naball answered Dauids seruauntes, and sayde: What is Dauid? and what is the sonne of Isai? there is plentie of seruauntes nowe a dayes that breake awaye euerye man from his maister. Shall I then take my bread, my water, and my flesshe, that I haue dressed for my shearers, and geue it vnto men whome I wote not whence they be? And so Dauids seruauntes turned their waye, and went agayn, and came and told him all those sayinges. And Dauid sayde vnto his men: Gyrde euery man his sweorde about him. And they gyrded euerye man his sweorde about him, and Dauid was gyrded with his sweorde. And there followed Dauid vppon a foure hundred men, and two hundred abode by the stuffe. But one of the lasdes tolde Abigail Nabals wife, sayinge: Beholde, Dauid sente messengers vnto our maister out of the wildernesse to salute him, and he reuiled on them. And yet the men are verye good vnto vs, and did vs no displeasure, neither myssed we any thinge as long as we were conuersant with them, when we were in the fieldes. They were a wall of defence vnto vs both by nighte and daye, all the while we were with them keeping

shepe. Now therfore take heede, and see what thou hast to doo: for there is an occasion of euill geuen agaynste our mayster, and all his houlshoide, seing hes is a sonne of Belial, vngracious to speake to. Then Abigail made haste, and tooke twoo hundred loaues, and two bottels of wine, and fiue shepe ready dressed, and fiue measures of parched corne, and an hundred traples of raisins, and two hundred sopnettes of figges, and laded theym an asses, and sayd vnto her yong men: Go ye before me: Behoide, I come after you. But shee tolde her husbande Nabal nothing therof. And as shee rode on her Asse, she camme myuyde downe the syde of the hill, and behold, Dauid & his men came downe against her, and she mette them. And Dauid said: In vain haue I kept al that this felow hath in the wildernesse, so that nought was missed of all that pertayned vnto him. And he hath quyte me euill for good. So and so doo GOD vnto the enemies of Dauid, if I leaue of al ỳ pertaine to him, by ỳ dawning of the day, any thinge that pisseth against the wall. And when Abigail sawe Dauid, shee hasted and lyghted of her Asse, and fell before Dauid on her face, & bowed her self to the grounde and fell at his fete, and saide: Let this vnhappy deede be counted myne, my Lord, and let thine handmayde speake in thine audience, and here the wordes of thy handmayde. Let not my Lorde (the King) regarde this vnthryfte mā Nabal: for as his name is, so is he Nabal is his name, and folly is with him. But I thine handmayde sawe not the yong men of my Lorde, whom thou sentest. Now therfore my Lord, as sure as the Lorde liueth, and as thy soule liueth, the Lord hath withholde thee from comming to shed bloud, and withdrawe thou thine hande from bloudshed. Nowe, I praye God that thyne enemyes and they that intende to do my Lord euil, may be as Nabal. And nowe this is the blessing which thyne handmayde hath brought vnto my Lorde, and let it be geuen vnto the yong men that folow my Lorde. Forgeue the trespasse of thine handmayde, for the Lorde will make my Lordes sure house, because my Lorde fyghteth the battayles of the Lorde, and there coulde none euill be founde in thee in all thy dayes. And if anye man rise to persecute thee, and to seeke thy soule, the soul of my Lorde shall be bound as in the bundell of the liuing with the Lorde thy GOD. And the soules of thy enemyes shal God cast out, cast as out of the middle of a sling. And when the Lorde shall haue done to my lorde al the good that he hath promised thee and shall haue made thee ruler ouer Israell: then shall it be no decaye vnto thee, nor discourage of heart vnto my Lorde, that thou haste not shedde bloude causelesse, nor auenged thy selfe. But when the Lorde shall haue dealt well with my lorde, then thinke on thine handmaid. And Dauid sayde to Abigail: Blessed be the Lorde God of Israel, which sent thee this day to mete me. Blessed is thy sayinge, and blessed art thou, which haste kept me this day from comming to shed bloud, and from auengynge my selfe with mine owne hande. For in deede as sure as the Lorde God of Israel liueth, which hath kept me backe from hurting thee, except thou hadst hasted and met me, thinkest thou, there had beene lefte vnto Nabal by the dawninge of the daye, a pisser against the wall? And so Dauid receyued of her hand, that whiche she hadde brought him, and sayde to her: Go vp in peace to thine house. Behold, I haue heard thy voyce, and haue accepted thy persone. And Abigail came to Naball: and behoide, he helde a feaste in his house, lyke the feaste of a King, and Nabals heart was merye within him, for he was verye dronken. Wherfore she tolde him nothinge, neyther lesse nor more, vntill the morowe daye. But in the morninge, whenne the wyne was gonne oute of Naball, his wyfe tolde hym these woordes, and his heart dyed within hym, and he became as a stone. And vppon a ten

dayes

dayes after, the Lorde smote Nabaall, that he dyed. And when Dauid heard that Nabaall was dead, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the hand of Nabaall, and hath kept his seruaunt from euill, and hath recompenced the wickednes of Nabaall vppon his owne head. And Dauid sent to commen with Abigail: to the intente to take her to his wyfe. And when the seruauntes of Dauid were comme to Abigail to Carmell, they spake vnto her, saying: Dauid sent vs vnto thee, to take thee to hys wife. And shee arose, and bowed her selfe on her face to the earth, and sayd: Beholde, let thy handmayde be a seruaunt, to washe the fete of the seruauntes of my Lorde. And Abigail hasted, and arose, and gat her vp vppon an Asse, with fiue damoselles of hers, that wente at her feete, and shee went after the messengers of Dauid, and became his wife. Dauid also toke Achinoam of Jezrahell, and they were both his wiues. But Saule gaue 2 Re. 3. c. Michol his daughter Dauids wife, to Phalti, the sonne of Lais, whiche was of Gallim.

The. xxvi. Chapter.

THe Ziphites came vnto Saule to Gibea, saying: Doeth not Dauid hyde him selfe in the hill of Hachilla, whiche is before Jesimon? Saule arose, and went downe to the wildernesse of Ziph, hauinge three thousande chosen men of Israell with him, for to seeke Dauid in the wildernesse of Ziph. And Saule pitched in the hill of Hachilla, whiche lyeth before Jesimon, by the waye side. But Dauid dwelt in the wildernesse. And he sawe that Saule came after him into the wildernesse. Dauid therfore sent out spies, and vnderstoode, that Saule was come in verye deede. And Dauid arose, and came to the place where Saul hadde pitched, and Dauid beheld the place where Saule laye, and Abner the sonne of Ner, which was his chiefe captayne. Saul lay within, and the people and the hoste round about him. Then answered Dauid, and spake to Ahimelech the Hethite, and to Abisai the sonne of Saruia, and brother to Joab saynge: who will goo downe with me to Saul to the hoste? And Abisai said: I will go downe with thee. And so Dauid and Abisai came downe to the people by nighte. And beholde, Saule laye sleping within the hoste, and his speare stacke in the grounde at his head. But Abner and the people laye round about him. Then sayde Abisai to Dauid: God hath deliuered thyne ennemye into thyne hande this daye. Nowe therefore, lette me smyte him once with my speare to the earth, and I will not smyte him the seconde tyme. And Dauid sayde to Abisai: destroye him not. For who canne laye his hande on the Lordes annoynted, and be giltelesse. And Dauid sayde furthermore: as sure as the Lorde liueth, the Lorde shall smyte him, or his daye shall come to dye, or he shall descende in to battel, and there perishe. The Lorde kepe me from layinge mine hande vppon the Lordes annoynted: But take thou nowe the speare that is at his heade, and the crewse of water, and lette vs go. And soo Dauid tooke the speare and the crewse of water from Sauls heade, and they gat them away, and no man sawe it or marked it, or awoked. For they were all aslepe, because the Lorde had sent a deade sleepe vppon theym. Then Dauid went ouer to the other syde, and stode on the toppe of an hill a farre off (a great space being betweene them) and Dauid cryed to the people and to Abner the sonne of Ner, saying: Hearest thou not Abner? Abner answerred and sayde: what arte thou that cryest to the kinge? and Dauid sayde to Abner: art not thou a manne? and who is like thee in Israel? wherfore then haste thou not kepte thy Lorde the kinge? For there came one of the folke in, to destroye the kinge thy Lorde. It is not good that thou haste done. By truelye as the Lorde liueth, ye are worthy to dye, because 1 Re. 10. yer haue not kepte youre maysters,

Eg. ii the

the Lordes annoynted. And nowe se
where the Kinges speare is, and the
cruse of water, that was at his heade.
And Saul knewe Dauids voyce, and
1 Re. 24. sayde: ¶ Is this thy voyce my sonne
Dauid? and Dauid sayde: It is my
voyce, my Lord, O king. And he sayde:
Wherefore doth my Lorde thus perse-
cute his seruaunt? for what haue I
done, or what euill is in myne handes?
Nowe therefore let my Lorde the king
heare the wordes of his seruaunt. If
the Lorde haue stirred thee vp agaynst
me, let him smell the sauoure of a sa-
crifice. But and if they be the children
of menne, cursed are they before the
Lorde. For they haue cast me out this
day from abydinge in the inheritance
of the Lorde, saying: Hence, and goe
serue other gods. Nowe therefore, let
not my blud fall to the earth before the
face of the Lorde. For the king of Is-
rael is comme oute to hunte a flye, as
when one doeth hunte a partriche in
the mountaynes. Then sayde Saule:
I haue synned, come agayn my sonne
Dauid, for I will doo thee no more
harme, because my soule was precious
in thine eyes this daye. Beholde,
I haue played the fool, and haue erred
exceedingly. And Dauid answered &
sayde: Beholde, the Kinges speare,
let one of the youngemen come ouer and
fet it. The Lorde rewarde euery man
according to his righteousnesse and
faith: For the Lord deliuered thee in-
to my hande this daye, but I wolde
not lay mine hande vpon the Lordes
annoynted. And beholde, like as thy
lyfe was muche sette by this daye in
myne eyes: so be my life set by in the
eyes of the Lorde, that he deliuer me
out of all tribulation. Then Saule
sayde to Dauid: Blessed arte thou my
sonne Dauid, for thou shalt be a doer,
& preuaile. And so Dauid wente his
way, and Saule tourned to his place
agayne.

¶ The .xxvij. Chapter.

AND Dauid sayde in his heart
I shall perishe one day or o-
ther by the hande of Saule,
therefore is there nothing bet-
ter for me, then to flee and saue my
selfe in the lande of the Philistines,
and Saule shall ceasse and seke me no
more in all the coastes of Israell, and
so shall I escape out of his hande. And
Dauid arose, and he and the fyue hun-
dred men that were with him, went
vnto Achis, the son of Maoch kinge
of Geth. And Dauid dwelte with
Achis in Geth, both he, and his men,
euery man with his houshold, & Da-
uid with his two wyues: Ahinoam
the Jezraelite, and Abigail, Nabals
wyfe of Carmell. And it was tolde
Saul that Dauid was fled to Geth,
and he sought no more for him. And
Dauid sayde vnto Achis: If I haue
nowe founde grace in thine eyes, let
them geue me a place in some towne
in the fields, that I may dwell there.
For why should thy seruaunt dwell in
the head citie of the kingdome with
thee? Then Achis gaue him Ziklag
that same daye: for whiche cause Zik-
lag pertayneth vnto the kinges of Iu-
da vnto this daye. And the time that
Dauid dwelte in the countrey of the
Philistins, was foure monethes, and
certayne dayes. And Dauid and his
men went vp, and ran vppon the Ge-
surites, the Gerzites, and the Amale-
kites. For those nations were from
the beginninge the inhabiters of the
lande, as menne go to Sur, vnto the
lande of Egipte. And Dauid smote
the land, and left neither man nor wo-
man alyue, and droue away the shepe,
the oxen, the asses, camels, and clothes
and returned, and came to Achis. And
Achis sayd: Where haue ye beene rou-
ting this daye? And Dauid answe-
red: Towarde the south of Iuda, and
towarde the south of the Jerameelites,
and towarde the south of the Kenites.
And Dauid saued neyther man nor
woman alyue, nor suffered them to come
to Geth, for feare (saith he) lest they
should speake on vs, saying: So dyde
Dauid, and so will be his maner all
the while he dwelleth in the coun-
trey of the Philistins. And Achis be-
leued Dauid, saying: he abhorreth the
people of Israell, and therefore he shall
be my

my seruaunt for euer.

The xxviij. Chapter.

AND it chaunced in those dayes that the Philistines gathered their host together to warre to fyght vs Israell. And Achis sayde to Dauid: Be sure, thou shalt go out with me to the battell, thou and thy men that are with thee. And Dauid sayde to Achis: then thou shalt knowe what thy seruaunt can do. And Achis sayde agayne to Dauid: Then I will make thee keper of my heade for euer.

1 Re. 24. • Samuell was then deade, and all Israell had lamented him, and buried him in Rama his owne Citie.

Exo. 22 c • And Saule hadde putte the women that had spirites of prophecye and the Southsayers oute of the lande. And the Philistines gathered together, and cam and pitched in Sunem. And Saule gathered all Israell together, and they pitched in Gilboa: And whē Saule sawe the hoolte of the Philistines, he was afrayde, and his heart was sore astonied. And when Saule asked councell of ✠ Lord, the Lord answered him not, neyther by dreames nor by Urim, nor yet by Prophetes. Then sayde Saul vnto his seruauntes: seke me a woman that hath a spi-

Leu. 19. c rite of prophecye, that I maye goe to her and aske of her. And his seruauntes sayde to him: Beholde, there is a woman that hath a spirite of Prophecye at Endor. And Saule chaunged him selfe, and put on other rayment, and then went he and two men with him, and they came to the woman by night. And hee sayde: prophecye vnto me by the spirite, and bringe me him dyde whom I shall name vnto thee.

B And the woman sayd vnto him: Beholde thou knowest what Saule hath done, howe he hath destroyed the women that hadde prophecying spirites, and the Sorcerers oute of the lande. Wherefore then seekest thou an occasion agaynste my soule, that hee maye kill me? And Saule sware to her by the Lorde sayinge: As surelye as the Lorde liueth there shall noot harme chaunce thee for this thinge.

Then sayde the woman: whom shall I fetche vp vnto thee? he answered: Bring me vp Samuell. When shee sawe Samuel, she cryed with a loude voyce, and spake to Saule sayinge: why haste thou disceaued me, for thou art Saule. And the king sayde vnto her, be not afrayde: what seest thou? The woman sayde vnto Saul: I see C gods ascending vp out of the erth. He sayd vnto her again: what fashion is he of? She answered: there cōmeth vp an old man with a mātle vpon him. And Saul perceiued that it was Samuell & he stouped with his face to ✠ ground and bowed him selfe. And Samuell said to Saul: why hast thou disquieted me, to make me be brought vppe? Saul answered: I am sore incombred For ✠ Philistines make warre agaynst me, and God is departed from me, and answereth me nomore, neither by prophets, nether by dreames. And therefore I haue called thee, ✠ thou mayest tel me, what I shal do. Then sayd Samuell: wherfore dost thou aske of me, while the Lord is gon frō thee, and is become thine enemy? Truly the Lord hath don for himself, euen as he spake by my hand. • For the Lord hath rent 1 Re. 15 f the kingdome out of thine hand, & geuen it thy neibour Dauid. Because thou obeyedst not the voyce of ✠ Lord nor executedst his fierce wrath vppon the Amalekites, therfore hath ✠ Lord den this vnto thee this day, & moreouer, the lord wil deliuer Israell with thee into the hands of the Philistins. 1 re. 31. b • To morow shalt thou and thy soons be with me, and the lord shall geue the host of Israell into the handes of the Philistines. Then Saul fell straight way flat on the earth as longe as hee was, and was sore abiesd, because of the woordes of Samuell. And there D was no strength in him, for he hadde eaten no breade all the daye and the nighte before. And the woman came vnto Saule, and sawe that hee was sore troubled, and sayde vnto him: Se thine handemayde hath obeyed thy Judi. 12 voyce, and • haue put my soule in my 1 Re. 19 b hande, and haue hearkened vnto thy Psa. 119

wordes which thou sayest vnto me. Nowe therefore herken thou also vnto the voyce of thine handmayd, and let me set a morsell of breade before thee, that thou mayest eate, and gette thee strength, and then go on thy iourney. He refused, and sayde I will not eate. But his seruauntes and the woman together compelled him, and he hearkened vnto their voyce. And so he arose from the earth, and sat him on a bed. The woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure and kneded it, and dydde bake swete cakes thereof, and brought them before Saul and before his seruauntes. And when they hadde eaten they stoode vp, and wente awaye the same night.

The .xxix. Chapter.

THe Philistines were gathered together with all theyr armyes vnto Aphec: And the Israelites pitched in Jim, which is in Jezrahel. And the Lordes of the Philistines went forth with the hundredes and thousanders. But Dauid and his men came behinde with Achis. Then said the Lords of the Philistines: what are ponder Ebrues? Achis sayde vnto the Lordes of the Philistines: Is not this Dauid the seruaunt of Saul the kinge of Israell, whiche hath beene with me these dayes or yeares? I haue founde no fault in him, since he fled vnto me vnto this daye. And the Lordes of the Philistines were wroth with him, and sayde vnto him: Make this fellowe returne, that he maye go againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least in the battell, he be an aduersarye to vs. For wherewith coulde he better obtayne the fauoure of his maister, then with the heades of these men? Is not this Dauid, to whom they songe in daunces: 1.re.18.& And Saule slue his thousande, and Dauid.21.D uid his ten thousande. Then Achis called Dauid, and sayde vnto hym. As sure as the Lord liueth, thou hast beene honest, and good in my syghte, when thou wentest out and in with me in the host: neyther haue I founde euill with thee since thou camest to me vnto this daye. Neuertheless the Lordes of the Philistines fauoure thee not: Wherefore nowe returne, and goe in peace, that thou displease not the Lordes of the Philistines. And Dauid sayde vnto Achis: And what haue I done? what haste thou founde in thy seruaunt, as longe as I haue beene with thee vnto this daye, that I maye not go fyght against the enemyes of my Lorde the kinge? Achis answered and sayde to Dauid: I knowe that thou art good, and art in my sight, as an aungell of God. Notwithstanding the Lordes of the Philistines haue sayd: Let him not go vp with vs to battell. Wherefore nowe ryse vp early in the morninge with thy maisters seruauntes that are come to thee, and when ye be vp early (as soone as ye haue light) depart. And so Dauid, and his men rose vp early to departe in the morning, and to returne into the land of the Philistines. And the Philistines went vp to Jezrahel.

The .xxx. Chapter.

BVt when Dauid and his men were comme to Zikleg the third daye, the Amalechites hadde rushed in vppon the Southe, and vppon Zikleg, and hadde smytten Zikleg, and burnt it with fyre, and had taken the wemen (that were therin) prisoners both small and great: but slue not a man, saue caried them away with them, and went their ways. So Dauid and his men came to the Citie, and behold, it was burnt with fire and their wiues, their soonnes, and their daughters were caried awaye. Then Dauid and the people that was with him, lift vp their voices & wept vntill they could wepe no more. And Dauids two wiues were taken prisoners also: Ahinoam the Jezraelite, and Abigail the wife of Nabail the Carmelite. And Dauid was in a shrewde combyaunce: for the people entended to stone him, because the heartes of all the people were prest for their

theyr sons and their daughters. But
Dauid toke a good courage to him
xxx.13.b in the Lorde his God, & sayd vnto A-
biathar the priest Ahimelechs son: I
pray the, bringe me the Ephod. And
Abiathar brought the Ephod to Da-
uid. And Dauid asked counceil at the
Lorde, saynge: Shall I followe after
this companie, and shall I ouertake
them? And he answered him: followe,
for thou shalt ouertake them and reco-
uer the praye. So Dauid and the sixe
hundred menne that were with him,
wente and came to the riuer Besor,
where a part of them abode. But Da-
uid and foure hundred men followed.
For two hundred abode behinde, be-
ing to weery to go ouer the riuer Be-
sor. And they founde an Egiptian in
the fielde, and brought him to Da-
P30.23.c uid, and gaue him breade to eate, and
water to drinke, and gaue him a lewe
figges and two clusters of reasinges.
And when he hadde eaten, his spirite
came agayne to him: for he had eaten
no breed, nor dronke no water in three
dayes and three nightes. And Dauid
sayde vnto him, to whom belongest
thou, and whence art thou? he said: I
am a ponge man of Egipte, and ser-
uaunt to an Amalekite: and my may-
ster left me behinde, because it is three
dayes agone, that I fell sicke: we came
a rouing vpon the south of Chetteus,
and against Juda, and towarde the
south of Caleb. And we burnte Sik-
leg with fire. And Dauid sayde to
D him: canst thou bring me to this com-
panye? And he sayde: sweare vnto me
by God, that thou wilte neyther kill
me, nor deliuer me into ye handes of my
master, & I will bring thee to the com-
panie. And when he had brought him
thither, beholde, they laye scattered a-
brode vpō the earth, eating & drinking
and daunsing, because of the plente-
ous and great praye that they had ca-
ried away out of the land of the Phi-
listines, and out of the lande of Juda.
And Dauid sayde vpon them, from
the euen vntill the twylight on the
morowe: so that there escaped not a
manne of them, saue foure hundred
yonge men, whiche rode away vpon
camels, and fled. And Dauid recouer-
ed all that the Amalekites had caried
away, and Dauid relieued his two
wiues: so that there was no person
of them lacking, small or great, sonne
or daughter, or of the spoyle of al that
they had taken away. Dauid recouer-
ed the all agayne. And Dauid toke al
the shepe and the oxe. And they drane
them before his cattell, and said: This
is Dauids praye. And Dauid came to
the two hundred men, that were so
weary for to followe Dauid, whome
they had made also to abide at the ri-
uer Besor. And they camme to meete E
Dauid, and the people that were with
him. And when Dauid came to the
people, he saluted them. Then answe-
red all the wicked and the vnthryftes
(of the mē ỹ went with Dauid) and
said: Because they went not with vs,
therfore will we giue them none of the
praye ỹ we haue recouered. But let e-
uery man take his wife & his childe:
& hole let them cary away, & be wal-
king. Then sayd Dauid: ye shall not
do so (my brethren,) & that which the
Lord hath geuen vs, & hath preserued
vs, and deliuered the company ỹ came
against vs, into our hands. For who
shold herken vnto you in this matter?
But as his part is that goeth down Ios.22.b
& fighteth, so shal his part be that tar-
eth by the stuffe, that it may be parted
alike. And so from that day forwarde,
was that made a statute & a law in Is-
rael, vntill this daye. When Dauid
therfore came to Sikleg, he sent (gif-
tes) of the praye vnto the elders of Iu-
da, and to his frendes, sayinge: Here,
ther is a blessing for you, of the spoyle
of the enemies of the Lord. He sent to
them of Bethel, to them of south Ra-
moth, to them of Iathir, to them of
Iroer, to them of Sephamoth, to the
of Esthemoa, to them of Rathell, to
theym of the cities of Jerahmeel, to
them of the cities of the Kenites, to
them of Hozma, to them of Bozalan:
to them of Athach, to them that are in
Hebron, and in all places, where Da-
uid and his men were wont to haunt.

¶ The .xxxi. Chapter.

THe Philistims fought against Israell, and the men of Israell fledde awaye from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines pressed sore vpon Saule and his sonnes, and slewe Jonathas, and Abinadab, and Melchisua, Saules sonnes. And when the battayle went sore against Saul, the archers hitt hi and found him, and he was sore afeard of the archers. Then sayd Saul vnto his harnes bearer, Drawe out thy sworde, and thrust me therwith, lest the vncircumcised comme and thrust me thorough, and make a mockinge stocke of me. But his harnes bearer would not, for he was sore afraid. And Saule tooke a sworde, and fell vpon it. And when his harnes bearer sawe that Saule was dead, he fell like wise vpon his sworde, and dyed with him. And so Saul dyed, and his three sonnes, and his harnes bearer, and all his men that same day together. And when the men of Israel that were on the other side of the valley, and they of the other syde Jorda heard that the men of Israel were put to flight, & y Saul and his sonnes were deade, they lefte the Cities, and ranne awaye. And the Philistims came and dwelte in them. 1.Par. 10.

On the morowe when the Philistines were come to spoyle them that were slayne, they founde Saule and his three sonnes lyinge in Mounte Gilboa. And they cut off his heade, and stripped him out of his harneys, and sente into the lande of the Philistines on every syde that they shoulde publishe it in the temple of their Idolles, and amonge the people. And they layd vp his harneys in the house of Astaroth, but they hanged vp his body on the wall of Bethsan. When 2.Re. 2.b the inhabitours of Jabes in Gilead hearde thereof, what the Philistines hadde doone to Saule, they arose, as manye as were stronge men, and went all night, and toke the body of Saul, and the bodies of his sonnes from the wall of Bethsan, and came to Jabes, and burnt them there, and toke their bones, and buried them vnder a tree at Jabes, and fasted seuen dayes. Jer. 34.a

¶ The ende of the firste booke of Samuel, otherwise called the first booke of the Kinges.

¶ The secunde booke of Samuel, otherwise called the secunde booke of the Kinges.

¶ The firste Chapter.

AFter the deathe of Saul, when Dauid was returned from the slaughter of the Amalechites, and had ben two dayes in Ziklag: Beholde, there came a man the third daye out of the hoste from Saul, with his clothes rente, & earth vpon his head. And whe he came to Dauid, he fell to the earth, & did obeisance. Dauid said vnto him: Whence commest thou? he sayde vnto him: Out of the hoste of Israel I am escaped. And Dauid sayde vnto him: And what is chaunced, tell me. He said: The people is fled from the battayle, and many of the people are ouerthrowen, and dead, and Saule and Jonathas his sonne are dead also. And Dauid said vnto the ponge man that told him these tidinges: how knowest thou that Saule & Jonathas his sonne be dead? The ponge man that tolde him, answered: I came by chaunce to mount Gilboa: And behold, Saul leaned vpon his speare. For the charettes and companies of horsemen followed hard after him. And when he looked backe, he sawe me, and called me. And I answered: Here am I. And he said vnto me: What art thou? I answered him: I am an Amalekite. He bade me agayne: Stand vpon me, and slea me: For anguish is come vpon me, though 1.Re.30.f

me

my life be yet al in me. And so I stode
vppon him and slue him, for I was
sure that he could not liue, after that
he had fallen. And I toke the croune
that was vpon his hed, and the brace-
lette that was on his arme, and haue
brought them hether vnto my Lorde.
Then Dauid toke holde on his clo-
thes, and rent them, and so dyd all
2 Re. 3. f and. 13. f the men that were with hym. And
they mourned, & wept, and fasted vn-
til euen, for Saul and Jonathas his
sonne, and for the people of the Lord,
and for the house of Israell, because
they were ouerthrowen with the
C swearde. And Dauid sayde vnto the
yong man that brought him these ty-
dynges. Whence art thou? And he an-
swered I am the sonne of an alcaunt
an Amalekite. And Dauid sayd vnto
hym: Howe is it that thou wast not
afrayd, to lay thine hande on the Lor-
des annointed, to destroy hym? And
Dauid called one of his yong men, and
saide: Go to and runne vpon him. And
he smot him that he dyed: Then sayd
Dauid vnto him: Thy blood be vpon
mat. 12. c thyne owne headde. For thyne
Lu. 19. d owen mouth hath testified against the:
saying: I haue slayn the Lordes annoin-
ted. And Dauid mourned with this
lamentation ouer Saul and ouer Jo-
nathas his son, and bad teach the chil-
dren of Israel this dyle of the bowe. And
behold, it is written in the boke of the
ryghteous. And he sayd: Consider, O
Israell, these that be dead and wound-
ded vppon thy hye hylles.) O noble
Israell, the wounded are slayne vpon
the hylles, Oh howe are the myghtie
Mich. 1. c ouerthrowen. Tell it not in Gath,
D not publishe it in the stretes of Aska-
lon: lest the daughters of the Philis-
tims reioyce, and least the daughters
of the vncircumcised, triumphe. Ye
mountayns of Gilboa: Vpon you be
neither dewe nor rayne, nor vpon the
fieldes of offerynges. For there the
shield of the mighties caste downe:
the shield of Saule as though he had
not ben anointed with oile. The bow
of Jonathas and the sweard of Saul
turned neuer backe agayne emptie frō
the blood of the slayne, and from the
fat of the myghtie warriours. Saul
and Jonathas were louely and plea-
saunt in their liues, and in their dea-
thes they were not deuided. They
were swifter then Egles, and stron-
ger then Lyons. Ye daughters of Is-
rael weepe ouer Saul, which clothed
you in purple with pleasures, & han-
ged ornamentes of golde vppon youre
apparell. Howe were the mighty slayne
in battaile? Jonathas is dead on the
hye hilles. Woo is me for thee (my bro-
ther Jonathas) very kinde hast thou
beene vnto me. Thy loue to me was
wonderfull, passing the loue of wo-
men as a mother loued her only child,
euen so did I loue thee. O howe are
the mightye ouerthrowen, and the
weapons of warre destroyed.

¶ The .ii. Chapter.

AFter this it fortuned, that
Dauid asked councell at the
Lord, saying: Shall I go vp
into any of the cities of Juda? And
the Lord sayd vnto him: Go. And Da-
uid sayd agayne: Whither shall I go?
He answered: Vnto Hebron. And Da-
uid went thither with his two wy-
ues, Ahinoam the Jesrahelite,
and Abigail Nabals wyfe the Car-
melite. And the men that were with him,
did Dauid carye vp also, euery man
with his household. And they dwelt in
the townes of Hebron: And the men
of Juda came, and there they annoin-
ted Dauid king, ouer the house of Ju-
da. And they told Dauid, saying: It is
the menne of Jabes in Gilead that
buried Saule. And Dauid sent mes-
sengers vnto the men of Jabes in Gi-
lead, and sayd vnto them: Blessed are
ye vnto the Lord, that ye haue shewed
such kindnes vnto your Lorde Saul,
and haue buried him. And nowe the
Lorde shewe mercye and trueth vnto
you. And I will doo you also suche
kindnes as ye haue don in this thing.
Therfore now lette your handes be
stronge, and play ye the menne: For
your maister Saul is dead. And they
that are of the house of Juda haue
annointed me kinge ouer them. But

Jsbos-

Abner the son of Ner that was cap-
taine of Saules hoste, toke Isboseth
the sonne of Saule, and brought him
C to Mahanaim, & made him king o-
uer Gilead, and ouer the Assurites,
and ouer Iezrahell, Ephraim, Ben
Iamin, and ouer all Israell. And Is-
boseth Saules son was fortie yere old
when he began to reigne ouer Israel,
and reygned two yere. But the house
2 Re. 5. a of Iuda folowed Dauid. a And the
time which Dauid reygned in He-
bron ouer the house of Iuda, was. vij.
yeare and sire monethes. And Abner
the sonne of Ner, and the seruaunts of
Isboseth the sonne of Saule wente
D out of Mahanaim, to Gibeon. And
Ioab the sonne of Zaruia, and the ser
uants of Dauid went out, & met the
by the poole of Gibeon. And they sat
downe, the one on the one side of the
poole, and the other on the other syde.
And Abner said to Ioab: Let the yong
men arise, and play before vs. And Io
ab said: Let them arise. Then there
arose, and went ouer, twelue of Ben-
Iamin by number, which pertained
to Isboseth the sonne of Saule, and
twelue of the seruauntes of Dauid.
And euerye one caught his felowe
(that came against him) by the head,
and thrust his sweard in his syde, and
so they fell downe together. Wherefore
the place was called: The field of the
mightye. And it is in Gibeon. And
there began an exceding cruell battell
that same daye. For Abner and the
men of Israell fell before the seruaun-
tes of Dauid. And there were three
sons of Zarniah there: Ioab, Abisai,
and Asahel. And Asahel was as light
E of foote as a wild Roe. And Asahell
Ge. 14. c. folowed after Abner, and a tourned
neyther to the right hande, nor to the
lefte from Abner. Then Abner loo-
ked behinde him, and sayde: Arte thou
Asahel? he answerde: Yea that I am.
Abner sayde: Turne thee eyther to the
right hande, or to the lefte, and catche
one of the yong men, and take thee his
weapons. But Asahel would not de-
part from him. And Abner said agayn
to Asahell, departe fro me. Wherefore
shoulde I smyte thee to the grounde,
and not be able to holde vp my face to
Ioab thy brother? Howbe it, when
he woulde in no wise departe, Ab-
F ner with the hynder ende of the
speare, smote him vnder the fyfte
2 Re. 20. ribbes, that the speare came out be-
hinde him, that he fell downe in the
same place, and dyed there. And as
manye as came to the place where
Asahell fell downe and dyed, stoode
still. Ioab also and Abisai folowed Ab-
ner. And the sunne went downe, when
they were come to the hil Amma, that
lyeth before Giah by the way that goeth thor-
ough the wilderness of Gibeon. And
the childre of Ben Iamin gathered the
selues together on an heape to Abner,
and stode on the top of an hill. Then
Abner called to Ioab, and sayde: Shall
the sweard deuour still for euer? Knowest
thou not that it will bee bitterness
in the latter end? How long shall
it be, ere thou bid the people returne
from folowing their brethren? And
G Ioab sayde: As truly as God liueth if
thou haddest not spoken in the morn-
ing, the people had bene departed, e-
uery one from persecutinge his bro-
ther. And so a Ioab blewe a trum-
2 Re. 20. pet, and all the people stoode still, and
pursued after Israell no more, neither
fought they any more. And Abner and
his men walked all that night thor-
ough the plaine, and went ouer Ior-
dan, and past through al Bethoron til
they came to Mahanaim. And Ioab
returned from persecutinge Abner.
And when he hadde gathered all the
people together, there lacked of Da-
uids seruauntes nyneteene men, and
Asahell. But the seruauntes of Da-
uid hadde slayne of Ben Iamin, and
of Abners men, three hundred and three
score men. And they toke vp Asahell,
and buryed him in the sepulchre of
his father in Bethlehem. And Ioab
and his men went all night, vntill
the dawning of the daye, and camme
to Hebron.

The. iij. Chapter.

3 There was longe warre betweene the houſe of Saul and the houſe of Dauid. But Dauid waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker. 4 And vnto Dauid were (like) children borne in Hebron: his eldeſt ſonne alſo was Ammon, of Ahinoam the Jezraelite: the ſeconde Chileab of Abigail the wife of Nabal the Carmelite: the thirde Abſalom, the ſonne of Maachah, the daughter of Thalmai, the king of Geſſur: the fourth, Adonia, the ſonne of Haggith: the fifth Sephatia, the ſonne of Abital: the ſixte Jethream by Egla Dauids wife. 5 Theſe were borne to Dauid in Hebron. And it ſortuned, that while there was warre betweene the houſe of Saul, and the houſe of Dauid, Abner helde vp the houſe of Saul. 6 And Saul hadde a Concubine named Rizpa, the daughter of Aja. And Iſboſeth ſayde to Abner: 7 Wherefore haſt thou gone into my fathers concubine? Then was Abner verye wroth for the wordes of Iſboſeth, and ſayde: Am I not a dogges head, which againſt Juda do ſhewe mercye this daye vnto the houſe of Saul thy father, and to his brethern and frendes, and haue not deliuered thee into the hand of Dauid: and thou findeſt a fault in me this day for this woman? 8 So and ſo doo God to Abner. For as the LORD hath ſworne to Dauid, ſo will I bee on his ſyde, to bring the kingdome from the houſe of Saul, that the throne of Dauid maye bee ſtabliſhed ouer Iſraell, and ouer Juda, euen from Dan to Berſabe. 9 And he could geue Abner neuer a woorde to anſwere, becauſe he feared him. 10 And Abner ſent meſſengers to Dauid ſecretely, ſayinge: Whoſe is the lande? Make a bonde with me, and beholde: My hande is with thee, to bringe all Iſraell vnto thee. 11 He ſayde: It is good, that I make a bonde with thee. But one thinge I require of thee, that thou ſee not my face, except thou firſt bring Michol Sauls daughter: when thou comeſt to ſee me. 12 And Dauid ſente meſſengers to Iſboſeth Sauls ſon: ſayinge: Deliuer me my wife Michol, which I maried with an hundred foreſkinnes of the Philiſtines. 13 And Iſboſeth ſent, and tooke her from her huſbande Phaltiel, the ſoonne of Laiis. 14 And her huſband went with her, and came weeping behinde her, till they came to Bahurim. Then ſayd Abner vnto him, go and returne. And he returned. 15 And Abner had communication with the elders of Iſraell, ſayinge: Ye ſought for Dauid in tymes paſte, that he might bee youre kinge. 16 Now then doo it: for the LORD hath ſayde of Dauid: By the hande of my ſeruaunt Dauid, I will ſaue my people Iſraell, out of the handes of the Philiſtines, and out of the hande of all theyr enemyes. 17 And Abner ſpake in the eares of Ben Jamin, and went to tell in the eares of Dauid in Hebron, all that Iſraell was contente with, and the whole houſe of Ben Jamin. 18 And ſo Abner came to Dauid to Hebron, hauinge twentye men with him, and Dauid made him and the menne that were with him a feaſt. 19 And Abner ſayde vnto Dauid: I will vp, and go gather all Iſraell vnto my Lorde the kinge, that they may make an appointment with thee, and that thou mayeſt commaunde all, as thyne hearte deſyreth. And when Dauid hadde lette Abner departe, he went in peace. 20 And beholde, the ſeruauntes of Dauid, and Joab camme from chaſing the robbers, and brought a great praye with theym. But Abner was not with Dauid in Hebron: for he had ſente him awaye to departe in peace. 21 When Joab and all the hoſte that was with him, were come, men tolde Joab, ſaying: Abner the ſoonne of Ner camme to the kinge, and he hath ſent him awaye, that he is gone in peace. 22 Then Joab camme to the kinge, and ſayde: What haſte thou doone? Beholde, Abner camme vnto thee, and whye haſte thou ſent him awaye, that he ſhoulde eſcape quite?

Thou

2 Sa. 3.c.

2 Sa. 25g

1 Sa. 18g

2 Sa. 25g

Ruth. 1c

thou knowest Abner the son of Ner for he came to deceyue thee, & to know thy out goinge, and in goinge, and to know all that thou doest. And when Joab was come out from Dauid, he sent messengers after Abner, whiche brought him agayne from the well of Syra, vnknowinge to Dauid. And when Abner was come agayn to Hebron, Joab toke him aside in the gate
Iudi.3.c. to speake with him secretelye, and smote him vnder the short ribbes that he dyed, for the bloude of Asahell his brother. And when afterwarde, it came to Dauids eare, he sayde: I and my kingedome are guiltelesse before the Lorde for euer concerning the bloude of Abner the sonne of Ner. Lette the bloud remayne on the heade of Joab, and on all his fathers house that the house of Joab be neuer without one or other that hath running yssues or leper and that leaneth on a staffe, and that doth fall on the swearde, and lacketh breade. And the cause why Joab and Abisai slewe Abner, was that
2.Re.2.f Abner had slayne their brother Asahel at Gibeon in battell. And Dauid sayde to Joab, and to all the people that wer with him. Rent youre clothes, and putte on sacke cloth, and mourne before Abner. And king Dauid him selfe folowed the corse. And when they buried Abner in Hebron, the king lifte vp his voyce, and wept beside the sepulchre of Abner, and soo did all the people. And the kinge lamented ouer Abner, and said: died Abner as a foole dieth? thy handes were not bōd, nor thy fete brought into chey
G nes: but as a mā falleth before wicked children so fellest thou. And all they that were of the people, wept yet more ouer him. And when all the people came to eat meate with Dauid while it was yet day, Dauid sware saying: So and so do God to me, if I taste breade or ought els, till the soonne bee downe. And the people wiste it, and it pleased them. And whatsoeuer the kinge dyde, it pleased all the people. For all the people and all Israell vnderstode that day, how that it was not the kinges dede, that Abner the sonne of Ner was slayne. And the kinge said vnto his seruauntes: know ye not how that there is a lorde and a greate man fallen this day in Israell? And I am this day tender and annoynted king. And these men the sons of Zeruia be to harde for me. The Lorde rewarde the doer of euill, accordyng to his wickednes.

The.iiij. Chapter.

WHen Sauls sonne heard that Abner was deade in Hebron, his handes were feble, and all the Israelites were afrayd: & Sauls sonne had two men that were captaynes ouer the souldiers, the one called Baanah, and the other Rechab: the soonnes of Rimmon a Berothite, of the childrenne of Ben Jamin: for Beroth was reckned to Ben Jamin. And these Berothites fledde to Gi
B thaim, and soiourned there vntill the same time. And Jonathas Saules 2.Re.9.b
sonne had a sonne that was lame on his fete. And he was fiue yeare olde: when the tidinges camme of Saule and Jonathas oute of Israell. And his nourse toke him vp, and fledde awaye. And as she made haste to flee, the childe fell, and began to halte, and his name was Mephiboseth. And the soonnes of Rimmon the Berothite, Rechab and Baanah went and camme in the heate of the daye to the house of Isboseth, whiche slepte on a bedde at noon. (And the woman that was the keper of the dooze, and clensed the wheate, was aslepe. And they camme in the middes of the house as though they wold haue fetched wheat, and Rechab and Baanah his brother smote him vnder the short ribbes, and fledde. For when they came into the C
house, he slepte on his bedde in his resting chamber, and they smote him, and slewe him, & beheaded him, & toke his head, and gat them away through the playn all the night. And they brought the heade of Isboseth vnto Dauid, to Hebron, and sayde to the kinge: Behold, there is the heade of Isboseth

Saules

Dauids ſonne, thine enemenye whiche
ſought after thy life. And the Lorde
hath auenged my Lord the kinge this
daye of Saule and of his ſeede. And
D Dauid anſwered Rechab and Ba-
anah his brother, the ſonnes of Rim-
mon the Berothyte, and ſayde vnto
2 Re. 28 them: as ſurely as the Lorde liueth,
2 Re. 1. c which hath deliuered my ſoule out of
all aduerſities: When one ſhewed me
and ſayde that Saul was deade, thin-
king to haue brought good tidinges,
I caught him and ſlewe him in Zi-
klag: whiche thought that I ſhoulde
haue geuen him a reward for his ty-
dinges bringing. Howe muche more
when wicked men haue ſlayne a righ-
teous perſon, in his owne houſe, and
vpon his bedde: Shall I not require
his bloud of your hande, and take you
from the earth? And Dauid commaun-
ded his yong men, & they ſlewe them,
and hanged them, and cut of their han-
des, and feete, and hanged them vp
2 Re. 3. f ouer the poole of Hebron. But they
tooke the head of Iſboſeth, and buryed
it in the Sepulchre of Abner in He-
bron.

¶ The .v. Chapter.

3 THen came all the tribes of Iſ-
2 Par. 10 rael vnto Dauid, vnto Hebron,
and ſayde: Beholde, we are of
thy bone and of thy fleſhe. And in
time paſt when Saul was our king,
thou ledeſt Iſrael in & out. And the
Lord hath ſayd to thee: thou ſhalt fede
my people Iſrael, and thou ſhalte be
a captayne ouer Iſrael. And ſo all the
elders of Iſrael came to the kinge to
2 Re. 2. c Hebron. And king Dauid made a co-
uenaunt with them in Hebron before
the Lorde. And they anoynted Dauid
king ouer Iſrael. Dauid was thir-
tie yeares olde, when hee beganne to
reigne, and he reygned fortye yere. In
Hebron he reygned ouer Iuda ſeuen
yeare and ſixe monethes: And in Je-
ruſalem he reygned thirtye and three
yeres ouer all Iſrael and Iuda. The
kinge alſo and his men went to Je-
ruſalem vnto the Ieburites, the inha-
biters of the land. Which ſpake vnto
Dauid ſaying: except thou take a-
way the blinde and the lame, thou
ſhalte not come in hither. For they
ſayde: Thou arte not able to come in
hither. Neuerthelaſſe, Dauid tooke
the ſtronge holde of Sion. The ſame
is the Citie of Dauid. And Dauid
ſayde the ſame daye: Whoſoeuer ſmy-
teth the Ieburites, and getteth vp to
the gutters of the houſes, and ſmy-
teth the lame and the blinde that hate
Dauids ſoule: Wherefore, they ſaid Leui. 21.
the blinde and the lame ſhall not come
into the houſe. And ſo Dauid dwelte
in the towre, and called it the Citie of
Dauid, and builte rounde about it
from Millo inwarde. And Dauid
proſpered and grewe, and the Lorde
God of hoſtes was with him. And
Hyram king of Tyre ſent meſſengers
to Dauid, and Cedar trees, and Car- C
penters and maſons for walles: and
they builte Dauid an houſe. And Da-
uid perceyued, that the Lorde hadde
ſtabliſhed him king ouer Iſrael, and
that he had exalted his kingdome for
his people Iſraels ſake, and Dauid
tooke him mo concubines and wiues
oute of Ieruſalem, after he was come
from Hebron, and mo ſons and daugh-
ters were yet borne to Dauid. And 1 Pa. 3. d
theſe be the names of the ſonnes that
were borne vnto him, in Ieruſalem:
Shammua, Sobab, Nathan, and Sa-
lomon, Ibbar alſo and Elihua, Ne-
pheg, and Iaphia, Elihama, Eliada,
and Eliaphelet. But when the Phi-
liſtines heard, that they had annoin-
ted Dauid kings ouer Iſrael, they
came all vp to ſeeke Dauid. And as
ſone as Dauid heard of it, he gat him
to an hold. And when the Philiſtines
came, they layde theyre alonge in the
valley of Rephaim. And Dauid aſ- 1 Re. 14.
ked counſell of the Lorde ſaying: ſhal 2 Re. 2. d
I goo vp to the Philiſtines? wilte
thou deliuer them into my handes?
And the Lorde anſwered vnto Da-
uid: go vp, for I will doubtles deliuer
the Philiſtines into thy handes. And
Dauid came to the playne of Pera-
zim and ſmote them there, and ſayde:
the Lord hath deuyded myne enemyes
aſunder before me, as waters be deui-
ded

vp

Thou knoweſt Abner the ſon of Ner for he came to deceyue ther, & to know thy out goinge, and in goinge, and to know all that thou doeſt. And when Joab was come out from Dauid, he ſent meſſengers after Abner, whiche brought him agayne from the well of Syra, vnknowinge to Dauid. And when Abner was come agayn to Hebron, Joab toke him aſyde in the gate Iudi. 3.c. to ſpeake with him ſecretelye, and ſwote him vnder the ſhort ribbes that he dyed, for the bloude of Aſahell his brother. And when afterwarde, it came to Dauids eare, he ſayde: I and my kingedome are guiltleſſe before the Lorde for euer concerning the bloude of Abner the ſonne of Ner. Lette the bloud remayne on the heade of Joab, and on all his fathers houſe that the houſe of Joab be neuer without one or other that hath running yſſues or leper and that leaneth on a ſtaffe, and that doth fall on the ſwearde, and lacketh breade. And the cauſe why Joab and Abiſai ſlewe Abner, was that 2. Re. 2.f Abner had ſlayne their brother Aſahel at Gibeon in battell. And Da- F uid ſayde to Joab, and to all the peo- 2 Re. 1.b ple that wer with him. Rent youre clothes, and putte on ſacke cloth, and mourne before Abner. And king Dauid himſelfe followed the corſe. And when they buried Abner in Hebron, the king lifte vp his voyce, and wept beſide the ſepulchre of Abner, and ſoo did all the people. And the kinge lamented ouer Abner, and ſaid: died Abner as a foole dieth? thy handes were not bownd, nor thy fete brought into chey nes: but as a man falleth before wicked G children ſo fellеſt thou. And all they that were of the people, wept yet more ouer him. And when all the people came to eat meate with Dauid while it was yet day, Dauid ſware ſaying: So and ſo do God to me, if I taſte breade or ought elſ, till the ſoonne be downe. And the people wiſte it, and it pleaſed them. And whatſoeuer the kinge dyde, it pleaſed all the people. For all the people and all Iſraell vnderſtode that day, how that it was not the kinges dede, that Abner the ſonne of Ner was ſlayne. And the kinge ſaid vnto his ſeruauntes: know ye not how that there is a lorde and a greate man fallen this day in Iſraell? And I am this day tender and annoynted king. And theſe men the ſons of Zeruia be to harde for me. The Lorde rewarde the doer of euill, accoyding to his wickednes.

The. iiij. Chapter.

When Iſhus ſonne heard that Abner was deade in Hebron, his handes were feble, and all the Iſraelites were afrayd: & Iſhus ſonne had two men that were captaynes ouer the ſouldiers, the one called Baanah, and the other Rechab: the ſoonnes of Rimmon a Berothite, of the children of Ben Jamin: for Beroth was reckned to Ben Jamin. And theſe Berothites fledde to Githaim, and ſoiourned there vntill the B ſame time. And Jonathas Saules 2 Re. 9.b ſonne had a ſonne that was lame on his fete. And he was fiue yeare olde: when the tidinges camme of Saule and Jonathas oute of Iſraell. And his nourſe toke him vp, and fledde awaye. And as ſhe made haſte to flee, the childe fell, and began to halte. And his name was Miphiboſeth. And the ſoonnes of Rimmon the Berothite, Rechab and Baanah went and camme in the heate of the daye to the houſe of Iſboſeth, whiche ſlepte on a bedde at noon. (And the woman that was the keper of the dooze, and cleanſed the wheate, was aſlepe. And they camme in the middes of the houſe as though they wold haue fetched wheat, and Rechab and Baanah his brother ſmote him vnder the ſhort ribbes, and fledde. For when they came into the C houſe, he ſlepte on his bedde in his reſting chamber, and they ſmote him, and ſlewe him, & beheaded him, & toke his head, and gat them away throughe the playn all the night. And they broughte the heade of Iſboſeth vnto Dauid, to Hebron, and ſayde to the kinge: Behold, there is the heade of Iſboſeth

Saules

Sauls ſeede, thine enemye whiche
ſought after thy life. And the Lorde
hath auenged my Lord the kinge this
daye of Saule and of his ſeede. And
D Dauid anſwered Rechab and Ba-
anah his brother, the ſonnes of Rim-
mon the Berothyte, and ſayde vnto
2 Re. 28 them: as ſurely as the Lorde liueth,
which hath deliuered my ſoule out of
2 Re. 1. f all aduerſities: When one told me
and ſayde that Saul was deade, thin-
king to haue brought good tidinges,
I caught him and ſlewe him in Zi-
kleg: whiche thought that I would
haue geuen him a rewarde for his ty-
dinges bringing. Howe muche more
when wicked men haue ſlayn a righ-
teous perſon, in his owne houſe, and
vpon his bedde: Shall I not require
his bloud of your hande, and take you
from the earth? And Dauid commaũ-
ded his yong men, & they ſlewe them,
and hanged them, and cut of their han-
des, and feete, and hanged them vp
ouer the poole of Hebron. But they
take the head of Iſboſeth, and buryed
2 Re. 3. f it in the ſepulchre of Abner in He-
bron.

¶ The. b. Chapter.

A Then came all the tribes of Iſ-
2 Par. 10. rael vnto Dauid, vnto Hebron,
and ſayde: Beholde, we are of
thy bone and of thy fleſhe. And in
time paſt when Saul was our king,
thou ledeſt Iſrael in & out. And the
Lord hath ſayd to thee: thou ſhalt fede
my people Iſrael, and thou ſhalte be
a captayne ouer Iſrael. And ſo all the
elders of Iſrael came to the kinge to
Hebron. And king Dauid made a co-
2 Re. 2. f uenaunt with them in Hebron before
the Lorde. And they anoynted Dauid
king ouer Iſrael. Dauid was thir-
tie yeares olde, when he beganne to
reigne, and he reygned fortye yere. In
Hebron he reygned ouer Iuda ſeuen
yeare and ſixe monethes: And in Je-
ruſalem he reygned thirtye and three
yeres ouer all Iſrael and Iuda. The
kinge alſo and his men went to Je-
ruſalem vnto the Iebuſytes, the inha-
biters of the land. Which ſpake vnto
Dauid ſayinge: except thou take a-
waye the blinde and the lame, thou
ſhalte not come in hither. For they
ſayde: Thou arte not able to come in
hither. Neuertheleſſe, Dauid tooke
the ſtronge holde of Sion. The ſame
is the Citie of Dauid. And Dauid
ſayde the ſame daye: Whoſoeuer ſmy-
teth the Iebuſites, and getteth vp to
the gutters of the houſes, and ſmy-
teth the lame and the blinde that hate
Dauids ſoule: Wherefore, they ſaid Leui. 21.
the blinde and the lame ſhall not come
into the houſe. And ſo Dauid dwelte
in the towre, and called it the Citie of
Dauid, and builte rounde aboute it
from Mille inwarde. And Dauid
proſpered and grewe, and the Lorde
God of hoſtes was with him. And
Hiram kinge of Tyre ſent meſſengers
to Dauid, and Cedar trees, and Car- C
penters and maſons for walles: and
they builte Dauid an houſe. And Da-
uid perceiued, that the Lorde hadde
ſtabliſhed him king ouer Iſrael, and
that he had exalted his kingdome for
his people Iſraels ſake, and Dauid
tooke him mo concubines and wiues
oute of Ieruſalem, after he was come
from Hebron, and mo ſons and daugh-
ters were yet borne to Dauid. And 1 Pa. 3. d
theſe be the names of the ſonnes that
were borne vnto him, in Ieruſalem:
Hammua, Hobab, Nathan, and Sa-
lomon, Iibhar alſo and Elihua, Ne-
pheg, and Iaphia, Elihama, Eliada,
and Eliaphelet. But when the Phi-
liſtines heard, that they had annoin-
ted Dauid kinge ouer Iſrael, they
came all vp to ſeeke Dauid. And as
ſone as Dauid heard of it, he gat him
to an hold. And when the Philiſtines
came, they layde theyre elonge in the
valley of Raphaim. And Dauid aſ- 1 Re. 14.
ked counſell of the Lorde ſaying: ſhal 2 Re. 2. g
I goo vp to the Philiſtines? wilte
thou deliuer them into my handes?
And the Lorde anſwerde vnto Da-
uid: goo vp, for I will doubtles deliuer
the Philiſtines into thy handes. And
Dauid came to the playne of Pera-
zim and ſmote them there, and ſayde:
the Lord hath demyded myne enemyes
aſunder before me, as waters be deui-
ded

ded slander. And therefore the name of the place was called Perezuzza. And there they left their images, and David and his menne toke them vp. And the Philistines came yet agayne, and layde them selues in the valley of Rephaim. And when David asked at the Lorde: Shall I go vp agaynste the Philistines? and wolt thou deliuer them into my handes? he answered: Thou shalt not go vp, but compasse them on the backside and come vpon them ouer against the Perettrees. And when thou hearest the noyse of a thing going in the coppe of the Perettrees: then remoue. For then shall the Lord go out before thee, to smite the hoste of the Philistines. And David did as the Lorde had commaunded him, and smote the Philistines from Gibea, vntill thou come to Gezer.

C. The. vi. Chapter.

AGayne, David gathered together all the chosen men of Israell, euen thirtie thousand and arose and went with all the folke that were with him of the menne of Juda, to fette away from thence, the Arke of God: whose name is called the name of the Lorde of hostes that dwelleth vpon it, betwene the Cherubins. And they putte the Arke of God vpon a newe carte, and brought it out of the house of Abinadab that was in Gibea. And Uza & Ahio the sons of Abinadab drawe the newe cart and (when they brought it out of the house of Abinadab that was at Gibea, with the Arke of God. Ahio went before the Arke. And David and all the house of Israell played before the Lord in sundry instrumentes made of Cedre wood, with harpes, plaiteries, timbrelles, fiddles and cymbals. And when they came to Nattans threshing floure, Uza put his hande to the Arke of God, and held it for it stombled. And the Lorde was wroth with Uza, and God smote him in the same place for his fault, & there he dyed before the Arke of God. And David was displeased, because the Lorde had smitten Uza. And the name of the place was called Perez. The vntunge of Uza vntil this day. And David was then afrayd of the Lord, and said: how shal the arke of the Lord come to me? And to David wold not bring the arke of the Lorde vnto him into the citie of David. But Dauid caried it into the house of Obed Edom a Gethit. And the arke of the Lorde continued in the house (of Obed Edom the Gethite) three monethes, and the Lord blessed Obed Edom & all his houshold. And one told king David howe that the Lorde had blessed the house of Obed Edom, & all that pertaineth vnto him because of the arke of God. And David went & brought the Arke of God from the house of Obed Edom, into the citie of David with gladnes, (and ther was with David seuen companies of musicens & oxen for sacrifice.) And when they that bare the arke of the Lord, had gone sixe spaces, he offered an oxe and a fat sheepe. And David (played on harpe strings, and) daunced before the Lord with all his might, & was girded with a linnē Ephod. So David and all the house of Israell brought the Arke (of the covenant) of the Lord, with howsinge and trompet blowinge. And it fortuned, that as the arke of the Lorde came into the citie of David, Michol Saules daughter looked through a window and saw king David springe and daunce before the Lorde, and she despised him in her heart. And when they brought in the arke of the Lorde, they sette it in his place, euen in the middes of the Tabernacle that David had pitched for it. And David offered burnt offerinnes and peace offerinnes before the Lorde. And assone as David had made an ende of offering burntofferinnes and peaceofferinnes, he blessed the people in the name of the Lord of hostes, and gaue amonge all the folke, euen among the whole multitude of Israell, aswell the women as menne: to euerye one a Cake of breade, and a peece of flesshe, and a flacket of drinke. And so all the people departed euery one to his house.

Then

Then Dauid returned to bleſſe his
houſehold, and Michol the daughter
of Saul came out to mete Dauid, and
ſaid: O how glorious was the kinge
of Iſrael this day, which was vncouered to daye in the eyes of the mayd-
ens of his ſeruaunts, as if he had ben
a righte hrayned fellowe vncouered.
and Dauid ſayde vnto Michol: I
thought to daunce before the Lorde,
which chose me rather then thy fa-
ther, and all his kynne, and commaunded
me to be ruler ouer all the people of the
Lord, euen ouer Iſrael. And therfore
will I play before the Lord. And will
yet be more vile then ſo, & will be meke
in mine owne ſight: and of the verye
ſame maid ſeruaunts which thou haſt
ſpoken of, ſhall I be had in honoure.
Therefore Michol the daughter of
Saule hadde no childe, vnto the daye
of her deathe.

The. vij. Chapter.

IT fortuned, that as the kinge
ſat in his houſe (after that the
Lord had geuen him reſt round
about from all his ennemyes)
he ſayde vnto Nathan the Prophete:
Behold, I dwell nowe in an houſe of
Cedar trees, but the Arke of GOD
dwelleth within the curtayne. And
Nathan ſayd vnto the kinge: Go, and
doo all that is in thine hearte, for the
Lorde is with thee. And it fortuned
the ſame nighte that the worde of the
Lord came vnto Nathan, ſaying: Go,
and tell my ſeruaunt Dauid. Thus
ſayth the Lorde: Shalt thou build me
an houſe to dwell in? For I haue not
dwelt in any houſe ſince the time that
I brought the children of Iſrael out
of Egipte, vnto this daye: but haue
walked in a tent and tabernacle. In
all the places wherin I haue walked
with all the children of Iſrael, ſpake
I one worde with any of the tribes
of Iſrael, (ſince I commaunded the
Iudges to feede my people Iſrael)
ſaying: Why build ye not me an houſe
of Cedar trees? Now therfore, ſo ſay
vnto my ſeruaunt Dauid: thus ſayth
the Lord of hoſtes: I tooke thee from
the ſheepecoote (as thou ſwaſt folo-
wynge ſheepe) that thou mighteſt be
ruler ouer my people Iſrael. And I
was with thee in all that thou wen-
teſt to, and haue deſtroyed all thyne
ennemyes oute of thy ſight, and haue
made thee a great name, lyke vnto the
name of the great men that are in the
worlde. And therefore I will appoynte
a place for my people Iſrael, and will
plante it, that they maye dwell in a
place of their owne, & moue no more,
neyther ſhall the wicked people trou-
ble them anye more, as they dide at
the beginninge, ſince the time that
I ſette Iudges ouer my people of
Iſrael. And I will geue thee reſt
from all thyne ennemyes. And the
LORDE telleth thee, that he will
make thee an houſe. And when thy
dayes be fulfilled, thou ſhalte ſleepe
with thy fathers, and I will ſet vp
thy ſeede after thee, whiche ſhall pro-
ceede out of thy body, and will eſtabliſh
his kingedome. He ſhall buylde an
houſe for my name, and I will ſta-
bilithe the ſeate of his kingedome for
euer. I will be his father, and he
ſhalbe my ſonne: If he ſyn, I will
chaſten him with ſuche a rodde as men
be chaſtened with, & ſo ſuche plagues
as the children of menne be plagued
with. But my mercy ſhall not depart
awaye from him, as I tooke it from
Saule, whome I putte downe be-
fore thee. And thyne houſe and thy
kingdome ſhall endure without ende
after thee, and thy ſeate ſhall be eſta-
bliſhed for euer. According to all theſe
woordes, and according to all this
viſion, did Nathan ſpeake vnto Da-
uid. Then went Dauid in, and ſette
him downe before the Lord, and ſayde:
What am I, O LORD God? and
what is my houſe, that thou houldeſt
haue brought me thus farre forthe?
And this was yet a ſmall thinge in
thy ſight, O Lord God, but thou haſt
ſpoken alſo of thy ſeruaunts houſe for
a greate while to come. Is this is
the law of man, O Lorde God. For
what can Dauid ſay more vnto thee,
for thou lord god knoweſt thy ſeruaunt.

2. reg. 5. a
Pſa. 131.

Heb. 1. b.
3. Reg.
11. c

Pſ. 89. b
C.

Ier. 33. a

Eutp

Euen for thy worldes sake, and accordyng to thine owne heart, hast thou done all these great thinges, to make them knowe vnto thy seruant. Wherfore thou art great, O Lorde God: for
Deu.7.c ther is none like thee, • neither is there any God saue thou, according to all that we haue heard with our eares.
Deu.4.a • And what one people in the earth
D is like thy people Israel, whose God went and deliuered them, that they might be his people, & that he might make him a name, and to shewe great and terrible thinges in the earth, for
Exo.14b thy people • which thou redeemest to thee out of Egipte, euen the people with their gods. For thou hast ordeined thy people Israell, to be thy people for euer. And thou Lord art becom their God. And now (Lord God) the worde that thou haste spoken concerning thy seruant and his house: make it good for euer, and do as thou haste sayd. For so shall thy name be magnified for euer, & men that shall say: the Lord of hostes is the God of Israell: and the house of thy seruaunt shall be stablished before thee. For thou, O Lord of hostes, God of Israell, haste told in the eare of thy seruant, saying: I will build thee an house. And therfore hath thy seruaunt founde in his heart, to praye this prayer vnto thee.
Deu.32. • Therfore nowe Lord God, thou art God, and thy wordes must be true, thou that haste told this goodnesse vnto thy seruaunt. And nowe goe to, and bielle the house of thy seruaunt, that it may continue for euer before thee, for thou Lorde God haste spoken it, and with thy bielling shall the house of thy seruaunt be bielled for euer.

The.viij. Chapter.

AFter this, it forcurred, that Dauid smote the Philistines and subdued them, and tooke the bridle of bondage out of the hand
Nu.24.c of the Philistims. • And he smote the Moabites, and measured them with a lyne, and caste them downe to the ground. Euen with two lynes measured he them whom he sine, and the lengthe of one lyne saued he alyue, and so became the Moabites, Dauids seruauntes, and payde tribute. Dauid smote also Hadarezer, the soonne of Rehob kinge of Zoba, as he went to recouer his border at ϕ riuer Pherat. And Dauid toke a thousande and seuen hundred horsemen of his hoste, and twentie thousande foote men, and cut of the hoste of all his charet horse: reseruinge one onely hundred charettes. And when the Syrians of Damascon came to succourr Hadarezer kinge of Zoba, Dauid slewe of the Syrians two and twentie thousande men, and put soudiours in Syria Damascon. And the Syrians became seruauntes, to Dauid payinge tribute. And thus the Lorde saued Dauid, in all that her wente vnto. And Dauid tooke the shieldes of golde that belonged to the seruauntes to Hadarezer, and brought them to Jerusalem. And out of Beta and Berothai (Cities of Hadarezer) did Dauid bring exceding much brasse, (wherof Salomon made all the brasen vessell in the temple, and the brasen Lauatorye, and the pillers and the aultar.) • When Thoi kinge
C 1 par.18 of Hamath heard howe Dauid hadde smitten all the hoste of Hadarezer, he sent Joram his sonne vnto king Dauid, to salute him with peace, and to bielle him because he hadde fought against Hadarezer, and beaten him, for Thoi had great war with Hadarezer, (whiche (Joram) brought with him, vessels of siluer, vessels of golde, and vessellles of brasse. Whiche brasse kinge Dauid did dedicate vnto the Lorde with the siluer and golde that her hadde consecrated of all nations,
D which he subdued, of Syria of ϕ Moabytes, and of the children of Ammon of the Philistines, and of Amalech, and of the spoyle of Hadarezer sonne of Rehob kinge of Zoba. And Dauid gat him a name after that he returned and had smitten of the Syrians in the valley of salt .xviij. thousand menne. • And he put keepers in Edom,
Nu.24b euen throughout all Edom putte he soudiours, and all they of Edom became

came Dauids seruauntes. And the Lord kept Dauid whatsoeuer he toke in hand. And Dauid reigned ouer all Israell, and executed right and iustice vnto all his people. And Joab the
2 Re. 20. sonne of Saruia was ouer the hoste, & Iehoshaphat the sonne of Ahiud was recorder. And Sadoch the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes. And Saraia was the scribe. And Banaia the sonne of Iehoiada was ouer the Cre thites and the Phelethites: and Dauids sonnes were chiefe rulers.

¶ The .ix. Chapter.

A Nd Dauid sayde: Is there yet any man lefte in the house of Saule, for I will shewe him mercye for Jonathas sake. And there was of the household of Saul, a seruaunt whose name was Siba: and when they had called him vnto Dauid, the king sayd vnto him: art thou Siba? he sayde: Thy seruaunte is he. And the kinge sayd: Is there not yet any man of the house of Saule whom I may shewe the mercy of god vpon? Siba answered the king: Jonathas hath yet a soon, which is lame
2 Re. 4. b of his feete. The king sayd vnto him: where is he? Siba said vnto the king: beholde, he is in the house of Machir the sonne of Amiel the Lodeber. Then kinge Dauid sent, and fet him out of the house of Machir the sonne of Amiel out of Lodeber. Nowe when Miphiboleth the sonne of Jonathas, the sonne of Saule was come vnto Dauid, he fell on his face, and did reuerence. And the kinge sayde: Miphiboleth: he answered: Behold thy seruaunte. Dauid sayde vnto him: feare not, for I will surely shewe thee kindnes for Jonathas thy fathers sake, & will restore thee all the fieldes of Saul thy father, and thou shalte eate brede on mine owne table continually. And he bowed him selfe, and sayde: What is thy seruaunt, that thou shouldest beholde suche a dead dog as I am? Then the kinge called vnto Siba Saules ponge man, and sayde vnto him: I haue geuen vnto thy masters sonne, all that pertayned to Saule and to all his house. Gather therfore that thou, and thy soupes, and thy seruauntes, till the lande, and bringe in, that thy masters sonne may haue Miphi
boleth
foode to eate. But Miphiboleth thy masters sonne shall eate brede alwaye vpon my table. For Siba had fiftene soupes and twenty seruaunts. Then
D
sayde Siba vnto the kinge, According to all that my Lorde the Kinge hath commaunded his seruaunte, so shall thy seruaunt do. Well (sayde the kinge) Miphiboleth shal eate vpon my table as one of the kings soons. Miphiboleth had a sonne that was ponge, named Micha, and all that dwelled in the house of Siba were seruaunts vnto Miphiboleth. And Miphiboleth
2 Re. 4. b dwelte in Jerusalem, for he did eate euer at the Kinges table, and was lame on both his feete.

¶ The .x. Chapter.

IT happened after this, that
B
the Kinge of the childerne of Ammon dyed, and Hanon his soonne reygned in his stede. Then sayde Dauid: I will shewe kyndenesse vnto Hanon the sonne of Nahas, as his father shewed kyndenesse vnto me. And Dauid sente to comforte him by the hande of his seruaunts ouer (the death of) his father. And Dauids seruaunts came into the lande of the childzen of Ammon, and the Lordes of the childzen of Ammon sayd vnto Hanon their Lord: thinke thou that Dauid doth honour thy father, that he hath sent comfortours to thee? Hath not Dauid rather sent his seruauntes vnto thee, to search the citye, and to spie it oute, and to ouerthrow it? Wherfore, Hanon toke Dauids seruauntes: and shaued off the one half of euery mans beard, and cut off their garmentes in the middle, euen harde to the buttockes of them, and sent them away, where they tolde it vnto Dauid, he sente to meete them (for they were men exceedinglye ashamed.) And the kinge sayde, tarye at Jericho vntill your beardes be

B grosweu, and then returne. And when the chyldren of Ammon saw that they
were faulce in the sighte of Dauid, they
sente and hyred the Syrians of the
house of Rehob, and the Syrians of
Zoba .xx. thousande foote men, and of
king Maacha a thousande men, and of
Istob twelue thousande men. And
when Dauid herd of it, he sent Joab
and all the hoste of stronge men. And
the chyldren of Ammon came out, and
wages battell at the entringe in of the
gate, & the Syrians of Zoba, of Re-
hob, Istob, and Maachah were by
them selues in the fielde. When Joab
sawe that the front of the battell was
agaynst him before and after, he chose
of all the freshe ponge men of Israel,
and put them in araye against the Sy-
rians. And the reste of the people he
deliuered into the hand of Abisai his
brother, that he might put them in a-
raye agaynst the chyldren of Ammon.
C And he said: If the Syrians be stron-
ger then I, then shalt helpe me. But
if the chyldren of Ammon be to strong
for thee, I wil com and succoure thee.
Therefore quite thee like a man, and
let vs stande stiffe for our people, and
for the Cities of our God. And the
Lorde do that which is good in his
owne eyes. And Joab proceeded forth,
and the people that was with him,
to fight with the Syrians. But they
fled before him. And when the chil-
dren of Ammon sawe that the Syri-
ans were fled, then fled they also be-
fore Abisai, and entered into the Citie.
And so Joab returned from the chil-
dren of Ammon, and came to Jerusa-
lem. And when the Syrians saw that
they were put to the worse before Is-
rael, they gathered them together. And
Hadarezer sent, and brought oute the
Syrians that were beyonde the riuer.
And they came with their araye, and
D Sobah the captayne of the hoste of Ha-
darezer went before them. And when
it was shewed Dauid, he gathered vn
Israel together, and passed ouer Jor-
dan, and came to Helam. And the Sy-
rians set them selues in araye agaynst
Dauid, and fought with him, and the
Syrians fled before Israel. And Da-
uid destroyed seuen hundred charets
of the Syrians, and fortie thousande
horsemen, and smote Sobah the cap-
tayne of their hoste, whiche also died
there. And when all the kinges (that
were seruauntes to Hadarezer) sawe
that they were put to the worse before
Israel, they made peace with them,
and serued them. And so the Syrians
feared to helpe the chyldren of Ammon
any more.

¶ The .xi. Chapter

AND it came to passe that (af- A
ter the yeare was expired) in
the time when kinges vse
to go forth to battell, Dauid sent Jo-
ab and his seruauntes with him, and
all Israel, which destroied the chil- 1 par. 20
dren of Ammon, and besieged Rab-
bah. But Dauid tarried still at Jerusa-
lem. And it chaunced in an euentide,
that Dauid arose out of his bed, and
walked vpon the rouse of the kinges
palace, and from the rouse he sawe a Exod. 1
woman washing her selfe: and the
woman was very beautyfull to looke
vpon. And he sente & enquired what
woman it should be, saying: Is it not
Bethsabe, the daughter of Eliam,
and wife to Vrias the Hethite. And
Dauid sente messengers, and fet her. Leu. 18. 8
And she came in vnto him, and he lay
with her. And (immediatly) she was
purified from her vncleannesse, and
returned vnto her house. And the wo-
manne conceaued, and sente and tolde
Dauid, and sayde: I am with childe.
And Dauid sent to Joab (saying:)
sende me Vrias the Hethite. And
Joab sente Vrias to Dauid. And
when Vrias was comme vnto him,
Dauid demaunded of him howe Jo-
ab didde, and howe the people fared,
and howe the men of warre prospe- B
red. And Dauid sayde to Vrias: Go
downe to thine house and wash thy
feete. And Vrias departed out of the
kinges palace, and there followed him
a seruice from the kinges table.
But Vrias slepte at the doore of the
kinges

kinges place, with all the seruauntes of his Lorde, and wente not downe to his house. Whiche when they had tolde Dauid (sayinge: Urias wente not downe into his house.) Dauid sayde vnto Urias: Camest thou not from thy iourney? why diddest thou not go downe then vnto thine house? Urias answered Dauid: The arke and Israell and Juda dwell in pauilions: and my Lorde Joab and the seruauntes of my Lorde lye vpon the flat earth, and shall I then goe into myne house to eate and to drinke, and lye with my wife? By thy life, and by the life of thy soule, I will not doo this thing. And Dauid sayde vnto Urias: Tarye here this night also, and to morowe I will let thee departe. 2.Kin.14.c

Jud.19.c

So Urias abode in Jerusalem that day and the morowe. And when Dauid had called him, he did eate and drinke before him, and hee made him dronke. And at euen he went out to lye on his couche with the seruauntes of his Lorde, but went not downe to his house. On the morowe Dauid wrote a letter to Joab, and sente it by the hand of Urias. And he wrote thus in the letter, saying: Put Urias in the forefront of the hotter battell, and come ye backe from him, that he maye be smitten and dye. So when Joab belieged the Citie, he assigned Urias vnto a place, where hee wist that stronge men were. And the men of the citie came out, and fought with Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid. And Urias the Hethite dyed also. Then Joab sente and tolde Dauid all the thinges concerninge the warre, and charged the messenger, sayinge: when thou hast made an end of telling the matters of the warre vnto the king, if he begin to fume, and saye vnto thee, wherefore approached ye so nye vnto the Citie, when ye did fight, wiste ye not that they would hurle and shoote from the wall? who smote Abimelech the sonne of Jerobesheth, did not a woman caste a piece of a milstone vpon him from off the wall, and he dyed in Thebez? why went ye nye the wall? then saye thou: Thy seruaunt Urias the Hethite is dede also. So the messenger went, and came, and shewed Dauid all that Joab had sent him for, and the messenger sayde vnto Dauid: the men preuayled against vs, and came out vnto vs in the fielde, and we (with violence) stacke vnto them, euen vnto the carriage of the gate. And the shooters shot from the walles, vpon thy seruauntes, and some of the kinges seruauntes be deade. And thy seruaunte Urias the Hethite is deade also. And Dauid sayde vnto the messenger: Thus shalte thou saye vnto Joab: let not that thinge trouble thee. For (the fourme of warre is diuerse, and) the sworde deuoureth one as well as another: make thy battell more stronge against the Citie to ouerthrowe it, and see that thou comage Joab. And when the wife of Urias heard that her husbande was deade, she mourned for him. And when the mourninge was paste, Dauid sente and fette her to his house, and she became his wife, and bare him a sonne. But this thinge that Dauid did, displeased the Lorde.

The.xij. Chapter.

ANd the Lorde sente Nathan vnto Dauid. And he came vnto him, and sayde vnto him: There were two men in one citie, the one riche, and the other poore. The riche man had exceeding many sheepe and oxen. But the poore had nothing saue one litle sheepe, which he had bought and nourished vp. And it grewe vp with him, & with his children also: it dranke of his owne meate, and dranke of his owne cup: and slepte in his bosome: it was dere vnto him as his daughter. And there came a straunger vnto the riche man. And he could not spende in his owne sheepe, or in his owne oxen, to dresse for the guest that was come vnto him: but he toke the poore mannes sheepe, and dressed it for the man that was come vnto him. Jud.9.b

And

and dyelled it for the mayne, that was
B come to him. And Dauid was exceed-
ing wroth with the man, and saide to
Nathan: as surely as the Lord liueth,
1Re.20f the man that hath done this thing, is
the child of death. He shall restore the
Exo.22a lambe, foure folde, because he did this
thing, and had no pitie. And Nathan
said to Dauid: thou art the man. Thus
1Re.16c saith the Lord God of Israell: I a-
nopnted thee king ouer Israell, & rid
thee out of the hand of Saul. I gaue
thee thy maisters house & thy maisters
wiues into thy bosome, and gaue thee
the house of Israell and of Iuda, and
might (if that han bene too little) haue
geuen the so much more. Wherefore hast
thou despised the commandement
of the Lorde to do wicked nesse in his
sight? Thou hast slayn Urias the He-
thite with the sweard, and hast taken
his wife to thy wife, and hast slayne
him with the sweorde of the children
of Ammon. Now therefore the sword
C shal neuer depart from thine house, be-
cause thou hast despised me, and taken
the wife of Urias the Hethite, to be
thy wife. Wherefore thus saith the Lorde:
beholde, I will raise vp euil against
thee, euen out of thine owne house, and
Deu.19c will take thy wiues before thyne
eyes, & geue them vnto thy nebboure,
and he shal lye with thy wiues in the
sight of the sunne. For thou diddest it
secretly. But I will do this thinge
before all Israell, and in the open sun
light. Then Dauid said vnto Nathan:
C I haue sinned against the Lorde.
Eccl.47c And Nathan sayde vnto Dauid: the
Lorde hath put away thy sinne,
thou shalt not dye. Howbeit, because
in doing this deede, thou hast geuen
the enimyes of the Lorde a cause to
raple, the child that is borne vnto the,
shall surely dye. And Nathan departed
vnto his house. And the Lorde
stroke the child that Urias wife bare
vnto Dauid, and it sickened sore. Da-
uid therefore besought God for the
childe, and fasted, and went in and lay
all night vpon the earth. And the el-
ders of his house arose, and went to
him, to take him vp from the earth.
But he wolde not, neyther did he
eate meate with them. And it happe-
ned the seuenth daye, that the childe
dyed. And the seruauntes of Dauid
durst not tell him, that the childe was
deade. For they sayde: Beholde, while
the childe was yet aliue, wee spake
vnto him, and he wolde not hearken
vnto our voyce. Howe will he then
vexe him selfe, if we tell him, that the
child is dead? But Dauid spying his
seruauntes whisperinge, perceiued
that the childe was deade, and Da-
uid sayde vnto his seruauntes: Is
the childe deade? They sayde: yea.
And Dauid arose from the earth, and
washed and annoynted him selfe, and
chaunged his apparell, and came into
the house of the Lorde, and worshipped,
and after ward came to his owne
house, and bad that they should set
bread before him, and he dydde eate.
Then sayd his seruauntes vnto him:
what thinge is this, that thou hast
done? Thou diddest fast and weepe
for the childe while it was aliue, and
as soone as it was deade, thou diddest
rise vppe, and eate meate. He sayde:
while the childe was yet aliue, I
fasted and wepte. For this I thought:
who can tell whether God will
haue mercye on mee, that the childe
Ecc.38i maye liue? But nowe seeinge it is
deade, wherefore shoulde I fast? can
I bringe him againe anye more? I
shall goe to him, rather then he shall
come againe to me. And Dauid com-
forted Bethsabe his wife, and wente
in vnto her, and laye with her, and
she bare a soonne, and called his name
Salomon, and the Lorde loued him.
And he sente by the hande of Nathan
the prophet, and called his name Ie-
dida, of the Lordes behalfe.
Ioab fought against Rabba the Ci-
tie of the childerne of Ammon, and
tooke the Cytie of the kingedome. And
Ioab sente messengers to Dauid,
sayinge: I haue made assaulte to Rab-
ba, and haue taken the citie with wa-
ter. Gather therefore yet the rest
of the people together, and pitche a-
gainst the Cittie, that thou maiest winne
it,

Peccable
math.1.a
1Pa.2.b
beloued
of the lord
G

least I take it, & call it after my name. And Dauid gathered all the people together, and went against Rabba, and
1ps.10.b besieged it, and gate it. And he toobe their kinges crowne from of his head, which weyed an hundred weyght of golde, and in it were precious stones. And it was set on Dauids head. And he brought out the spoyle of the Citie in exceeding great aboundaunce. And he caryed oute the people that was therin, and put them vpon sawes, and vppon yron harowes, and vppon axes of yron, and thrust them into the tile-kill. Thus did he with all the cities of the children of Ammon. And so Dauid and all the people returned vnto Jerusalem.

The .xiij. Chapter.

AFter this it channced, that Absalom the sonne of Dauid hadde a fayre sister, named Thamar, whom Ammon the sonne of Dauid loued. And he was so sore vexed, that he fell sicke for the loue of his sister Thamar: for she was a virgin, and he thoughte it harde for him, to haue his purpose of her. But Ammon had a frende, called Jonadab, the sonne of Shemeah Dauides brother, and Jonadab was a very wise man. And he sayde vnto him: howe commeth it, that thou beinge the kinges sonne, art thus consumed euery day. wilt thou not tell me? Ammon answered him: I loue Thamar my brother Absaloms sister. Jonadab sayde vnto him: Laye thee downe on thy bedde, and make thy selfe sicke. And when thy father is come to see thee, saye vnto him: Oh, lette my sister Thamar comme, and geue me meate, and dresse it in my sighte, that I maye see it, and eate of her hande. And so Ammon laye downe, and made hym
B selfe sicke. And when the King was come to see him, Ammon sayde vnto him: Oh let Thamar my sister come and make me a couple of fritters in my syghte, that I maye eate of her hande. Then Dauid sente home to Thamar, sayinge: Goo nowe to thy brother Ammons house, and dres him meate. So Thamar went to her brother Ammons house, and he was laid downe. And she toke floure, and made paste, and dressed fritters in his sight, and did bake them, and toke a platter, and powred them out before him, but he would not eate. And Ammon sayd: Haue out all men from me. And they went all out from him. And Ammon sayd vnto Thamar: Bring the meate into the chāber, that I may eat of thin hande. And Thamar toke the fritters which she had made, & brought theim into the chamber to Ammon her bro-
C ther. And when she had set them before him to eate, he toke her, and sayde vnto her: Come lye with me my sister And she answered him: naye my brother, do not force me: for there hath no such thing bene done in Israel: do not thou this abhominatiō. For whither shall I be able to go with my shame. And thou shalt be as one of the fooles in Israell. O speake vnto the kinge, and he shall not denye me vnto thee. Howebeit he would not herken vnto her voyce, but toke her, and forced her, Gen.34a
and laye with her. And then Ammon Leu.18a
hated her exceedingly, so that the hate wherwith he hated her, was greater then the loue, with whiche he before loued her. And Ammon said vnto her, vp and get thee hence. She answered him: thou haste no cause. This euill that thou puttest me away is greater then the other that thou diddest vnto me. Neuertheles he would not heare her, but called his boy that serued him and said: put away this woman from me, and bolte the doze after her. And she had a kirtle of diuers colours vpon her, for with such were the kings daughters (that were virgins) apparelled. Then his seruaunte broughte her out, and locked the dooze after her. And Thamar toke and put asshes on her heade, and rent her gay kirtle that was on her, and layed her hande on her heade, and so wente: and as shee wente, cryed. And Absalom her brother sayd vnto her: Hath Ammon thy brother bene with thee? Howe yet be still my sister, he is thy brother. Let

not this thing greue thine heart. And so Thamar remayned desolate in her brother Absaloms house. But when king Dauid herd of all these thinges, he was very wroth. (And he wolde not dere the spirit of Ammon his son: for he loued him, because he was his first borne.) And Absalom sayd vnto his brother Ammon neither good nor bad. Howbeit Absalom hated Ammon because he had forced hys sister Thamar. And it happened after two
Gen. 38.c and. 21.c yere, that Absalom had sherpe sherers in the plaine of Hasor beside the tribe of Ephraim, & bad al the kinges sons, and came to the king and said: behold thy seruant hath shepe sherers, let the kinge with his seruauntes come to thy seruaunt. The kinge answered Absalom: nay my sonne, we will not go al, nor be chargeable vnto thee. And Absalom laye sore vpon him: howbeit he wold not go, but blessed him. Then sayd Absalom: if thou wilt not come, then let my brother Ammon go with vs. And the king answered him: what nedeth it, that he go with thee? But Absalom made such instãce that he let Ammon, and al the kings children go with him. Now had Absalom commãded his yong men, saying: marke when Ammons heart is merye with wyne, and when I bid you smite Ammon, then kil him and feare not, haue not I bidden you? be bold therefore, & playe the men. And the yonge men of Absalõ did vnto Ammon euen as Absalom had commaunded. And all the kinges sonnes arose, and euery man gat him vp vpon his mule, and fled. And it fortuned, that while they wer yet in the way, tidinges came to Dauid, saying: Absalom hath slayn all the kinges sonnes, and there is none lefte
a We. 1.b and. 4.c alyue. Then Dauid arose, and a tare his garmentes, and laye a long on the earth, and all his seruauntes stoode by with their clothes rent. And Jonadab the sonne of Simeach Dauids brother, answered and sayde: Let not my Lord suppose that they haue slayne all the yong men the kinges sonnes, saue Ammon onely is dead. For that hath bene determined in Absaloms mynde, since hee forced his sister Thamar. Nowe therefore let not my Lord the king take the thinge so greuously, to thinke that all the kinges sonnes are dead, saue Ammon onely is dead. But Absalom fled. And the yongman that kept the watch, lyft vp his eyes, and looked: and behold, there came muche people by a way, alonge by the hinder part on an hilles side. And Jonadab sayd vnto the king: behold, the kinges sonnes come: as thy seruaunt sayde, so it is. And as sone as he had lefte speakinge: Beholde, the kinges sonnes came, and lifte vp their voyces, and wepte. The kinge also and all his seruauntes wepte exceedingly. But Absalom fled, and went to Thalmai the son of Ammihur king of Gesur. And Dauid mourned for his sonne euery daye. And so Absalom escaped and wente to Gesur, and was there three yeares. And kinge Dauid desired to go forth vnto Absalom. For where as Ammon was dead, he was comforted ouer him.

The.xiiij. Chapter

JOab the sonne of Zeruia perceiued, that the kinges heart was towarde Absalom, and he sente to Thekoa, and fette thence a wise woman, and sayde vnto her: fayne thy selfe to be a mourner, and put on mourninge apparell: And annoynt not thy selfe with oyle. But be as a woman that had longe tyme mourned for some deade bodye. And come to the kinge, and speake of this maner vnto him. And so Joab taught her what he shoulde saye. And when the woman of Thekoa had fallen on her face to the ground, and done obeysaunce, she sayd vnto the king: Helpe me O kinge. The kinge sayde vnto her: What aileth thee? She answered: I am a widowe, and myne husbande is deade. And thine handemayde had two sonnes, and they two fought together in the fielde, (where was no man to go betweene theym) but the one smote the other and slewe him.

And

And behold, the whole kinred is risen agaynst thy handmayde, and they
Deu. 19c sayde: deliuer vs him that smote his brother, that we may kill him, for the soule of his brother whom he slewe. We will destroye the heyre also. And so they shall quench my sparkle which is left, that he shall stirre vp (to my husband) neither name nor plute vpon the earth. And the king said vnto the woman: go home to thine house, I will geue a charge for thee. And the
C woma of Thecoa said vnto the king: My Lorde, O king, this trespasse be on me and on my fathers house, and the king and his seat be giltlesse. And the king sayd: yf any man saye ought vnto thee, bring him to me, and he shal hurt thee no more. Then sayd she: Let the kinge remember his Lorde God, that the auenger of the blonde gather not on heapes together to destroy, and that they slaye not my sonne. And he answered: as sure as the Lorde liueth,
1.re. 24 § there shall not one heare of thy sonne fall to the earth. The woman sayde: Lette thyne handemayde speake one worde more with my Lord the king.
D And he sayde: saye on. The woman sayde: Wherfore then hast thou determined suche a thinge agaynst the people of GOD? For the kinge doeth speake this thinge as one whiche is fauty, that he shoulde not fet home agayne his banished. For we muste nedes dye, and perishe as water spilt on the ground, whiche can not be gathered vp agayne: Neither doth God spare any soule. Let the king therfore fynde the meanes, that his banished be not vtterly expelled frō him. Now therfore I am come, to speake of this thing vnto the kinge my Lorde. For they that be of the people wil fear me. And the handmayd sayd: Nowe will I speake vnto the king, peraduenture the kinge will performe the request of his handemayde. And the Kinge shall heare his handmayde to deliuer her oute of the hande of the man that would haue destroied me, and also my sonne out of the inheritaunce of God. And thine handmayd sayd: the worde of my Lorde the Kinge shall nowe
E be comfortable. For my Lorde the kinge is an Aungell of GOD, in hearinge of good and bad: therefore the Lorde thy God be with thee. Then the kinge answered, and sayde vnto the woman, hyde not from me (I praye thee) the thing that I shall aske thee: And the woman said: let my Lorde the king nowe say on. And the kinge sayd: Is not the hand of Joab with thee in all this matter? The
2.reg. 18 woman answered, and sayde: As sure as thy soule liueth, my Lorde king, there is els no man (on the right hand nor on his left) but as my lord the king hath spoken, thy seruant Joab he bad me, and he put al these wordes in the mouth of thine handmayd. For to the intent that I shoulde alter my communication, hath thy seruaunt Joab done this thinge. And my Lorde is wise, euen as an Aungell of God, to vnderstande all thinges that are in the earthe. And the kinge sayde vnto Joab: behold, I am content to do this thinge. Go and fette home the childe
F Absalom agayn. And Joab fell to the grounde on his face, and bowed himself, and blessed the kinge. And Joab said: Now thy seruant knoweth, that I haue found grace in thy sighte (my Lorde O king) in that the kinge hath fulfilled the request of his seruaunte. And so Joab arose, and went to Gesur, and brought Absalom to Jerusalem. And the king said: Let him turne to his owne house, and not se my face. And so Absalom returned to his own house, and sawe not the kinges face. But in all Israell there was not soo goodly a man as Absalom, for he was perye beautyfull: In so muche that from the soale of his foote to the top of his heade, there was no blemishe in hym. And when he shaued his hed (for at euerye yeares ende, he shaued it, because the heare was heauye on him, and muste nedes shaue it) the heare of his head weyed two hundred sicles after the kinges weyght. And
G this Absalom had three sons borne him, and one daughter, named Thamar,

whiche was a fayre woman to looke vpon. So Absalom dwelt two yeare in Jerusalem, and sawe not the kinges face. Therefore Absalom sente for Joab, to haue sent him to the Kinge. But he wouilde not come to him. And when he sent again, he wold not come. Therefore he sayd vnto his seruants: Beholde, Joab hath a parcell of lande fast by my place, and hee hath barley therein. Go and set it on fire. And Absaloms seruauntes set it on fire. (And Joabs seruants came with their garments rent, and sayde: Absaloms seruants haue burnt a pece of land with fire.) Then Joab arose, and came to Absalom vnto his house, and said vnto him: Wherefore haue thy seruaunts burnt my field with fyre? And Absalom answered Joab: Beholde, I sente for thee, desiring thee to come, because I would haue sent thee to the kinge, for to say: Wherefore am I come from Gesur? It had beene better for me, to haue bene there still. Nowe therefore wouilde I see the kinges face. And yf there be any trespasse in me, kill thou me. And so Joab came to the Kinge and told him: which when he had sent for Absalom, he came to the king, and fell to the grounde on his face before him. And the king kissed Absalom.

The.xv. Chapter.

AFter this, it fortuned, that Absalom gat him charets and horses, and fyftie men to run before him. And he rose vp earlye in the morning, and stode in the place of the entring in of the gate. And euery man that had any matter, and came to the kinge for iudgement, hym did Absalom call vnto him, and sayde: Of what citie art thou? He answered: Thy seruaunt is of one of the tribes of Israell. And Absalom sayde vnto him: See thy matter is good and righteous, but there is no man deputed of the king to heare thee. Absalom sayde moreouer: Oh, that I were made Iudge in the land, that euerye manne whiche hath anye plea and matter in the lawe, might come to me, and that I might do him iustice. And when any man came nie to him, & did him obeisance, he put forth his hand, & tooke hym to him, and kissed him. And on this maner did Absalom to all Israell that came to the king for iudgement, and he stale the hearties of the men of Israell. And after fortie yeares it fortuned, that Absalom said vnto the kinge: Let me go nowe to Hebron, & pay my vow, whych I haue vowed vnto the Lorde: for thy seruant vowed a vowe (whē I was in Gesur in the lande of Siria) saying: If the Lord shal bring me agayn to Jerusalem, I will serue the Lord. And the king said vnto him: Goin peace. And so he arose, and wēt to Hebron. And Absalom sent spyes throughout all the tribes of Israell, sayinge: As soone as ye heare the voyce of the Crompet blowe, ye shall saye: Absalom regneth kinge in Hebron. And with Absalom went twoo hundred men out of Jerusalem, that wer called. And they went with pure hearties, not knowing of any thinge. And Absalom sent also for Ahitophel the Gilonite Dauids counsailer, that he should come out of his Citie Gilo, while he offered sacrifices. And there was wrought strong treson. For the people went and increased with Absalom in multitude. And there came a messenger to Dauid, and sayde: The hearties of the men of Israell are turned after Absalom. And Dauid sayde vnto all his seruants that were with him at Jerusalem: Vp, that we maye be gone, for we shall not els escape frō Absalom. Make spede to depart, least he come sodeinly, and catch vs, & bring som mischief vpon vs, and smyte the City with the edge of the sword. And the kinges seruauntes sayd vnto him: Beholde, thy seruants are redy to doo whatsoeuer my Lorde the King shall appoint. And the kinge and all his household departed a foote. And hee left ten concubines, to kepe the house. And so the kinge and all the people went out a foote, and tarried in a place that was farre off. And all his seruauntes that went about him

2 Re. 16 and. 20. 4

him. And all the Crethites, and all the Phelethites, and all the Gethites (mighte menne of warre) (euen. vi. hundred men, which were come afote from Geth) wente before the kinge.
2.Sa.18a Then sayde the kinge to Ithai the Gethite. Wherefore comest thou with vs? Returne, and abide with the kinge, for thou art a straunger, and art remoued from thyne owne place. Thou camest but yesterday, and shuld I disquiet thee to day to go with vs? I will go whither I can. Therefore returne thou, and carye agayne thy brethren. Mercye and trueth (shall the Lorde shewe vnto thee.) And Ithai answered the king and sayd: As truely as God liueth, and as my lorde the kinge liueth: In what place my lorde the kinge shall bee, whether in death, or lyfe, euen there also will thy seruaunt be. And Dauid the king sayde to Ithai: Come then, and go forward. And Ithai the Gethite wente forth, and all his men, and all the children
E that were with him. And all the countrey wepte with a lowde voyce, and so did all the people that went forth. The kinge also him selfe passed ouer the Brooke Kydron. And all the people wente towarde the waye that leadeth to the wildernesse. And Sadocke and all the Leuites were with him, and bare the Arcke of the appoyntemente of GOD. And there they sette downe the Arke of God. And Abiathar wente vp vntill the people were all come ouer, oute of the Citie. And the kinge sayde vnto Sadoch: Carye the Arke of God agayne into the Citie. If I shall finde fauoure in the eyes of the Lorde, he will bringe me agayne, and shewe me both it, and the Tabernacle thereof. But and if the Lord say thus: I haue no lust vnto thee, beholde, here am I, let him doo with me, what semeth good in his eyes. The king sayde also vnto Sadoch the priest. Art not thou
F a Seare? Returne into the Citie in
1.Ki.9b peace. And take your two sons with you: Ahimaaz thy sonne, and Jonathas the sonne of Abiathar. Beholde, I will tarrye in the fieldes of the wildernesse, vntill there come some woorde from you to be tolde me. Sadoch therefore and Abiathar caried the Arke of GOD agayn to Jerusalem, and they tarryed there. And Dauid went vnto mount Oliuet, and wept as he went, and had his head couered, and went barefote. And all the people that was with him, had euerye man his head couered, and as they wente vp, they wepte also. And one tolde Dauid, saying: Ahithophell is one of them that hath conspired with Absalom. And Dauid sayd: O Lord turne the counsell of Ahithophell into foo- G lishnes. When Dauid was come to the toppe of the mount, he worshipped God: and behold, Husai the Arachite came agaynst him with his coate torne, and hauinge earth vppon his heade. Vnto whom Dauid sayde: If thou go with me, thou shalte bee a burthen vnto me. But if thou returne to the Citie, and say vnto Absalom: I will be thy seruaunt, O kynge: (as I haue thus longe beene thy fathers seruaunt, so am I now thy seruaunt, thou mayest for my sake destroye the counsell of Ahithophell. And thou 2Ki.17a
hast there with thee, Sadock and A- b.c.
biathar, the Priestes, vnto whome thou shalte shewe all that thou canst heare out of the Kinges house. And beholde, they haue there with them their two sons: Ahimaaz Sadockes sonne, and Jonathas Abiathars soon: by them also shal ye send me al that ye canne heare. And so Husai Dauids 2Ki.17b
frend got him to the citie. And Absalom also entred into Jerusalem.

¶ The. xvi. Chapter.

AND when Dauid was a litle I
paste the toppe of the hill: beholde, Siba the seruaunte of Miphibosheth came to mete him with a couple of asses sadled, & vpon them a two hundred loaues, and one hundred bounches of reasinges, and an hundred frailes of dried figges, and a bottle of wine. And the Kinge sayde vnto Siba: what meanest thou with these? And Siba sayde: They be asses

for the kinges houshold to ride on, & bread and fruite for the yonge men to eate, and wine, that such as be faint in the wildernes, maye drinke. And the king said: Where is thy masters sonne Iiba answered vnto the king: Behold, he tarieth still at Ierusalē. For he sayd: This daye shall the house of Israell restore me the kingdom of my father. Then sayde the king to Iiba: Beholde, thine are all that pertayned vnto Miphibosheth. And Iiba sayde: I do homage to thee. I beseeche thee that I may finde grace in thy sighte, my Lorde, O king. And when kinge Dauid came to Bahurim: Beholde, thence came out a man of the kinrede of the house of Saule, named Semei, the sonne of Gera, and he came out cursing. And he caste stoones at Dauid, and at all the seruauntes of king Dauid. And all the people also, and all the men of warre were on his right hande and on his left. And thus sayd Semei when he cursed: Come foorth, come foorth thou bloudshedder, and thou man of Beliall. The Lorde hath brought vppon thee, all the bloudde of the house of Saule, in whose stede thou haste reigned, and the Lorde hath deliuered the kyngedome into the hande of Absalom thy sonne. And beholde, thou art come to thy mischiefe, because thou arte a bloudshedder. Then sayde Abisai, the sonne of Zeruia vnto the king: Why doeth this dead dogge curse my Lorde the kinge? Let me go nowe, and take off the heade of him. And the kinge sayde: What haue I to doo with you, ye sonnes of Zeruia: let him curse, for the Lorde hath bidden him curse Dauid. Who dare then saye: Wherefore haste thou doone so? And Dauid sayde vnto Abisai, and to all his seruants: Behold, my sonne, which came of mine owne bodye, seeketh my life: How much more then may this son of Iemini doo it? Suffer him to curse, for the Lord hath bidden him. Happily the LORD will looke on my weeping eyes and wretchednes, and doo me good for his cursing this daye. And as Dauid and his menne went by the way, Semei went along on the hilles syde ouer against him, and cursed as he went, and threwe stones at him, and caste dust. And the kinge and all that were with him, came wery, and refreshed them selues there. And Absalom and all the people of the men of Israell came to Ierusalem, and Ahithophell was with him. And as soone as Husai the Arachite Dauids frende, was come vnto Absalom, he said vnto him: God saue the king, God saue the king. And Absalom said againe to Husai: Is this thy kindnes thou owest to thy frende? why wentest thou not with thy frende? Husai answered vnto Absalom: nay not so, but whom the Lord & this people, & all the men of Israell chose, his will I be, & with him will I dwell. Moreouer, vnto whom shall I do seruice, but vnto his sonne? And as I was seruant before with thy father, euen so shal I be with thee. Then spake Absalō to Ahithophel: geue counsell what is best for vs to do. And Ahithophell sayde vnto Absalō: Get thee in vnto thy fathers concubins, which he hath left to kepe house. And all Israell shall heare, that thou art cast out of thy father, the shall the hands of all that are with thee, be stronge. And so they pitched Absalom a tent vpon the top of the house. And he went in vnto his fathers concubines in the sight of all Israell. And the councell of Ahithophell, which he counsailed in those days, was as a man had asked councell of God: euen so was all the councell of Ahithophell, both with Dauid and Absalom.

The .xvij. Chapter.

Ahithophel sayde vnto Absalom, lette me choose out nowe twelue thousande menne. And I will go by, and followe after Dauid this night. And I will come vppon him, while he is wery and weake handed, and will feare him. And all the people that are with him, shall flee. And so will I smyte the kinge onely,

2 Re.19.f

Exo.22d

2.reg.2.g

1 Wahurim.

3.Re.15

oneliye, and will bringe agayne all the people vnto thee, euen as eaſilye as if I would bring any other thing. And when I haue ſleyne the manne whom thou ſeekeſt, all the people ſhall haue reſt. And the layinge pleaſed Abſalom well: and all the elders of Iſrael. Then ſaid Abſalom, call alſo Huſai the Arachite, and let vs heare his counſell. When Huſai was come to Abſalom, Abſalom ſpake vnto him, ſayinge: Ahitophell hath geuen ſuche counſel. Shal we do after his ſaying or not? tell thou. Huſai anſwered vnto Abſalom, the counſell that Ahitophel hath geuen, is not good at this tyme. For (ſaide Huſai) thou knoweſt thy father, and his men, how that they be ſtronge. And they bee chafed in their Pſa. 17a mindes, and are euen as a Bear robbed of her whelpes in the fielde. Thy father is a man alſo practiſed in warr: and maketh no tarying with the people. Behold he lurketh nowe in ſome caue, or in ſome other (ſtronge) place. And though ſome of his men be ouerthrowē at the firſt brunt, yet they that heare it, will ſay. The people that folowed Abſalom, be put to the worſe. And the beſt menne thou haſte, whoſe herts are as the hearts of Lions ſhall ℭ ſhrinke therat. For all Iſrael knoweth that thy father is a mightye man, and they which be with him, are all men of warr. Therfore my counſell is, that all Iſrael be gathered vnto thee, from Dan to Beer Seba, which are as the ſande of the ſea in number, and that thou go to battell in thine owne perſon. For ſo ſhal we come vpon him in one place or other, where we ſhall find him, and we will fall vpon him, euen as thicke as the dewe falleth on the ground. And of al the men that are with him, we ſhal not leaue him one. Moreouer if he be gotten into a towne then ſhal al the men of Iſrael bringe ropes to that Citie, and we will draw it into the riuer, vntil there be not one ſtone found there. And Abſalom and Eſa. 19.c al the men of Iſrael ſaid, the counſell of Huſai the Arachite is better, then the counſel of Ahitophel. For it was euen the Lordes determination to deſtroye the good counſell of Ahitophell, that the Lorde myght bring 2 Re. 15. vtill vpon Abſalom. Then ſaide Huſai vnto Sadocke and Abiathar the prieſtes, of this and that maner dyde Ahithophell and the elders of Iſrael counſel Abſalom. And thus and thus haue I counſelled. Nowe therfore ſende quickely, and ſhew Dauid, ſayinge, tarye not all night in the fieldes of the wilderneſſe, but get thee ouer, leaſt the king be deuoured, and all the people that are with him. Nowe Jonathas and Ahimaaz abode by the well Rogell, (for they might not be ℇ ſeene to come into the Citie.) And a wench went and told them. And they went and ſhewed kinge Dauid. Neuertheles a lad ſawe them, and told it to Abſalō. But they went both of thē away quickly, and cam to a mās houſe in Bahurim, which had a well in his yard into the which they went down. And a woman toke and ſpred a couerlet ouer the welles mouth, and ſtrawed frumenti corn theron, and the thing was not ſpied. And when Abſalomes ſeruants came to the wife to the houſe they ſayd: Wher is Ahimaaz and Jonathas? The woman anſwered them: they bee gone ouer the little brooke of water. And when they had ſought theym, and coulde not fynde theym, they ſetourned to Jeruſalem. And aſ ſoone as they were departed, the other came out of the well, and wente and tolde kinge Dauid, and ſayde vnto hym: Vp, and gette you quickelye ouer the water, for ſuche counſell hath Ahithophell geuen agaynſte you. Then Dauid arose, and all the people that were with him, and they were com ouer Jordan by that it was daye: ſo that there lacked not one of ℱ theym, that was not come ouer Jordan. And when Ahithophell ſawe that his counſell was not folowed, he ſaddeled an Aſſe, and arose, and gat him home to his owne houſe, and to his own city, and put his houſhold in order, & hanged himſelfe, and dyed

and

and was buried in the Sepulcher of his father. Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he and all the men of Israell with him. And Absalom made Amasa captayne of the hoste in stede of Ioab, which Amasa was a mannes soon named Iethra an Israhelite, that wēt into Abigail the daughter of Nahas, sister to Seruia Ioabs mother: So Israell and Absalom pitched in the lande of Gilead. And when Dauid was come to Mahanaim, Sobi the 1 Re. 12a sonne of Nahas out of ✱ Rabba, the Citie of the children of Ammon, and Machir the sonne of Ammiell oute of 2 Re. 19f Lodeber, and ✱ Berzelai the Gileadite 2 Re. 2.b out of Roglim, broughte beddes, basens, earthen vessels, wheate and barley, floure and parched corne, beanes, rice, otemeli, honey, butter, sheepe, and cheese of kine, for Dauid and all the people that were with him, to eate. For they sayd: The people is hungry, wery and thirstie in the wildernes.

The xviij. Chapter.

AND Dauid numbred the people that were with him, and set captains of thousands and of hundredes ouer them. And Dauid sent forth the third part of the people vnder the hand of Ioab, and another part vnder the hand of Abisai the son of Seruia Ioabs brother, and the other thirde part vnder the hande of Ithai the Gethit. And the king said vnto the people. I will go with you also. And the people answered: thou shalt not go forth: for if we flee, oure aduersaries will not care for vs, neither shall they regard vs, though half of vs were slaine: but thou art worth ten thousande of vs: wherefore it is better that thou succour vs out of the B citie. And the king sayd vnto them: what semeth you best that will I do. And the kinge stode by the gate syde, and all the people came oute by hundredes, and by thousandes. And the king commaunded Ioab and Abisai, 2 Re. 16b and ✱ Ithai saying: intreate the ponge mā Absalom gently for my sake. And all the people heard that the kinge gaue all the captaines charges concerning Absalom. And so ✠ people wente out into the fielde against Israell, and the battel was in ✠ wod of Ephraim, wher the people of Israell were put to the worse before the seruantes of Dauid, & ther was a great slaughter that day, euen of xx. thousande mē. For the feld was fought ther in diuers places al abrode vpon the erth. And the wod deuoured mo people that day, then did the swearde. And Absalom came before the seruants of Dauid riding vpon a Mule, which caried him vnder the thick bowes of a great Oke, & his head was caught of the Oke. And he was lift vp betwene heauen & earth, & the mule that was vnder him went C his way. And one that sawe it tolde Ioab, saying: Behold, I sawe Absalom hang in an Oke: and Ioab sayde vnto the mā that told him, if thou did dest se him, why diddest not thou there smite him to the ground, and I would haue geuen thee x. sicles of siluer, and a girdle. The man sayde vnto Ioab, thoughe thou wouldest lape a thousande sicles of siluer in my hande, yet would I not stretche out mine hande against the kinges son. For we heard with our eares when the king charged thee, and Abisai, and Ithai, saying: Beware, that none touche the ponge man Absalom. Moreouer, if I had done it, I shoulde haue done against mine owne life, for there is no matter hid from the kinge: yea & thou thy self woldest haue ben against me. Then saide Ioab: I maye not stande D thus tarying with thee. And he tooke three speares in his hande, and thrust them through Absalom, while he was yet aliue on the bodye of the tree. And x. seruants that bare Ioabs wepons, turned, and smote Absalom, and slewe him. And when Ioab blew the trompet, the people retourned from folowing Israell, for Ioab spared the people. And they tooke Absalom, and cast him into a great pit in the wood, and layed a mighty great heape of stoanes vppon him. And all Israell fledde to their tentes.

And

And this Absalom yet in his life time
18. 15c • toke counceil, and reared vp a piller,
which is in Kinges dale. For he sayde:
I haue no sonne. And therefore to
kepe my name in remembraunce doo
it. And hee called the piller after
his owne name. And it is called vnto
E this day, Absaloms piller. Then saide
Ahimaaz the sonne of Sadock: Let
me runne nowe, and beare the kinge
tydinges, howe that the Lorde hath
iudged him quite of the hande of his
enemyes. And Joab sayde vnto him:
thou art no manne to beare good ty-
dinges to day: thou shalt beare tydin-
ges another tyme: but to daye thou
shalt beare none, because the Kinges
sonne is deade. Then sayde Joab to
Chusi: Goe and tell the Kinge, what
thou hast seene: And Chusi bowed
himselfe vnto Joab, and ranne. Then
sayde Ahimaaz the sonne of Sadocke
agayne to Joab: com what come will,
lette me also runne after Chusi. And
Joab sayd: Wherefore wilte thou run
my sonne, seeinge that for the tydin-
ges thou shalt haue no rewarde: well
(sayde he) come what will, lette mee
runne. He sayde vnto him: run. Then
Ahimaaz ranne by the playne waye,
& came before Chusi. And Dauid sat
betweene ♀ two gates. And the watch
manne went vp to the roufe ouer the
gate vnto the wall, and lifte vp his
eyes, and sawe: and behold, there
came a man running alone. And the watche
man cried, and told the king. And the
king sayd: if he be alone, there is good
tydinges in his mouth. And he came
and drewe nie. And the watchmanne
sawe another man running, and hee
called vnto the porter and sayde: Be-
holde, there commeth another manne
runninge alone. And the king sayde:
he is also a tydinges bringer. And
the watchemanne sayde: me thinketh
the runninge of the formoste is lyke
the runninge of Ahimaaz the sonne of
Sadock. The king sayd: he is a good
man, and commeth with good tydin-
ges. And Ahimaaz called and sayde
vnto the kinge: good tydinges, and
he fell downe flat to the earth vpon
his face before the Kinge, and sayde:
Blessed be the Lorde thy God, which
hath shut vp the men that lift vp their
handes against my Lord the king. And
the kinge sayde: is the man Absalom
safe? Ahimaaz answered: when Joab
sent (Chusi) the kinges seruaunt, and
me thy seruaunt, I sawe much a do. But
I wot not what it was. And ♀ kinge
said vnto him: turne, and stande here.
And he turned, and stode still. And be-
hold, Chusi came also and sayd: Good
tidinges my lord the king, for the Lord
hath quit thee this day out of the hand
of all them that rose against thee. And
the king said vnto Chusi: Is the yong
man Absalom safe? Chusi answered:
The enemies of my Lorde the kinge,
and all that rise agaynst thee, to do
thee hurt, be as that yong man is. And
the king was moued, and went vp to
a chamber ouer the gate, and wepte.
And as he went, thus he saide: O my
son Absalom, my son, my son Absalom,
would God I had dyed for thee, O
Absalom my sonne, my sonne.

¶ The xix. Chapter.

AND it was tolde Joab: Be- A
holde, the kinge weepeth and
mourneth for Absalom. And
the victorye of that daye was tourn-
ed into mourning vnto all the peo-
ple. For the people heard saye that
daye howe the kinge sorowed for his
sonne. And the people stale awaye
that daye from going into the Cittie,
as people confounded, steale awaye
when they flee in battaile. But the
kinge hid his face, and cryed with a
lowde voyce. O my sonne Absalom,
O Absalom my sonne, my sonne. And
Joab came into the house of the kinge
and sayde: Thou hast shamed this daye
the faces of all thy seruauntes, which
this day haue saued thy lyfe, and the
lyues of thy sonnes, and of thy daugh-
ters, and the liues of thy wiues, and
of thy concubines, in that thou louest
thine enemies, and hatest thy frendes.
For thou hast declared this daye, that B
thou regardest neyther thy lordes, nor
seruauntes. And this daye I doo per-
ceyue,

ceyue, that if Absalom hadde liued, and all we hadde dyed this daye, that had pleased thee well. Aowe therefore vp, and come out, and speake kindly vnto thy seruauntes. For I swear by the Lorde, excepte thou come oute, there wil not tary one man with thee this nighte. And that will be worse vnto thee, then all the euill that fel on thee from thy youth vnto this houre. Then the kinge arose, and sat downe in the gate. And they told vnto al the people, sayinge: Beholde, the kinge doeth sit in the gate. And all the people came before the king. But Israell fled euery man to his tent. And it fortuned, that all the people wer at strife throughout all the tribes of Israell, saying: The king saued vs out of the hande of our ennemyes, hee deliuered vs out of the hand of the Philistins, and nowe he is fledde out of the lande from Absalom. But Absalom whome we anoynted ouer vs, is deade in battayle. Therefore, why are ye so still, that ye bring not the king agayn. And king Dauid sét to Sadoc & Abiathar the priests, saying: Speke vnto the elders of Iuda, and say: Why are ye behind to bring the king agayne to his house, seing that such tidings is come from all Israel vnto the king, euen to his hous? For ý king hath said: Ye shall ye saye vnto the people of Iuda: Ye are my brethren, my bones, and my flesche. Wherefore then are ye the last ý bring the king home agayn? And say ye to Amasa. Art thou not of my bone and of my flesche? God do so and so to me, if thou be not captayn of the hoste to me for euer in the roome of Ioab. And he bowed the hearts of all the me of Iuda, euen as the herts of one man so that they sent this worde to ý king: Returne thou with all thy seruantes. So the kinge returned, and came to Iordan. And Iuda came to Gilgal, for to go downe to mete the king, and to conuey him ouer Iordan. And Semei the sonne of Gera, the sonne of Iemini, whiche was of Bahurim, hasted, and came with the men of Iuda, to mete king Dauid, & there were a thousand men of Benjamin wt him, and Siba the seruant of the house of Saul, and his .xv. sonnes, and twenty seruauntes with him. And they went quickly ouer Iordan before the king. And there went ouer a boote that caried ouer the kinges houshold, and they did him pleasure. And Semei the sonne of Gera fell before the king (as he was come ouer Iordan) and sayde vnto him. Lette not my Lord impute wickednesse vnto me, nor remember the things (that thy seruant did wickedly when my Lord the king departed out of Ierusalem) that the kinge shoulde take it to hearte. For thy seruaunt doth knowe, howe that I haue doone amisse. And therfore beholde, I am the first this daye of all the house of Ioseph, that am come to go downe to mete my Lorde the king. But Abisai the sonne of Zaruia answered and sayde: Shall not Semei dye for this, becuse he cursed the Lords anointed? And Dauid said: What matter is betweene you and me ye sonnes of Zaruia? For this daye ye be aduersaryes vnto me. Shall there any manne dye this day in Israel? Do not I knowe that I am this day king ouer Israel? And therfore the king said vnto Semei: Thou shalt not dye, and the king sware vnto him. And Miphiboleth ý sonne of Saule came also to mete the king, & had neither washed his feete, nor shaued his beard, nor washed his clothes, from the time the king departed, vntil he came againe in peace. And it fortuned that when he was come to Ierusalē, and met the king, the kinge said vnto him: Wherefore wentest not thou with me Miphiboleth? He answered: My lorde, O king, my seruant deceiued me. For thy seruant saide: I would haue mine asse saddled to ride thereon, for to go to the kinges, because thy seruaunt is lame. And Siba hath falsly reported of thy seruant vnto my lorde the king. And my lorde the king is as an angell of God: Do therfore what seemeth good in thine eyen. For all my fathers house were but dead men before my lord the kinge: and yet

2 re. 16. a

2 re. 16. b

dydst

diddest thou put thy seruaunt amonge them that did eate at thine owne table. What right therefore haue I yet, to crye any more vnto the kinge? And the king sayd vnto him: Why speakest thou yet in thine owne cause? It is determined, that I haue saide, thou and Siba deuide the landes betweene you: And Miphibaleth said vnto the king: yea, let him take all, for so much as my Lord the king is come againe in peace vnto his owne house. And Berselai the Gileadite came downe from Roglim, and went ouer Jordan with the king, to conuey him ouer Jordan: Berselai was a very aged man, euen fourescore yere olde, and prouided the kinge of sustenaunce, while he lay at Mahanaim: for he was a man of very great substance. And the king saide vnto Berselai: come thou with me, and I will feede thee with me in Jeru
1 Re. 17. salem. And Berselai saide vnto the king: I am thus old, and how can I able to go vp with the king vnto Jerusalem? I am this daye fourescore yeare olde, and can I discerne betweene good and euill? Hath thy seruant any taste in that he eateth or drinketh? Can he heare any more the voyce of syngyng menne and women? wherefore then should thy seruaunt be yet a burthen vnto my Lorde the kinge? Thy seruant will go a little way ouer Jordan with the king, and why will the king recompense it me with suche a reuerde? O let thy seruaunt tourne backe againe, that I may die in mine owne citie, and be buried in the graue of my father and of my mother. Behoulde, here is thy seruaunt Chimeam let him go with my Lord the king, and do to him, what shall please thee. And the king answered: Chimeam shall go with me. And I will doo to him, that thou shalt be contente with. And whatsoeuer thou shalt require of me, that same will I do for thee. And all the people went ouer Jordan. And when the king was come ouer Jordan, he kissed Berselai, and blessed him, and he went backe againe vnto his owne place. And the kinge went to Gilgal, and Chimeam went with him, and so did all the people of Juda, and brought ouer the king and there went but half the men of Israel. And behold, all the men of Israel came to the king & said vnto him, why haue our brethren the men of Juda stolen thee awaye, & haue brought the king & his household, and all Dauids men with him ouer Jordan? And all the men of Juda answered the men of Israel: the king is nere of kin to vs: wherefore be ye angry for that matter? think ye that we eat of the kinges cost, or that wee take vs any gifte? And the men of Israel answered the men of Juda & saide: we haue ten parts in the king, & haue thereto more right to Dauid, then ye. Why then did ye despise vs, y our aduise should not be first had in restoring our king againe? And the woordes of the men of Juda were fiercer then the woordes of the men of Israell.

The xx. Chapter.

VVhen there came thither a certayne man of Belial (named Seba, the soonne of Bichri, a manne of Semini) he blewe a trompet and sayde: we haue no part in Dauid, neyther haue wee inheritaunce in the soune of Isai: lette the men of Israell depart vnto their tentes. And so euerye manne of Israell went from Dauid, and followed Seba the sonne of Bichri. But the men of Juda claue faste vnto their kinge from Jordan to Jerusalem. And Dauid came to his house to Jerusalem, and tooke the ten women his con- 1 Re. 15.
cubines, that he had lefte behind him and. 16.
to kepe the house, and putte theym in warde, and fed them, but laye no more with them. And so they were enclosed vnto the day of their death, liuing in widowhode. Then sayde the king to Amasa: call the men of Juda together against the third day, and be thou here also. And so Amasa went to gather the men of Juda together: but tarried longer then the time, whiche he hadde appoynted him. And Dauid sayde to Thilai: nowe shall Seba the soune of Bichri doo vs more harme, then

then did Absalom. Take thou therefore thy lordes seruauntes, and folow after him: least he get him walled Cities, and escape vs. And there wente out after him Joabs men, & the Crethites, and the Phelethites, and al the mightiest menne. And they departed out of Jerusalem to folow after Sheba, the sonne of Bichri. And whenne they were at the great stone in Gibeon, Amasa wente before them. And Joabs garmente (that he hadde about him) was girde vnto him, and he had girded theron a knife, which was loyned fast to his loynes, in such a sheathe that (as he wente) it fell sometymes out. And Joab sayde to Amasa: Arte thou in healthy my brother? And Joab toke Amasa by the chin with the right
Pro.27.a hand, to kille him. But Amasa tooke no heede to the knife that was in Joabs hand: for therewith he smote him
2.Re.2.f • in the short ribbes, & shed out his bowels to the ground, & thrust at him no more, and he died. And Joab and Abisai his brother folowed after Sheba, the sonne of Bichri. And one of
D Joabs men stoode by him, and sayde: He that heareth any fauour to Joab, or good will to Dauid, let him go after Joab. And Amasa laye walowed in bloude in the middes of the waye. And ther was a man, which when he
2.Re.2.g saw that • all the people stoode still, he rolled Amasa out of the waye into the fielde, and cast a cloth vppon him, because he saw that euery one that came, stoode stil by him. And as soone as he was tombled out of the waye, all the people went after Joab, to folowe after Sheba the sonne of Bichri. And
E he went through all the tribes of Israel vnto Abell, and to Bethmaacha, and al the places of Barim. And they gathered together, & went after him. And they camme and besieged him in Abell and Methmaacha. And they cast vp a banke agaynste the citie that stode in the valley. All the people that was with Joab, thrust at the wall to ouerthrowe it. Then cried a wise woman out of ỹ citie: Heare, heare, bid Joab com hither, that I may speke with him. When Joab was come vnto her, the woman sayd: Art thou Joabe he answered: I am he. She sayde vnto him: Heare the wordes of thy handmayde. And he answered: I do heare. F
And she sayde agayne: They spake in the old tyme, saying: Men must aske (peace first, how much rather shoulde they so do to) Abel. For so haue they continued (hitherto:) I am one of them that are peaceable and faythfull in Israell. And thou goest about to destroy a citie, and a mother in Israel. Whye wilte thou deuoure the inheritance of the Lorde? And Joab answered, and sayde: God forbid, God forbid it me, that I shold ether deuour or destroy. The matter is not so: but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand agaynste the kinge, euen agaynst Dauid. Deliuer vs him onelye, and I G
will departe from the Citie. And the woman sayd vnto Joab: Beholde his head shall be throwen to thee ouer the wall. And then the woman went vnto all the people with her wisedome. And they smote off the head of Sheba, the sonne of Bichri, and cast it out to
1.Re.1.f Joab. • And he blewe a trompet, and they scattered from the Citie, euerye man to his tent. And Joab returned to Jerusalem, vnto the kinge. Joab was ouer all the host of Israell. And Banaia the sonne of Jehoiada was ouer the Crethites, and Phelethites. And Aduram was ouer the Tribute. And Jehosaphat the sonne of Ahiud was Recorder. Sheua was Scryde. And Sadoch and Abiathar were the Priestes. And Ira the Jairite was Dauids priest.

¶ The. xxi. Chapter.

THen there fell an hunger in I
the dayes of Dauid, three yeares together. And Dauid enquired of the Lorde. And the Lord answered: It is for Saule, and the house of bloud, because he slew the • Gibeonites. And the kinge called the Gibeonites, and sayde vnto them: (Now the Gibeonites were, not of

the

the children of Israel, but a remnant of the Amorites, and the children of Israell sware vnto them: And Saule sought to slaye them, for a zeale that he had to the children of Israell, and of Iuda. Wherefore Dauid sayde vnto them: What shall I doo for you, and wherewith shall I make the attonement that ye maye blesse the inheritaunce of the Lorde? The Gibeonites answered him: we will haue no siluer nor golde of Saule nor of his house: neyther is it oure myndе, that there shoulde dye any man in Israell. He sayd: What say ye then that I shal doo for you? They answered the kinge: the man that consumed vs, and ymagined to bring vs to naught, him will we destroye, that nought of him continue in any of the coastes of Israell. Let seuen men of his sonnes be deliuered vnto vs, and wee will hange them vp vnto the Lorde, in Gibeah of Saul, whom the Lord did chose. And the king sayd: I will geue them you. But the kinge hadde compassion on Miphibosheth the sonne of Jonathas the sonne of Saul, because of the Lordes othe, that was betweene them: euen betweene Dauid and Jonathas the sonne of Saul. But he take the two sonnes of Rizpa the daughter of Aia (whome she bare vnto Saule) euen Armoni and Miphibosheth, and the fiue sonnes of Michol (the daughter of Saule) whom she bare to Adriell the sonne of Berzelai, the Meholathite. And he deliuered them vnto the handes of the Gibeonites, which hanged them vp in the hill before the Lorde. And they fell all seuen together, and were slayne in the dayes of haruest: euen in the first dayes: and in the beginning of Barly haruest. And Rizpa the daughter of Aia tooke sackecloth and hanged it vp for them vppon the Rocke, euen from the beginninge of haruest, vntill rayne dropped vppon them out of heauen: and suffered neyther the birdes of the ayre to fall on them by daye, nor beastes of the fielde by nyghte. And it was tolde Dauid what Rizpa the daughter of Aia, the concubine of Saul had done: and Dauid went, and toke the bones of Saul and of Jonathas his sonne, from the men of Jabes in Gilead (whiche had stollen them from the streete of Bethsan, where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa. And he brought thence the bones of Saule, & the bones of Jonathas his sonne, and they toke vp the bones of them that were hanged. And the bones of Saule and Jonathas his sonne buried they in the countrey of Ben Jamin, in Zela, in the sepulchre of Cis his father. And when they had performed all that the king commaunded, God was then at one with the lande. It fortuned, that the Philistines had yet warre agayns with Israel. And Dauid went downe and his seruaunts with him, & fought agaynst the Philistines. And Dauid waxed faynte, and Iesbi of Nob one of the sons of the gyaunts (the ynn of whose speare waged three hundred sicles, & he being gyrded with a newe swearde) thought to haue slayne Dauid. But Abiai the sonne of Zeruia succoured him, and smote the Philistine and killed him. Then the seruauntes of Dauid sware vnto him: sayinge: Thou shalt go no more out with vs to battell, that thou quenche not the light of Israell. And yet after this, there was a battell with the Philistines at Nob, and then Sibbechai the Husathite slue Saph, which was one of the sonnes of the Gyaunts. And there was yet another battell in Nob with the Philistins, wher Elhanam the son of Iaer Oregim, a Bethlehemite slue one Goliath a Gethite: The staffe of whose speare was as great as a weuers cloth beame. And there was yet another batell in Geth, where was a man of a great stature, & had on euery hand vi. fingers, and on euery foote vi. toes, xxiiij. in all. And was borne also of the kinrede of the gyaunts in Geth. And when he defyed Israell, Jonathas the son of Himei the brother of Dauid slewe him. These foure gyaunts were borne in Geth, and fell

fell into the hande of Dauid, and into the handes of his seruauntes.

¶ The .xxij. Chapter.

AND Dauid spake the wordes of this songe vnto the Lorde, what time the Lorde had deliuered him oute of the hande of all his enemyes, and oute of the hande of Saule. And he sayde: the Lorde is my rocke, and my castell, and my deliuerer. God is my strengthe, in him will I trust: he is my shield, and the horne of my saluation: my worshyp and my refuge: my sauiour, thou shalt saue me from wronge. • I will call on the Lorde which is prayse worthy, and so shall I be saued from mine enemyes. For the corruptions of death closed me about, the floudes of Belial put me in feare. The sorowes of hell compassed me about, the snares of death ouertooke me. In my tribulation will I call vpon the Lorde, and crye to my GOD. And he shall heare my voyce oute of his temple, and my crye shall enter into his eares. Then the yerthe trembled and quaked: the foundations of heauen moued and shoke, when he was angrye. Smoke went vp in his wrathe, and consuming fire out of his mouth: coles were kindled thereof. And he bowed heauen and came downe, and there was darkenes vnder his feete. And he satte vpon Cherub and did flye: hee was seene caried vpon the wynges of the winde. He made darkenes a tabernacle rounde about him, with waters gathered together in thicke cloudes. Through the brightenes of his presence were the fire coles kindled. God thundred from heauen, and he that is moste hye, doeth put oute his voyce. He shot arowes, and scattered them: he hurled lightning, and ouerthrewe them. The flowinges of the sea appeared, and the foundations of the world were sene, by the reason of the rebukinge of the Lorde, and through the blastinge of the breath of his nostrelles. He shall sende from heauen, and fet me: he shall plucke me oute of manye waters. He shall deliuer me from my mightye aduersarye, and from myne enemyes, for they are to stronge for me. When they had ouertaken me, in the day of my calamitie, the Lorde stayed me vp. For he brought me out into roumth: he deliuered me, because he hadde a loue vnto me. • The Lorde will reward me accordinge to my righteousnes: accordinge to the pureness of my handes will he recompence me. For I haue kepte the wayes of the Lorde, and done no wickednes agaynste my God. For all his lawes are in my sight, and his statutes will not I put away fro me. I in his sight also haue I bene vndefiled, and haue kepte me fro mine owne iniquitie. And the Lorde did to me agayne, accordinge to my righteousnesse, euen after my pureness in his eye syghte. With the godly, thou shalte be godly, and with the man that is vncorrupte, thou shalte be vncorrupte. With the pure thou shalte be pure, and with the frowarde, thou shalte bee frowarde. And the poore people that are in aduersitie, thou shalt helpe. And on the proude shalte thou caste thine eyes. Thou arte my syghte O Lorde: the Lorde shall light my darkenesse. For with thy helpe I will runne through an hoste of men, and in my God will I lyppe ouer a wall. God is vncorrupte in his waye: the woorde of the Lorde is tryed in the fire, he is the defendour of all them that trusse in him. For who is a god, saue the Lorde? and who is mighty saue our God? God strengtheneth me with power, and ordereth the waye in battell cleere before me. He maketh my feete like Hartes feete, and setteth me faste vpon my hye holde. • He teacheth my handes to fyght, that euen a bowe of stele is to weake for mine armes. Thou hast geuen me the shielde of thy saluation, and with thy louinge mecknes thou doest multiplye me. Thou shalt make me space to walke in, and my leggres shall not fayle me. I will followe vpon mine enemyes, and destroy them,

Mom. 12

Psa. 18

Psa. 144

and

and fourme not againe vntill I haue
consumed them. I will smalle theym
and smite them, that they shall not bee
able to ryse: yea, they shall fall vnder
my feete. Thou hast girded me about
with might to battell, and them that
arose against me, hast thou subdued
vnder me. And thou madest myne e-
nemyes (and theym that hated me) to
tourne their backes to mee, that I
might destroye them. They looke for
helpe, but there is none to save them:
Yea, euen vnto the Lorde do they crye,
but he heareth them not. I will beate
them as small as the dust of the earth:
I will stampe theym as the dyrte of
the streate, and will spreade theym a-
broade. Thou shalte deliuer me from
the diseruction of my people: thou shalt
keepe me to be an heade ouer nations:
the people which I knewe not, shall
serue me. Straunge children dissem-
ble with mee. At the hearinge of the
eare they obeye mee. Straunge chil-
dren will shrinke awaye, and they
shall bee smitten with feare in theyr
priuy chaber. God is aliue, and blei-
sed be my maker: magnified bee God,
my moste strong saluation. It is God
that auengeth me, and bringeth downe
the people vnder mee. Hee deliuereth
mee from mine enemyes, thou also
shalte lyfte me vp on hye from theym
that ryse against me, thou shalte deli-
uer me from the wicked menne. And
therfore I will praise thee (O Lord)
emonge the nations, and will synge
vnto thy name. Which sheweth great
saluation for his kinge, and dealeth
mercifullye with his annointed, euen
with Dauid, and with his seede for
euermore.

¶ The xxiii Chapter.

These be the laste sayinges of
Dauid, Dauid the sonne of
Jesye sayde: And the manne
(whiche was made the anoynted of the God of Jacob, and the
noble Psalmist of Israell) sayde: the
spirite of the Lorde spake by me, and
his worde was in my tongue. The
God of Israell spake of me, euen the
stell mighty of Israell, saide: he that
beareth rule ouer men, ought to rule
iustelye in the feare of God. And as
the morning light when the sunne is
vp, a morning in whiche are no cloud-
des to lette the brightnes, and as the
grasse of the earth is by the shyne of
the rayne. Shall not my house bee so
with God? For he hath made with 2 Re. 7. 6
me an euerlasting couenaunt, perfect
and sure in all poyntes: and this is
truelye all my health and all my de-
syre, thoughe it growe, but not as grasse.
But the vngodlye manne of Belial
shall be as a thorne cleane pluckt vp,
which can not be taken with handes:
But the men that shall touche theym,
must haue yron, or a longe helue. Or 1 Pa. 12. 8
els must they be burnte with fyre in
the same place. These be the names of
the mightye menne, whome Dauid
had: one that sat in the seate of wise-
dome, being chiefest among thre, pleas-
launte was he and strong: hee slewe
eyght hundred at one time. After him
was Eleazar the sonne of Dodi, the
sonne of Ahohi, one of the three wor-
thyes with Dauid, whiche defyed
the Philistines that were there ga-
thered together to battell: when the
men of Israell were gone vp. Hee a-
rose, and layed on the Philistines vn-
till his hande was werye, and cleaue
vnto the sweard. And the Lorde gaue
great victorye the same daye. And the
people which had fled, retourned, and
went after him to run to the spoyle.
After him was Shamma the sonne of
Agge the Hararite, and the Philisti-
nes gathered together beside a towne,
(where was a parcell of lande full of
rye) and the people fledde from the
Philistines. But he stoode in the mid-
des of the grounde, and defended it,
and slewe the Philistines. And the
Lorde gaue greate victorye. These 1 Pa. 11
three (which were of the thirtie chiefe
captaines) went downe to Dauid in
the haruest tyme vnto the caue Adul-
lam, and the hoste of the Philistines
abode in the valley of giauntes. And
Dauid was then in an holde. And
the souldioures of the Philistines
were in Bethlehem.

And Dauid longed and sayde: O yf that I had of the water that is in the well by the gate of Bethlehē, for to drinke. And the three mighty brake thorough the hoste of the Philistines, and fet water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid. Neuertheles he wolde not drinke therof, but offred it vnto the Lorde, and sayde: The Lord forbid that I shoulde doo so. Is not this the bloud of the men that wente in ieopardy of their liues? and therfore he would not drinke it. And these thinges did these three mightye men. Abisai the brother of Ioab, the sonne
K.xx.22g of Saruiah, was chefe amonge the three, and he lift vp his speare agaynst three hundred, and slue them, and had the name amonge the three. For he was nobler man then the three, and was their captayne. Howbeit he attayned not vnto the first three. And Banaiahu the sonne of Iehoiada (the sonne of a mightye man) valiaunt in actes, of Kabzeel, slue two strong lyons, euen lyons of Moab. He wente downe also, and slue a lyon in a pytte, in tyme of snowe. And he slue an Egyptian a goodly bygge man, whiche had a speare in his hande. But he wente downe to him with a staffe, and
D plucked the speare out of the Egyptians hande, and slue him with his owne speare. These thinges did Banaiahu the sonne of Iehoiada, and had the name amonge the three worthyes. He was honorable among thirty, but he attained not to the (fyrste) three. And Dauid made him of his counsell. Asahell the brother of Ioab also was one of the thirtye. Then Elhanan the sonne of Dodo of Bethlehem, Shamma the Harorite, Elica the Harodite, Helez the Paleite, Ira the sonne of Ikes the Thekoite: Abiezer of Anathoth: Mebbunai the Husathite, Zelmon an Ahohite, Maharai the Netophatite, Heled the sonne of Baanah an Netophatite, Ithai the sonne of Ribai out of an hill of the children of Ben Iamin: Banaiahu the Phiratonite, Hedai of the riuer of Gaas, Abialbon the Arbathite, Azmaueth a Barhumite, Eliahba a Shaalbonite and the sonnes of Iasen, Ionathan, Shamma the Hararite, Ahiam the son of Sarar an Hararite, Eliphelet the sonne of Ahasbai the sonne of a Maachathite, Eliam the sonne of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igall the sonne of Nathan of Zoba, Bani the Gadite: Zelec an Ammonite, Naharai a Berothite, which was the harnes bearer of Ioab the sonne of Zeruia, Ira the Ithrite, Gareb the Ithrite, Uria the Hethite, thirtye and seuen in all.

The xxiiij. Chapter.

AGayne, the Lorde was wroth agaynst Israell, and hee moued Dauid agaynst them, in that he sayd: go and number Exo.30g
Israell and Iuda. For the king sayd to Ioab the captayne of his hoste: go thou abrode nowe, throughout all the tribes of Israell, euen from Dan to Beer Seba, & number ye the people, that I maye knowe the number of them. And Ioab sayde vnto the king: I beseche the Lord thy God, to make thy people as many mo as they be yet, and an hundred tymes so many mo, and that the eyes of my Lord the king may see them. And what is the cause that my Lorde the kinge hath a lust to this thinge? Notwithstandinge the kinges woorde preuayled agaynst Ioab, and agaynste the captaynes of the hoste. And Ioab and the captaynes of the hoste went out from the presence of the kinge, to number the people of Israell. And they passed ouer Iordan, and pitched in Aroer, on the right syde of the Citie, that lyeth in the middes of the valey of Gad, ouer agaynste Iazer. And then they came to Gilead, and to the nether lande, where was a newe habitation, and from thence they came to Dan Iaan about to Sidon, and came to the stronge holde of Tyre, and to all the Cities of the Heuites, and of the Cananites, and then went out to the South of Iuda, euen to Beer Seba.

And

And so, when they had borne about throughout all the lande, they returned to Jerusalem agayne, after the ende of nyne monethes and twentye dayes. And Joab deliuered vp the number and summe of the people vnto the kinge. And there were in Israell eyght hundred thousande men of myght that drewe swoorders. And the men of Juda were fyue hundred thousande men. And Dauids heart smote him, after that he hadde numbred the people. And Dauid sayde vnto the Lorde: I haue synned exceedingly, in that I haue done. And nowe Lorde take away the trespas of thy seruaunt for I haue done very foolishlye. And when Dauid was vp in a morninge, the worde of the Lorde came vnto the Prophet Gad, Dauids seer, sayinge: Go and saye vnto Dauid, thus saith the Lorde: I offer thee three thinges: Chose thee which of them I shall do vnto thee. So Gad came to Dauid, and shewed him, and sayde vnto him: Wilte thou haue seuen yeres hunger to come in thy lande, or wilt thou flee three monethes before thine enemyes, they folowinge thee, or that there be three dayes pestilence in thy lande? Nowe therefore aduyse thee, and see, what answere I shall gene to him that sente me. And Dauid sayde vnto Gad: I am in extreme trouble. Ecclē. 2 c We will fall nowe into the hande of the Lord, for muche is his mercy, and let me not fall into the hande of man. And so the Lorde sente a pestilence in Israell, from the morninge vnto the time appointed. And ther dyed of the people from Dan to Beersheba seuentye thousande men. And when the Aungell stretched out his hande vpon Jerusalem to destroye it, the Lorde had compassion to doo that euill, and sayde to the Aungell that destroyed the people: It is now sufficient: holde thine hande. And the Aungell of the Lorde was by the threshing place of Arefna the Jebusite. And Dauid spake vnto the Lorde (when he sawe the aungel that smote the people) and sayd: lo, it is I that haue synned, and I that haue doone wickedlye. But these sheepe, what haue they done? let thine hande (I pray thee) be agaynste me, and againste my fathers house. And Gad came the same daye to Dauid, and sayde vnto him: Go vp and reare an aultar vnto the Lorde in the threshinge flooze of Arefna the Jebusyte. And Dauid (according to the D saying of Gad) went vp, as the Lord commaunded. And Arefna looked, and sawe the Kinge and his seruaunte commynge towarde him. And Arefna went out, and bowed him selfe before the kinge flat on his face vppon the ground, and Arefna sayde: wherefore is my Lorde the Kinge comme to his seruaunt? Dauid answered: To bye the threshinge flooze of thee, and to make an aultar vnto the Lord, that the plague maye ceasse from the people. And Arefna sayde vnto Dauid: Let my Lorde the kinge take and offer what seemeth him good in his eyes: Beholde, here be oxen for burnte sacrifice, and sleades, and the other instrumentes of the oxen for wood. All these thinges did Arefna gene vnto the kinge, and sayde moreouer vnto the kinge: The Lorde thy God accepte thee. And the kinge sayde vnto Arefna: Not so, but I will bye it of thee at a price, and will not offer sacrifice vnto the Lorde my God of that which doeth coste me nothinge. And so Dauid bought the threshing flooze, and the Oxen for fiftye Sycles of siluer. And Dauid built there an aultar vnto the Lorde, and offered burnte sacrifices and peace offeringes. And so the LORD was intreated for the land. And the plage ceassed from Israell.

¶ The ende of the seconde booke of Samuell, otherwise called the seconde booke of the Kinges.

The third boke of the kinges, after the reckening of the Latinistes: which third boke and the fourth also, is but one with the Hebrues.

The first Chapter.

NOw kinge Dauid was olde and stri-
ken in yeres, so that when they couered him with cloathes, he caught no heate: wherefore his seruauntes sayde vnto him: Let there be sought for my lorde the kinge, a yonge mayden, to stande before the kinge, and to cherishe him. And let her lye in thy bosome, that my Lorde the king maye get heate. And so they soughte for a fayre damosell throughoute all the coastes of Israel, and founde one Abisag a Sunamite, and broughte her to the kinge. And the Damosell was exceeding fayre, and cherished the kinge, and ministred to him. But the kinge knew her not. And Adonia the sonne of Hagith exalted him selfe, sayinge: I will be kinge. And he gat him charettes and horsemen, and fyfty men to runne before him. And his father would not displease him at any time, nor sayde so muche to him as: whye doest thou so? And he was a goodlye man, and his mother bare him nexte after Absalom. And he tooke councell at Joab the sonne of Zeruia, and at Abiathar the priest. And they helped Adonia. But Sadocke the priest, Banaiahu the sonne of Iehoiada, Nathan the Prophete, Semei, and Rei, and all the men of might which were with Dauid, fauoured not Adonia. And Adonia sacrificed shepe and oxen, and fatte cattell, by the stone of Zoheleth, whiche is faste by the well of Rogell, and called all his brethren the kinges sonnes, & the men of Iuda the kinges seruauntes. But Nathan the prophet and Banaiahu, and the other myghty men, & Salomon his brother he called not. Wherefore, Nathã spake vnto Bethsabe, the mother of Salomon, saying: Hast thou not heard how that Adonia the sonne of Hagith doth reigne, and Dauid our Lord knoweth it not? Nowe therefore come, and I will geue thee councell, howe to sane thyne owne life, and the life of thy sonne Salomon. Go and get thee in vnto king Dauid, and say vnto him: Diddest not thou (my lord O kinge) sweare vnto thy handmayde, saying: Salomon thy sonne shall reygne after me, and he shall sit vpon my seate, why is then Adonia king? Beholde, while thou yet talkest there with the kinge, I will come in after thee, and confirme thy wordes. And Bethsabe went in vnto the kinge into the chamber. And the king was very old, and Abisag the Sunamite ministred vnto the kinge. And Bethsabe stouped, and made obeysaunce vnto the kinge. And the kinge sayde: What is the matter? She answered him: my lorde, thou sweareste by the Lorde thy God vnto thine handmaid: Salomon thy sonne shall reygne after me, and he shall sitte vpon my seate. And beholde, nowe is Adonia kinge, and my Lorde the king wotteth not of it. And he hath offered oxen, fat cattel, and many shepe, and hath called all the sonnes of the kinge, and Abiathar the Priest, and Joab the captayne of the hoste. But Salomon thy seruaunte hath he not bidden. And nowe my Lorde (O king) the eies of al Israel wait on thee, that thou shouldest tel them, who ought to sit on the seat of my lord the kinge after him. For elles when my Lorde the king shall slepe with his fathers, I and my sonne Salomon shalbe synners. And while she yet talked with the king, Nathan the prophet cam also. And they told the king, saying: beholde, here commeth Nathan the prophet. And when he was come into the kinge, he made obeysaunce before the kinge vppon his face on the grounde, and Nathan said: My lord (O king) hast thou said: Adonia shal reigne after me, and he shall sit vpon my seate?

Jos. 15. b

Jos.

For he is gone downe this daye, and hath slaine many oxen, and fat sheepe, and hath called all the kinges sonnes and the captains of the hoste, and Abiathar the priest. And behold, they eate and drinke before him, and saye: God saue kinge Adonia. But me thy seruaunt, and Sadock the priest, and Banaiahu the sonne of Jehoiada, and thy seruant Salomon hath he not called. Is this thing done of the Lorde the king, and hast not shewed it vnto thy seruaunt, who shoulde sit on the seate of my lorde the king after him? Then king Dauid answered and said: Call me Bethsabe. And she came into the kinges presence, and stode before him. And the king sware, saying: As truely as the Lorde liueth (that hath ridde my soule out of all aduersite) euen as I sware vnto thee by the lord God of Israell, sayinge: Salomon thy sonne shall reigne after me, and he shall sitte vpon my seate for me, so will I doo this day. Then Bethsabe bowed on her face to the earthe, and did reuerence vnto the king, and sayd: I pray God that my Lord king Dauid may liue euer. And kinge Dauid sayde: Call me Sadocke the priest, and Nathan the Prophete, and Banaiahu, the sonne of Jehoiada. And they came before the king. The kinge also said vnto them: Take with you the seruauntes of your Lorde, and set Salomon my sonne vpon mine owne Mule, and cary him downe to Gihon. And let Sadoch the priest, and Nathan the Prophet annoint him there, kinge ouer Israell. And blowe yee with trompettes, and saye: God saue kinge Salomon. And then come vp after him that he maye come and sitte vppon my seate: For he shalbe king in my stede. And I will commaund him to be captain ouer Israell and Juda. And Banaiahu the sonne of Jehoiada answered the king, and said: Amen I pray God that the Lord God of my lorde the kinge saye so to. And as God hath bene with my Lorde the king, euen so be he with Salomon also, and make his seate greater, then the seate of my Lord king Dauids hath bene.

And so Sadoch the Priest, and Nathan the prophete, and Banaiahu the sonne of Jehoiada, and the Crethits, and Pheletites went downe, and set Salomon vpon king Dauids mule, and brought him to Gihon and Sadock the priest tooke an horne of oyle out of the tabernacle, & anointed Salomon. And al they of the people blew trompettes, and said: God saue kinge Salomon. And al the people came vp after him, piping with pipes & reioysing gretly, so that the erth rang with the sound of them. And Adonia and al the gestes that he had called vnto him heard it, euen as they had made an end of eating. And when Joab heard the sound of the trompet, he sayde: Howe happeneth it that there is such a noise in the citie? And as he yet spake: behold, Jonathas the sonne of Abiathar the priest cam. And Adonia said vnto him: Come in, for thou art a valiaunt man, and bringest good tidinges. And Jonathas answered and sayde to Adonia: Verily our lord king Dauid hath made Salomon kinge. And the king hath sent with him Sadocke the priest, & Nathan the prophet, and Banaiahu the sonne of Jehoiada, and the Crethites, and the Pheletites, & they haue set him vpon the kinges Mule. And Sadock the priest, and Nathan the prophet, haue anointed him kinge in Gihon. And they came vp agayne, & reioyced, that the citie did sound again. And that is the noyse ye haue herd. And Salomon sitteth on the seate of the kingdome. And moreouer the kinges seruauntes came to bidde our lord king Dauid, saying: Thy God make the name of Salomon more honorable then thy name, & make his seat greter then thy seate. And the kinge bowed himself vpon the bed. And thus said the king: Blessed be the lord god of Israel, which hath made one to sit on my seate this daye, mine eye seinge it. And all the gestes that were with Adonia wer afrayde, and rose vp, and went euery man his way. And Adonia fearing the presence of Salomon arose, and went (into the tabernacle

of the Lorde, and caught holde of the hornes of the altar. And one told Salomon, saying: Beholde, Adonia doth feare kinge Salomon: for he hath
Ex. 21.b caught holde on the hornes of the altare, sayinge: Lette kinge Salomon sweare vnto me this day, that he will not slea his seruant with the sweord. And Salomon sayd: yf he will be a child of vertue, there shall not an here of him fall to the earthe. But and yf wickednes be founde in him, he shall dye. And so kinge Salomon sente, and they brought him from the altar. And he came, and did obeysance vnto kinge Salomon. And Salomon sayde vnto him: Get thee to thine house.

¶ The. ij. Chapter.

THe dayes of Dauid drewe nye that he should dye, and he charged Salomon his sonne, saying: I go the waye of all the
Iosu. 1.b world. • Be thou strong therfore, and
and. 24.b shew thy selfe a man. Keepe thou the
deu. 31.f warch of the Lord thy God, that thou walke in his wayes, and kepe his statutes, and his precептes, his Iudgementes and his testimonies, euen as it is written in the lawe of Moyses: that thou mayest prosper in all that thou doest, and in euerye thinge that thou medlest withall. That the Lorde also may make good his worde, whiche he spake vnto me, saying: If thy children take heede to their way, that they walke before me in trueth, with all their heartes, and with all their soules, thē shalt thou not be without
3.re. 9.b a man on the seate of Israel. • Moreouer, thou wottest how Ioab the son
2.reg. 2.f of Saruia serued me, and what he did
and. 20.c to the two captaines of the hostes of Israell: vnto Abner, the soonne of Ner, and vnto Amasa the soonne of Iether, whom he slue, and shed bloud in time of peace (euen as it had ben in warre) and put the bloud of warre vppon his girdle, that was about his loynes, and in his shoes that were on his feete. Deale with him therfore according to thy wisedome, and bringe not his hoare head downe to the graue
B in peace. • But shewe kindnes vn- 2.reg. 19
to the soonnes of Berselai the Gileadite, that they maye eate at thy table. For they came to me, when I fledde from Absalom thy brother. • And be- 3 re. 16.f
hold, thou hast with thee Semei, the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me with an horrible curse, in the daye when I went to Mahanaim. But he came to meete me at Iorden, and I sware to him by the Lorde, saying: I will not slay thee with the sweorde: But thou shalt not count him as vngilty. For thou art a man of wisedome, and knowest what thou oughtest to doo vnto him. His hoare head shalt thou bring to the graue with bloude. And so • Dauid slept with his fathers, and Acts. 2.c
was buried in the Citie of Dauid.
And the dayes which Dauid reigned vpon Israel, were fourty yeares: seuen yeres reygned he in Hebron, and thirtie and three yeares reigned he in Ie- C
rusalem. • Then sat Salomon vppon 1 Pa. 29f
the seate of Dauid his father, and his kingdome was stablished mightely.
And Adonia the sonne of Haggith came to Bethsabe the mother of Salomon
And she sayde: • Comest thou peace- 2.re. 16.b
ably? And he sayd, peaceably. He sayde: Moreouer, I haue somwhat to saye vnto thee. She sayd: saye on. And he sayde: Thou knowest that the kingedome was mine, and that all Israell set their faces on me, that I shoulde reygne, howbeit, the kingdom is turned away, and geuen to my brother: for it is appointed him of the Lorde: and nowe I aske a petition of thee, denye me not. And she sayd vnto him: Saye on. And he sayde: Speake, I pray thee, vnto Salomon the kinge, for he will not saye thee naye, that he geue me Abisag the Sunamite to wife. And Bethsabe sayde: Well, I D
will speake for thee vnto the kinge. Bethsabe therefore went vnto kinge Salomon, to speake vnto him for Adonia. And the kinge rose vppe to meete her, and bowed him selfe vnto her, and sate him downe on his seate.

Iab.

And there was a seate set for the kinges mother, and she sat on his right syde. Then she sayde: I desire a little petition of thee, I praye thee saye me not naye. And the king said vnto her: Aske on my mother, for I will not say the nay. She said: let Abisag the Sunamite be geuen to Adonia thy brother to wife. And kinge Salomon answered and sayd vnto his mother: Whye doest thou aske Abisag the Sunamite for Adonia? aske for him the kingedome also, for he is mine elder brother, & hath for him Abiathar the priest, and Joab the sonne of Zaruia. Then king Salomon sware by the Lorde, sayinge: God doo so, and so to me: yf Adonia haue not spoken this worde agaynst his owne life. Nowe therefore, as truely as the Lord liueth, which hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shall dye this daye. And kynge Salomon sente by the hande of Banaiahu the sonne of Jehoiada, and he smote him, that he dyed. And vnto Abiathar the priest sayde the king: get thee to Anatoth vnto thine owne fields, for thou art worthy of death: but I will not at this time kill thee, because thou barest the arke of the Lord God before Dauid my father, and because thou hast suffered with my father in all his afflictions. And so Salomon put awaye Abiathar from beinge priest vnto the Lorde: that he might fulfill the wordes of the Lord: which he spake ouer the house of Eli in Silo. Then tidings came also to Joab: for Joab had tourned after Adonia, though he tourned not after Absalom. And Joab fled vnto the tabernacle of the Lord, and caught hold on the hornes of the aultar. And it was tolde king Salomon, howe that Joab fledde vnto the tabernacle of the Lorde and stoode by the aultar. Then Salomon sent Banaiahu the sonne of Jehoiada, sayinge: go and fall vppon him. And Banaiahu came to the Tabernacle of the Lorde, and sayde vnto him: Thus saith the king: come out. And he sayd: nay, but I will dye euen here. And Banaiahu broughte the king worde agayne, saying: thus said Joab, and thus he answered me. And the kinge sayde. Doo euen as he hath sayd: smyte him, and burye him, that thou mayest take awaye the bloudde which Joab shed causelesse, from me, and from the house of my father. And the Lorde shall bringe his bloud vpon his owne head, for he smote two men rightwyser and better then hee, and slue them with the sweard, my father Dauid not knowing thereof, euen Abner the sonne of Ner, captayne of the host of Israell, and Amasa the son of Jether captayne of the host of Juda. Their bloud shall therfore returne vpon the heade of Joab, and on the heade of his seede for euer. But vpon Dauid, and vpon his seede, and vpon his house, and vpon his seat shal there be peace for euer of the Lord. So Banaiahu the soon of Jehoiada went vp and smote him, and slue him, and buried him in his owne house in the wildernes. And the kinge putte Banaiahu the sonne of Jehoiada in his roome ouer the hoste, and putte Sadocke the Priest in the roome of Abiathar. And the kinge sent and called Semei, and sayd vnto him: build thee an house in Jerusalem, and dwell there: and see that thou go not forth thence any whither. For be thou sure that the daye that thou goest oute, and passest ouer the riuer of Cedron, thou shalt dye that daye, and thy bloudde shalbe vppon thine owne head. And Semei sayde vnto the king. This is a good thinge: as my Lorde the kinge hath sayde, so will his seruaunt doo. And Semei dwelte in Jerusalem manye a daye. And it chaunced after three yeares, that two of the seruauntes of Semei ranne awaye vnto Achis, soon of Maacha kinge of Geth. And they told Semei, saying: behold thy seruauntes be in Geth. And Semei stode vp, and sadled his Asse, and gat him to Geth to Achis, to seke his seruaunts, and returned, and brought his seruauntes agayne from Geth.

And

And it was tolde Salomon, howe that Semei had gone from Ierusalem to Geth, and was come agayne. And the kinge sente and called Semei, and saide vnto him: Dyd not I charge thee by the Lord with an othe, and testifyed vnto thee, saying: be sure that whensoeuer thou goest out, and walkest abroade anye whither, thou shalte dye the death? And thou saydest vnto mee, it is good tidinges that I haue heerde. Why then hast thou not kept the oth of the Lord, and the commaundement that I charged thee withall? The king saide moreouer to
2 re.16.b Semei: • thou remembrest all the wickednesse whith thine heart knoweth that thou diddest to Dauid my father. The Lorde also shall bring thy wickednes vppon thine owne head: and kinge Salomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer. So the kinge commaunded Banaiahu the sonne of Iehoiada, which went out, and smot him that he dyed. And the kingdome was stablished in the hand of Salomon.

¶ The. iij. Chapter.

A SAlomon made affinitie with Pharao king of Egipt, and tobe Pharaos daughter, and brought her into the Citie of Dauid, vntill he had made an ende of buildinge his owne house, and the house of the Lord and the wall of Ierusalem rounde about. Onely the people sacrificed in auitars made on hilles, because there was no house built vnto the name of the Lord, vntill those dayes. And Salomon loued the Lord, and walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incense vppon auitares in hilles.
2 Pa.1.a • And the kinge wente to Gibeon, to offer there: for that was a speciall offering place. And a thousand burntofferinges did Salomon offer vppon that auiter: and in Gibeon the Lorde appeared to Salomon in a dreame by night. And God saide: aske what thou wilte, that I maye geue it thee. And Salomon sayde: thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in truethe & righteousnesse, and in plainnes of heart with thee. And thou hast kept for him this great mercye, that thou haste geuen him a sonne, to sit on his seate, as it is comme to passe this day. • And now, O Lorde my God, it 2 Pa.1.f
is thou that haste made thy seruaunte B
kinge in steede of Dauid my father.
• And I am but ponge, and wote not Sapi.9.
howe to go out and in. And thy seruaunt is in the middest of thy people, which thou hast chosen. And thereby the people are so manye that they can not be tolde nor nübred for multitude.
• Geue therefore vnto thy seruaunt, an vnderstandinge heart, to iudge the people, that I maye decerne betweene good and badde. For who is able to iudge this thy so mightye a people? And this pleased the Lorde well, that Salomon had desyred this thinge. And god said vnto him: because thou hast asked this thinge, and haste not asked longe life, neither hast asked riches, nor the soule of thine enemies, but hast asked vnderstanding and discretion in iudgemente: Beholde, I haue done according to thy petition. For I haue geuen thee a wise and an vnderstandinge heart, so that there was none like thee before thee, neyther after thee shall any arise lyke vnto thee. And I haue also geuen thee, C
that which thou haste not asked, euen riches and honoure, so that there shall bee no kinge lyke vnto thee all thy dayes. And yf thou wilte walke in my wayes, to keepe myne ordinaunces and my commaundementes, • as 3 Re.15a
thy father Dauid didde walde, I will lengthen thy dayes. When Salomon awoke, beehold, it was a dreame.
• And he came to Ierusalem, and stoode 1.Pa.1b
before the Arche of the testemente of the LORD, and offered burnteofferinges, and peaceofferinges, and made a feast to all his seruants. Then came ther .ij. women that wer harlots, vnto the king, and stode before him. And the one woman sayde: Oh my Lorde,

I and

I and this woma dwell in one house.
And I was deliuered of a child with
her in the house. And the third day af-
2 ter that I was deliuered, she was
deliuered also: and we were together,
and no stranger with vs in the house,
saue we two. And this wimes childe
died in the night, for she smothered
it. And she arose at midnight, and toke
my sonne from my syde, while thyne
handmayd slept, and laide it in her bo-
some, and put her deade childe in my
bosome. And when I rose vp to geue
my childe sucke, behold, it was deade.
But when I had looked vppon it in
the morning, beholde, it was not my
sonne whiche I did beare. The other
woman saide: it is not so: but my sonne
liueth, and thy sonne is dead. And she
D said again: No, but thy sonne is dead,
and my sonne is aliue. And thus they
pleated before the kinge. Then sayde
the king: the one sayth, this that is a-
liue is my sonn, and the dead is thine.
And the other sayeth, naye: but thy
sonne is the dead, and the liuing child
is mine. And the king said: bringe me
a swearde. And they broughte oute a
swearde before the king. And the king
said: Deuide the liuing childe in two,
and geue the one halfe to the one, and
the other to the other. Then spake the
woman, whose the liuing child was,
vnto the king, for her bowels yerned
vpon her sonne, and saide: I beseeche
thee my Lorde, geue her the liuinge
childe, and in no wise slay it. But the
other saide: let it be neither mine nor
thine, but deuide it. Then the kinge
Luke.7.c answered and saide: geue her the li-
uing childe, and slaye it not, for she is
the mother therof. And all they of Is-
rael hard of the iudgement, which the
king had iudged, and feared the king:
for they saw that the wisdom of God
was in him to do iustice. ✠

¶ The. iiij. Chapter.

1 ANd so King Salomon was
king all ouer Israell. And
these were his Lords, Azaria-
hu the sonne of Sadoche the
priest, Eliphazeph & Ahiah the soons
of Sisa scribes, Iehosaphat the soon
of Ahiud recorder, Banaiahu ſ son
of Iehoiada was ouer the hoste. Sa-
dock and Abiathar were the priestes.
And Azariahu the sonne of Nathan
was ouer the officers. And Zabud
the soonne of Nathan was a priest,
the kinges companion. And Ahisar
Reward of the houshold. And Ado- 2 Re. 5.b
niram the soonne of Abda was ouer
the tributes. And Salomon hadde
twelue officers ouer al Israel, which
prouided vitailes for the kinge and
his houshoulde, eche man his moneth
in a yeare, made prouision for necessa-
ry things. And these are their names:
the sonne of Hur in mount Ephraim:
the sonne of Dekar in Makaz, and in
Saalbin and Bethsames, Elon and
Bethhanam: the soonne of Hesed in
Aruboth, to whome pertained So-
cho, and al the land of Hepher: the son
of Abinadab in all the region of Dor, B
which had Taphath the daughter of
Salomon to wife: Baana the soonne
of Ahihud, was ouer Thanach and
Magiddo, and ouer all Bethsan,
whiche is by Zarthana beneath Jez-
rael, from Bethsan to the playne of
Mehola, euen vnto the place that is
ouer against Iechmeam: the soonne
of Saber hadde Ramoth Gilead, and
his were the Townes of Jair: the
sonne of Manasse, whiche are in Gi-
lead, and vnder him was the Region
of Argob, whiche is in Basan, three
skore greate Cities with walles and
barres of brasse. Ahinadab the soonne
of Hadde hadde Mahenaim. Ahi-
maaz was in Nephthalim, and hee
tooke Basmath the daughter of Sa-
lomon to wife. Baana the Soonne
of Husai was in Aser and in Aloth.
Iehosaphat the Soonne of Paruah,
was in Issachar. Semei the Soonne
of Ela was in Ben Jamin. Saber
the Sonne of Ury was in the coun-
trey of Gilead, the lande of Sehon
king of the Amorits, and of Og king
of Basan, & was officer alone in the C
land. And Iuda & Israell were many
euen as the sand of the sea in number,

eating,

And it was tolde Salomon, howe that Semei had gone from Ierusalem to Geth, and was come agayne. And the kinge sente and called Semei, and saide vnto him: Dyd not I charge thee by the Lord with an othe, and testifyed vnto thee, saying: be sure that whensoeuer thou goest out, and walkest abroade anye whither, thou shalte dye the death? And thou saydest vnto mee, it is good tidinges that I haue heerde. Why then hast thou not kept the oth of the Lord, and the commaundement that I charged thee withall? The king saide moreouer to
2 re.16.b Semei: thou remembrest all the wickednesse which thine heart knoweth that thou diddest to Dauid my father. The Lorde also shall bring thy wickednes vppon thine owne head: and kinge Salomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer. So the kinge commaunded Banaiah the sonne of Iehoiada, which went out, and smot him that he dyed. And the kingdome was stablished in the hand of Salomon.

¶ The.iij. Chapter.

A SAlomon made affinitie with Pharao king of Egipt, and tooke Pharaos daughter, and brought her into the Citie of Dauid, vntill he had made an ende of buildinge his owne house, and the house of the Lord and the wall of Ierusalem rounde about. Onely the people sacrificed in aultars made on hilles, because there was no house built vnto the name of the Lord, vntill those dayes. And Salomon loued the Lord, and walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incense vppon aultares in hilles.
2 Pa.1.a • And the kinge wente to Gibeon, to offer there: for that was a speciall offering place. And a thousand burnt offerings did Salomon offer vppon that aulter: and in Gibeon the Lorde appeared to Salomon in a dreame by night. And God saide: aske what thou wilte, that I maye geue it thee. And Salomon sayde: thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in trueth & righteousnesse, and in plainnes of heart with thee. And thou hast kept for him this great mercye, that thou haste geuen him a sonne, to sit on his seate, as it is comme to passe this day. • And now, O Lorde my God, it 2 Pa.1.i
is thou that haste made thy seruaunte B
kinge in steede of Dauid my father. Sapi.9.
• And I am but yonge, and wote not howe to go out and in. And thy seruaunt is in the middest of thy people, which thou hast chosen. And bicause the people are so manye that they can not be tolde nor nūbred for multitude. • Geue therefore vnto thy seruaunt, an vnderstandinge heart, to iudge the people, that I maye decerne betweene good and badde. For who is able to iudge this thy so mightye a people? And this pleased the Lorde well, that Salomon had desyred this thinge, And god said vnto him: bicause thou hast asked this thinge, and haste not asked longe life, neither hast asked riches, nor the soule of thine enemies, but hast asked vnderstanding and discretion in iudgemente: Beholde, I haue done according to thy petition. For I haue geuen thee a wise and an vnderstandinge hearte, so that there was none like thee before thee, neyther after thee shall any arise lyke vnto thee. And I haue also geuen thee, C
that which thou haste not asked, euen riches and honoure, so that there shall bee no Kinge lyke vnto thee all thy dayes. And yf thou wilte walke in my wayes, to keepe myne ordinaunces and my commaundementes, • as 3 Re.15.b
thy father Dauid didde walke, I will lengthen thy dayes. When Salomon awoke, behold, it was a dreame.
• And he cam to Ierusalem, and stoode 1.Pa.1.b
before the Arcke of the testemente of the LORD, and offered burnte offeringes, and peaceofferinges, and made a feaste to all his seruants. Then came ther .ij. women that were harlots, vnto the king, and stode before him. And the one woman sayde: Oh my Lorde,

I and

I and this woman dwell in one house. And I was deliuered of a child with her in the house. And the third day after that I was deliuered, she was deliuered also: and we were together, and no stranger with vs in the house, saue we two. And this wifes childe died in the nighte, for shee smothered it. And she arose at midnight, and toke my sonne from my syde, while thyne handmayd slept, and laide it in her bosome, and put her deade childe in my bosome. And when I rose vp to geue my childe sucke, behold, it was deade. But when I had looked vppon it in the morning, beholde, it was not my sonne whiche I did beare. The other woman said: it is not so: but my sonne liueth, and thy sonne is dead. And she said again: No, but thy sonne is dead, and my sonne is alyue. And thus they pleated before the kinge. Then sayde the king: the one sayth, this that is alyue is my sonn, and the dead is thyne. And the other sayeth, naye: but thy sonne is the dead, and the liuing child is mine. And the king said: bringe me a swearde. And they broughte oute a swearde before the king. And the king said: Deuide the liuing childe in two, and geue the one halfe to the one, and the other to the other. Then spake the woman, whose the liuing child was, vnto the king, for her bowels yerned vpon her sonne, and saide: I beseeche thee my Lorde, geue her the liuinge childe, and in no wise slay it. But the other saide: let it be neither mine nor thine, but deuide it. Then the kinge Luke. 7. c answered and saide: geue her the liuing childe, and slaye it not, for she is the mother therof. And all they of Israel heard of the iudgement, which the king had iudged, and feared the king: for they saw that the wisdom of God was in him to do iustice. ¶

¶ The iiij. Chapter.

AND so king Salomon was king all ouer Israell. And these were his Lords, Azarias the sonne of Sadoche the priest, Eliphazeph & Ahiah the soonne of Sisa scribes, Iehosaphat the soon of Ahiud ✝ recorder, Banaiahu ✝ son of Iehoiada was ouer the hoste. Sadock and Abiathar were the priestes. And Azariahu the sonne of Nathan was ouer the officers. And Zabud the soonne of Nathan was a priest, the kinges companion. And Ahisar Steward of the household. And Adonisam the soonne of Abda was ouer the tributes. And Salomon hadde twelue officers ouer all Israel, which prouided vitailes for the kinge and his houshold, eche man his moneth in a yeare, made prouision for necessary things. And these are their names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Makez, and in Saalbin and Bethsames, Elon and Bethhanam: the soonne of Hesed in Aruboth, to whome pertained Socho, and all the land of Hepher: the son of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife: Baana the soonne of Ahiud, was ouer Thanach and Magiddo, and ouer all Bethsan, whiche is by Zarthana beneath Jezrael, from Bethsan to the playne of Mehola, euen vnto the place that is ouer against Iechineam: the soonne of Gaber hadde Ramoth Gilead, and his were the Townes of Iair: the sonne of Manasse, whiche are in Gilead, and vnder him was the Region of Argob, whiche is in Basan, three score greate Cities with walles and barres of brasse. Ahinadab the soonne of Hadde hadde Mahenaim. Ahimaaz was in Nephthalim, and hee tooke Basmath the daughter of Salomon to wife. Baana the soonne of Husai was in Aser and in Aloth. Iehosaphat the soonne of Paruah, was in Isachar. Semei the soonne of Ela was in Ben Jamin. Gaber the Sonne of Ury was in the countrey of Gilead, the lande of Sehon king of the Amorits, and of Og king of Basan, & was officer alone in the land. And Iuda & Israell were many 1 Re. 5. b
euen as the sand of the sea in number,

eating

Eating, drinking and making merye.
Gen.15.d • And Salomon reigned ouer all kingEro.23.d domes, from the • riuer vnto the lande
Psa.72.d of the Philistimes: euen vnto the boy• Euphra- der of Egipt, and they brought presteS. sentes, and serued Salomon all the
dayes of his life. And Salomons
breed for one daye was. xxx. quarters
of manchet floure, and thre score quar-
ters of meale, ten stalled oxen, and. xx.
out of the pastures, & a hundred sheepe.
beside hearts, buckes, & wild goates,
and capons. For he ruled in all the
regions on the otherside Euphrates,
from Thiphsah to • Aza, ouer all the
Gaza. kinges on the other syde the riuer.
And he had peace with all his seruan-
tes on euery side. And Juda and Is-
rael dwelt without feare, euery man
vnder his vyne and vnder his figge-
tree, from Dan to Beersheba, all the
D dayes of Salomon. And Salomon
De.17.d had. • xl. thousand stalles of horses for
charettes, and. xij. M. horsemen. And
the officers prouided vitayle for king
Salomon, and for all that came out of
any place to kinge Salomons table,
euery man his moneth, so that there
lacked nothing. Barley also & strawe
for the horses & mules, brought they
vnto the place wher the officers were
Eccl.47e euery man in his office. • But God
gaue Salomon wisdome and vnder-
standing exceeding much, and a large
heart, eue as the sand that is on the sea
shore: and Salomons wisdome excel-
led the wisdome of all the children of
E the east countrey, and all the wisdome
of Egipt. For he was wyser then all
men, yea then Ethan the Ezraite, and
Heman, Thalcal, and Darda the sons
of Mahol. And his name was spoken
of throughout all nations on euery
syde. And Salomon spake three thou-
sand prouerbes. And his songes were
a thousand & fiue. And he spake of trees
eue from the Cedar tree that groweth
in Libanon, vnto the Isope that spry
geth out of the wall. He spake also of
beastes, of foules, of wormes, and of
fishes. And there came of all nations
to heare the wisedome of Salomon,
and from al kinges of the earth, which
had heard of his wisedome.

The. v. Chapter.

AND Hiram king of Tire sent
his seruauntes vnto Salo-
mon, for he had herd, that they
had anointed him kinge in the roome
of his father. • For Hiram was euer 2 Re.5.b
a louer of Dauid. • And Salomon • 2 pa.2.a
sent to Hiram, saying: Thou knowest 1 pa.29.a
• howe that Dauid my father could
not buyld an house vnto the name of
the Lorde hys God, for the warres
which were about him on euery side,
vntill the Lorde put them vnder the
soles of his fete. But nowe the Lorde
my God hath geuen me rest on euery
syde, so that there is neyther aduersa-
rye, nor any euill plague. And behold,
• I am determined to builde an house
vnto the name of the Lorde my God, 2 Re.7.b
as the Lorde spake vnto Dauid my
father, saying: Thy sonne whom I
will set vpon thy seate for the, he shal
build an house vnto my name. Nowe
therefore, commaunde thou that they
hewe me Cedar trees out of Liba-
non. And my seruauntes shalbe with 6
thyne, and vnto thee will I geue the
hyre for thy seruauntes, according to
all suche thinges as thou shalte ap-
poynt, for thou knowest that there are
not amonge vs, that canne skill to
hewe timber, like vnto the Sidoners.
When Hiram heard the wordes of
Salomon, he reioyced greatlye, and
sayde: Blessed be the Lorde thys daye
whiche hath geuen vnto Dauid a
wyse sonne, ouer this mightye pro-
ple. And Hiram sente to Salomon, C
saying: I haue considered the thinges
which thou sentest to me for, and will
accomplish all thy desire, concerning
tymber of Cedar trees and firre. My
seruauntes shall bring them from Li-
banon to the sea. And I will convey
them by ship vnto the place that thou
shalt shew me, and will cause them to
be discharged there, and thou shalte re-
ceaue them. And thou shalte doo me a
pleasure agayne, if thou minister fode
for mine houle. And so Hiram gaue
Salomon Cedar trees, and firr trees,
accor-

according to all his desire. And Salomon gaue Hyram twentye thousande quarters of wheate for foode to his householde, and twentye butts of pure oyle. Thus muche gaue Salomon to Hyram yeare by yeare. And the Lorde gaue Salomon wisedome as he promised him. And there was peace betweene Hiram and Salomon and they two were confederate together. And kinge Salomon reysed a summe outt of all Israell. And the
D summe was thirtie thousande men, whome he sent to Libanon, ten thousande a month by course, so that when they had ben one moneth in Libanon, they abode two monethes at home.
3.re.4.a. And Adoniram was ouer the summe And Salomon had three score and ten thousand that bare burdens, and foure score thousande masons in the mountaynes: besides the Lords, whom Salomon appointed to ouersee the worke euen three thousand and three hundred, whiche ruled the people (and them) that wrought in the worke. And the king commaunded them to bring great stones, free stones, and hewed stones for the foundation of the house. And Salomons masons, and the masons of Hiram did hewe them, with the workmen of the coasters. And so they prepared bothe tymber and stones, for the building of the house.

¶ The .vi. Chapter.

3 AND it came to passe, that in the foure hundred and foure score yere (after the children of Israell were come out of the land of Egipt) and • in the fourth yeare of the
1.pa. 3.a reigne of Salomon vpon Israell, and in the moneth Zif, which is the second
Acts.7.f. moneth, • he began to build the house of the Lord. And the house which Salomon built for the Lorde, was three score cubites longe, and twentie cubites broade, & fifty cubites hye. And • he
Joh.10.e made a porche before the boorde of the
Acts.3.b temple, whiche was twentie cubites long after the bredth of the house, and ten cubites broade, euen in the forefronte of the house. And in the house he made windowes broade without and narowe within. And in the wall of the house, he made chambers round about (euen in the wals of the house) round about the temple and the quier, and made sides rounde aboute. The nethermooste chaumber was fiue cubites broade, and the myddle was sixe cubites broade, and the thirde was seuen cubites broade. For without in the walles of the house, he layde beames rounde aboute, that the beames of the chaumbers shoulde not be fastened in the walles of the house. And the house was builte of stone, made perfect afterward, before it was brought thither, soo that there was neyther hammer nor axe, eyther any toole of
B yron heard in the house, while it was in building. The doore of the middle chamber was in the right side of the house: and men went vp with winding staires into the middle chamber and out of the middle into the thirde. And so he builte the house, and finished it, and roofted it with beames of Cedar timber. And then he builte chambers to all the temple of fiue cubites heyght, and they were ioyned to the house with beames of Cedar.
And the woorde of the Lorde came to Salomon, sayinge: Concerninge the house whiche thou art in buildinge, if thou wilt walke in mine ordinaunces, and execute my lawes, and keepe all my commaundements, to walke in them: then will I make good vnto thee, my promise, • whiche I promised Dauid thy father. • And I will 2.re.7.d.
dwelle amonge the children of Israell, and will not forsake my people • Ex.25.
Israell. Salomon therefore buylte the house, and finished it, and sieled the walles of the house within, with boordes of Cedar tree, euen from the pauement of the house vnto the roofe did he siele the walles of it within, with Cedar trees, and boorded the floore of the house with plankes of fyrre. And he sieled twentye cubites in the sides of the quyre of the temple both floore and walles, with boordes of Cedar, and dyuided it within the secrete place of the temple, euen in

the

the moste holye. And the fyrste house that is to say, the bodye of the temple without was foure cubites longe.
And the Cedar of the house within, was karued with knoppes, and graue̅n with flowres, and all was Ce-
G dar timber, so that no stone was sene. And the quier that was within the Temple, he prepared to set there the Arke of the appointment of the Lord. And the quier before, was twentye cubites longe, and twentye cubites in bredth, and twentie cubites in heigth. And he sheled it with pure golde, and boorded the auttare with Ceder. And Salomon also sheled the house within with pure golde. And he made golden barres runne alonge the quier, which he had couered with gold. And the whole house he ouerlaide with golde, vntill he had ended it. And the Auttar that was in the quier, he ouerlayde with golde also. And within the
Ex. 25.b quier he made two ✠ Cherubins of olyne tree, ten cubites hye. Five cubits long was a wyng of the one Cherub, and fiue cubites longe was a wyng of the other Cherub: so that from the vttermost part of one wyng vnto the vttermost part of the other, were tenne cubites. And the other Cherub was ten cubites hye also: so that bothe the Cherubs were of one measure, and one sise: For the heigth of the one Cherub was ten cubites, and so was it of the other. And he put the Cherubs within the inner house. And
Ex. 25.b the Cherubs stretched out their wynD ges, so that the one wyng of the one, touched the one wall, & the one wyng of the other touched the other wall. And the other two wynges of theym touched one an other in the middes of the house. And he ouerlayde the Cherubs with golde. And in all the walles of the house rounde about, he made figures of carued and sheled woorke: As namely pictures of Cherubs and Paulme trees, and graue̅n flowres, both within in the quier, & without in the Temple. And the flooze of the house, he couered with golde, bothe within in the quier, and also without in the temple. And in the entringe of the quier, he made twoo boozes of olyne tree: And both the vpper and two side postes, were fiue square. The two boozes also were of olyne tree, and he graued them with grauinge of Cherubs and paulme trees, and graue̅n flowres, and couered them with gold, and laid thinne plates of golde vppon the Cherubs and Paulme trees. And in like maner did he in the doze of the temple, sauinge that the postes were of olyue tree foure square. The twoo boozes were of firre tree, and ether booze with twoo folding leaues, bee graued theron Cherubs, palme trees and flowres, and couered them with golde, which was layde thinne vpon the carued woorke. And he builte the inner courte with three rowes of hewed stoane, and one rowe of Ceder wood. In the fourth yeare was the foundation of the house of the Lorde layde, euen in the moneth Zyph: And in the leuenth yeare, in the moneth Bull (which is the eyght moneth) was the house ful finished, throughout all the partes therof, according to all the fashion of it. And so was hee seuen yeare in building it.

✠ The vij. Chapter.

BVt Salomon was buildinge his owne house thirteene yere, and fynished it all. And hee
R builte the house in the woodde of Libanon, an hundred cubites long, and fiftie cubites brode, and. xxx. cubites hye. And (it stode) vpon foure rowes of Ceder pillers, and Ceder beames (were layde) vpon the pillers And the roofe was Ceder aboue vppon the beames that laye on the pillers, euen. xlv. beames in fifteene rowes. And there were windowes in three rowes: and the windowes were one againste another three folde. And the boozes with their side postes, and the vpper poostes were foure square, and had windowes one againste an other, three fold. And he made a porche by the pillers (that bare by the hous) fiftie cubites longe, and. xxx. cubites

brode

house, and that porche was before those and the other pillers: For there was a thicke tree sette before them. Then he made a porche to his lodge in, sieled with Cedar throughout all the panementes. And his owne house (that he kepte residence in, and that was in an other courte without the porche) was made of the same worke.

W And then Salomon made an house
Mat. 3.a for Pharaos daughter, (whome he had taken to wife) like vnto the fashion of the porch. And all these were of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundation vnto the beames that laye aboue, after the measure, and euen so on the outeside towarde the great Courte. And the foundation was layde vpon riche stones, and that verye great stones, wherof some were ten cubites, and some eyght cubites. And aboue were good stones squared after a certayne rule, and couered with Cedar. And the great Courte rounde about was with three rowes of hewed stones, and one rowe of Cedar plankes, after the maner of the inner Courte of the house of the LORDE, and of
2 Par. 2.a the porche of the Temple. And
kinge Salomon sente and sette one Hiram oute of Tyre, a widdowes sonne, of the tribe of Nephtalim, his father beinge a manne of Tire. Whiche Hiram was a craftesman in brasse
Exo. 31.a full of wisedome, vnderstandinge, and cunning: to worke all maner of worke in brasse. And he came to king Salomon, & wrought all his worke.
Jer. 52.c For he caste two pillers of brasse of
2 Par. 3.b xviij. cubites hye a piece, and a stringe
3. M. 25.c of xij. cubites did compasse eyther of
them aboute. And he made two head peeces of molten brasse (after the fashion of a crowne) to set on the toppes of the pillers: The heygth of the one head piece contained fiue cubites, and the heygth of the other head piece contayned fiue cubites also: he made also net worke and garlands of chain worke, vpon the head peces that were on the toppe of the pillers, euen seuen (rowes) vpon the one head piece, and seuen vpon the other. And so he made the pillers, and two rowes rounde about, in the one wyethen worke, to couer the heade pieces that were vpon the pomgranates. And thus did he also for the other head pieces. And the heade pieces that were on the toppes of the pillers, couered he aboute with a curious worke of roses, towarde the peece by the space of foure cubites. Likewise vnder the heade pieces in those two pillers beneathe, euen agaynste the middes, and before the net worke. And vppon the second heade piece, were there two hundred pomgranates in two rowes rounde about. And he set vp the pillers in the porch of the temple. And when he had set vp the righte piller, he called the
W name therof Jachin: and when hee
had set vp the lefte piller, he called the Stedfastnesse.
name therof Boaz. And in the toppe of the pillers was a worke of Strength
roses, and so was the workemanship of the pillers finished. And hee made a moulten lauatory, ten cubites wide from brimme to brimme, rounde in compasse, and fiue cubites hye. And a stringe of thirty cubites did compasse it aboute, and vnder the brimme of it, there were knoppes rounde aboute, ten in one cubite: and they compassed the lauatory rounde aboute. And the knoppes were caste with it, in two rowes, when it was cast. And it stode on twelue oxen: of which, three loked towarde the north, three towarde the weste, three towarde the South, and three towarde the East, and the lauatorye stoode vppon them, and all their hinder partes were inwarde. It was an handbreadth thicke, and the brim wrought like the brim of a cup with flowres of lilyes. And it contayned two thousande Bates. And he made tenne sockettes of brasse, foure cubites longe, and foure cubites broade a peece, & three cubites hye. And the worke of the sockets was on this maner: They had sides, and the sides were betwene the ledges. And on the sides that were betwene the ledges, were lions, oxen

and

and Cherubs. And like wyse vpon the ledges that were aboue: and beneath the lyons and oxen, were certaine additions made of thin worke. And vnder euery lockette were foure hasen wheles and bosders of brasse. And in the foure corners therof, were vndersetters (vnder the Lauatory) cast eche ouer against his fellow. And the stalke of the Lauatorye was in the middle of it (where it is seme on the outside) one cubite hye, and a cubite and a halfe round, and in the height of it were graue worke, whose sides were made foure square, and not round. And vnder the sydes were foure wheeles, and axell trees ioyned fast to the bottom. And the height of euery wheele was a cubite and an halfe. And the worke-manship of the wheeles, was like the worke of a charet wheele. And the axeltrees, the nauilles, spokes and shafters were all moulten. And ther were foure vndersetters in the four corners of one lockette: and the vndersetters were of the very bottom it self. And in the height of the bottom was there a rounde compasse of halfe a cubite hye: and in the height of the bottom, there proceded both legs and sides out of the same. For in the bosders of the ledges and on the sydes hee hadde graue pictures of Cherubins, lions and palme trees, one by another rounde about. Thus made he the ten lockets after this maner. And they had al one fashion of casting, one measure and one syse. Then made he ten lauers of brass one lauer containynge fortie Bates: and one lauer was foure cubites, and vpon euery one of the tenne lockets, he put one lauer. And he putte fiue of those lockettes on the right syde of the house, and other fyue on the left. And he set the lauatorye on the right syde of the house. Eastward and towarde the South. And Hyram made pottes, & shouels and balens, and so finished all the worke that hee made Kinge Salomon for the house of the Lorde: that is to saye, two pillers and two round head peces that were to be set on the tops of the two pillers. Two net workes to couer the two rounde headpeces, set vpon the top of the pillers, foure hundred pomegranates for the two net workes, euen two rowes of pomgranates in one net worke, to couer the two headpeces, that were to be sette on the toppes of the pillers: And the ten lockettes, and ten lauers on the lockettes. The lauatorye, and twelue oxen vnder it, and pottes, shouelles and balens. And all these vesselles which Hyram made to Kinge Salomon for the house of the Lorde, were of bright brasse. In the playne of Jordan did the kinge caste them, euen in the thicke claye betwene Socoth and Zarthan. And Salomon left all the vessels vnweyed, because they were soo exceedinge manye, neyther founde they oute the weyghte of the brasse. And so Salomon made all the vessels that pertained vnto the house of the Lorde: the golden aultare, and the golden table, whereon the shewbreade was: And fiue candlesticks, for the right syde, and fiue for the lefte before the quier, of pure golde with flowres, lampes, and snuffers, of golde: and bolles, flat peces, basons spones and mansours of pure golde: and hinges made he of golde both for the doores of the quier (the place moste holy) and for the doores of the temple also. And so was ended all the worke that Kinge Salomon made for the house of the Lorde. And Salomon brought in the thinges whiche Dauid his father had dedicated, euen the siluer, golde and vesselles, and layed them vp amonge the treasures of the house of the Lord. 2 Par. 5

The. viii. Chapter.

THen Salomon gathered toge- 1
ther the elders of Israel, al the 2 Par. 5. 3
heddes of the tryues (and them that were captaynes amonge the fathers of the children of Israel) vnto him in Jerusalem, that they myghte 2 Par. 5. 6
bringe vp the arke of the appointement of the Lorde out of the cite of Dauid, whiche is Sion. And all the men of Israell assembled vnto Kinge Salomon to the feaste that falleth in the

the moneth of Othanim, which is the seuenth moneth. And all the elders of Israell were come, and the Priestes tooke vp the Arke. They bare ꝑ Arke of the Lord, into ꝑ tabernacle of witnesse, and all the holy vessels that were in the tabernacle: those did the priests and the Leuites beare. And king Salomon and al the congregation of Israell that were assembled vnto him, (and went with him before the arke) did offer sheepe and Oxen, that coulde not be tolde nor nombred for multitude. And so the Priestes brought the Arke of the appointment of the Lord vnto his place: euen into the quier of the Temple and the place moste holy, vnder the wings of the Cherubs.

For the Cherubs stretched out their wings ouer the place of the Arke, and couered both it, and also the staues therof a lite vppon it. And they drewe out the staues, that the endes of them might appeare out of the holye place within the quier, but they were not seene without. And there they haue bene vnto this day, and ther was nothing in the Arke, ✱ saue the two tables of stone, which Moses put there at Horeb, in the whiche (tables) the Lorde made an appointmente with the children of Israel, when he brought them out of the lande of Egipte. And it fortuned, that when the Priestes were come out of the holy place, the cloud filled the house of the Lord, that the Priestes could not stand and minister, because of the cloude: for the glory of the Lord had filled the house of the Lorde. Then spake Salomon: the Lord ✱ said, that he would dwell in the darke cloude: I haue built thee an house to dwell in, an habitation for thee to abide in for euer. And the king turned his face, and blessed all the congregation of Israell, and all the congregation of Israell stoode still. And he sayd: Blessed be the Lorde God of Israel, which spake with his mouth vnto Dauid my father, ✱ and hathe with his handes fulfilled it, sayinge: Sithen the daye that I brought my people Israell out of Egipt, I chose no cittie of all the tribes of Israell, to builde an house that my name might be therein: But I haue chosen ✱ Dauid, to be ruler ouer my people of Israell. And it was in the heart of Dauid my father, to builde an house for the name of the Lord God of Israell. And the Lorde sayde vnto Dauid my father: Whereas it was in thine heart to build an house vnto my name, thou diddest well, that thou waste so minded. Neuertheles ꝑ shalt not builde the house, but thy sonne that shal come out of thy loynes, he shall builde the house vnto my name. And the Lorde hath made good his worde that he spake. And I am risen vp in the roum of Dauid my father, and sit on the seat of Israell, as the Lord promised, and haue built an house for the name of the Lorde God of Israell. And I haue prepared therein a place for the Arke, wherin is the couenaunt of the Lord, whiche he made with our Fathers, when he brought them out of the land of Egipt. Salomon stoode before the aultar of the Lorde, in the sighte of all the congregation of Israel, and stretched out his handes towarde heauen, and sayde: ✱ Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath: thou that kepest couenaunt and mercy for thy seruantes, that walke before thee with all their heart: thou that haste kepte with thy seruaunt Dauid my father, that thou promisedst him. Thou spakest also with thy mouthe, and haste fulfilled it with thine handes, as it is come to passe this daye. Therefore, now Lord God of Israell, kepe with thy seruaunte Dauid my father, that thou promisedst him, saying: ✱ Thou shalt not be without a manne in my sight, to sitte on the seate of Israel: so that thy children take heede to their waye, that they walcke before me as thou haste walcked in my sighte. And nowe (O God) of Israell, lette thy worde be verified, whiche thou spakest vnto thy seruaunte Dauid my Father. Will God in deede dwell on the earthe? Beholde ✱ the heauens,

and Cherubs. And like wyse vpon the
leuers that were aboue: and beneath
the lyons and oxen, were certaine ad-
dicions made of thin worke. And vn-
der euerye sockette were foure hasen
wheles, and bozders of hasse. And in
the foure corners therof, were vnder-
setters (vnder the Lauatorye) cast eche
ouer against his fellow. And the halke
of the Lauatorye was in the middest
of it (where it is seen on the outside)
one cubite hye, and a cubite and a halfe
round, and in the heigth of it were gra
uen workes, whose bordes were made
foure square, and not round. And vn-
der the sydes were foure wheeles, and
axell trees ioyned fast to the bottom.
And the heigth of euery wheele was
a cubite and an halfe. And the work-
manship of the wheeles was like the
worke of a charet wheele. And the ax-
eltrees, the naueles, spokes and shaf-
tes were all moulten. And ther were
foure vndersetters in the foure corners
of one sockette: and the vndersetters
were of the very bottom it self. And in
the heigth of the bottom was there a
rounde compasse of halfe a cubite hye:
and in the heygth of the bottom, there
proceded both legs and sides out of the
same. For in the bozders of the lei-
ges and on the sydes hee hadde gra-
uen pictures of Cherubins, lions and
palme trees, one by another rounde a-
boute. Thus made he the ten sockets
after this maner, And they had al one
fashion of casting, one measure and one
syse. Then made he ten lauers of brass
one lauer containynge fortie Baths:
and one lauer was foure cubites, and
vpon euery one of the tenne sockets,
he put one lauer. And he putte fiue of
those sockettes on the right syde of the
house, and other fyue on the left. And
he set the lauatorye on the right syde
of the house. Eastward and towarde
the South. And Hiram made pottes,
e shouels and basens, and so finished
all the worke that hee made Kinge
Salomon for the house of the Lorde:
that is to saye, two pillers and twoo
round head peces that were to be set
on the tops of the two pillers. Two
net workes to couer the two rounde
headpeces, set vpon the top of the pillers,
foure hundred pomegranates for the
two net workes, euen twoo rowes of
pomgranates in one net worke, to co-
uer the two headpeces that were to
be sette on the toppes of the pillers:
And the ten sockettes, and ten lauers
on the sockettes. The lauatorye, and
twelue oxen vnder it, and pottes, sho-
uelles and basens. And all the ves-
selles whiche Hiram made to Kinge
Salomon for the house of the Lorde,
were of bright brasse. In the playne 5
of Jordan did the kinge caste them,
euen in the thicke clay betweene Sko-
coth and Zarthan. And Salomon left
all the vesselis vnweyed, because they
were soo exceedinge manye, neyther
founde they oute the weyghte of the
brasse. And so Salomon made all the
vesselis that pertained vnto the house
of the Lorde: the golden aultare, and
the golden table, whereon the shewe-
breade was: And fiue candlesticles,
for the right syde, and fiue for the
lefte before the quier, of pure golde
with flowres, lampes, and snuffers,
of gold: and bolles, flat peces, basons
spones and masours of pure golde:
and hinges made he of golde both for
the doores of the quier (the place moste
holy) and for the doores of the temple
also. And so was ended all the worke
that Kinge Salomon made for the
house of the Lorde. And Salomon
brought in the thinges whiche Da-
uid his father had dedicated: euen the
siluer, golde and vesselles, and layed
them vp amonge the treasures of the
house of the Lord.

2 Par. 4

The. viii. Chapter.

Then Salomon gathered toge 1
ther the elders of Israel, al the 2 Pa. 5
heddes of the tribes (and them
that were captaynes amonge the fa-
thers of the children of Israell) vnto
him to Jerusalem, that they might 2 K. 6.
bringe vp the arke of the appoynte-
ment of the Lorde out of the citie of
Dauid, whiche is Sion. And all the
men of Israell assembled vnto kinge
Salomon to the feaste that falleth in
the

the moneth of Ethanim, which is the
seuenth moneth. And all the elders of
Israell were come, and the Priestes
tooke vp the Arke. They bare ✠ Arke
of the Lord, into ✠ tabernacle of wit-
nesse, and all the holy vessels that were
in the tabernacle: those did the priests
and the Leuites beare. And king Sa-
lomon and al the congregation of Is-
rael that were assembled vnto him,
(and went with him before the arke)
did offer sheepe and Oxen, that could
not be told nor numbred for multi-
tude. And so the Priestes brought the
Arke of the appointment of the Lord
vnto his place: euen into the quier of
the Temple and the place moste holy,
vnder the wings of the Cherubs.
For the Cherubs stretched out their
wings ouer the place of the Arke,
and couered both it, and also the staues
therof a hie vppon it. And they drewe
out the staues, that the endes of them
might appeare out of the holye place
within the quier, but they were not
seene without. And there they haue
bene vnto this day, and ther was no-
thing in the Arke, ✠ saue the two ta-
bles of stone, which Moses put there
at Horeb, in the whiche (tables) the
Lorde made an appointmente with
the children of Israel, when he brou-
ght them out of the lande of Egipte.
And it fortuned, that when the Prie-
stes were come out of the holy place,
the cloud filled the house of the Lord,
that the Priestes could not stand and
minister, because of the cloude: for the
glory of the Lord had filled the house
of the Lorde. Then spake Salomon:
the Lord ✠ said, that he would dwell
in the darke cloude: I haue built thee
an house to dwell in, an habitation for
thee to abide in for euer. And the king
turned his face, and blessed all the con-
gregation of Israell, and all the con-
gregation of Israell stoode still. And
he sayd: Blessed be the Lorde God of
Israel, which spake with his mouth
vnto Dauid my father, ✠ and hathe
with his hande fulfilled it, saying:
Since the daye that I brought my
people Israell out of Egipt, I chose
no citie of all the tribes of Israell, to
builde an house that my name might
be therein: But I haue chosen Da- 2.Pa.16.b
uid, to be ruler ouer my people of Is-
rael. And it was in the heart of Da-
uid my father, to builde an house for
the name of the Lord God of Israell.
And the Lorde sayde vnto Dauid my
father: Whereas it was in thine heart
to build an house vnto my name, thou
diddest well, that thou wast so min-
ded. Neuertheless ✠ shalt not builde
the house, but thy sonne that shal come
out of thy loynes, he shall builde the C
house vnto my name. And the Lorde
hath made good his worde that he
spake. And I am risen vp in the roum
of Dauid my father, and sit on the seat
of Israell, as the Lord promised, and
haue built an house for the name of the
Lorde God of Israell. And I haue
prepared therein a place for the Arke,
wherin is the couenaunt of the Lord,
whiche he made with our Fathers,
when he brought them out of the land
of Egipt. Salomon stoode before the
altar of the Lorde, in the sight of all
the congregation of Israel, and stret-
ched out his handes towarde heauen,
and sayde: ✠ Lorde God of Israel, there 2.Pa.6.b
is no God like thee in heauen aboue,
or in the earth beneath: thou that ke-
pest couenaunt and mercy for thy ser-
uantes, that walke before thee with
all their heart: thou that haste kepte
with thy seruaunt Dauid my father,
that thou promisedst him. Thou spa-
kest also with thy mouthe, and haste
fulfilled it with thine hande, as it is
come to passe this daye. Therefore,
now Lord God of Israell, kepe with
thy seruaunte Dauid my father, that
thou promisedst him, saying: ✠ Thou
shalt not be without a manne in my 2.Re.7.c
sight, to sitte on the seate of Israel: so
that thy children take heede to their
waye, that they walcke before me as
thou haste walcked in my sighte. And
nowe (O God) of Israell, lette thy
worde be verified, whiche thou spa-
kest vnto thy seruaunte Dauid my
father. Will God in deede dwell on
the earthe? Beholde ✠ the heauens,

Esa.66.a and heauens of all heauens are not a-
Act.7.f. ble to containe thee: And howe should
she this house do it that I haue buil-
ded? haue thou therfore respect vnto
the prayer of thy seruaunt and to his
supplication (O Lorde my God) to
heare the boyce and prayer before thee
this daye: that thine eyes maye be o-
pen towarde this house, nyghte and
day, euen toward this place) of whi-
De.12.a che thou haste sayde: My name shall
be there.) That thou mayest hearken
vnto the prayer, whiche thy seruaunte
prayeth in this place: And regarde
thou the supplication of thy seruaunt,
and of thy people Israell, when they
pray in this place: And heare thou in
heauen thy dwelling place, and when
2 par.6.d thou hearest, haue mercye. If anye
man trespasse against his neighbour,
and there go another betweene them,
and the one compell the other, and
come sweringe before thine aultare,
in this house, then hearken thou in
heauen, and worke and iudge thy ser-
uauntes, that thou condempne the
vngodly to bring his way vppon his
heade, and iustifie the righteous, to
D geue him according to his righteous-
nesse. When thy people Israell be
De.30.a put to the worse before the ennemye,
because they haue sinned against thee
and after warde tourne againe to thee,
and knowledge vnto thy name, and
praye and make Supplication vnto
thee in this house: then heare thou in
heauen, to be mercyful vnto the sinne
of thy people Israel, and bringe them
againe vnto the lande, whiche thou
gauest vnto their fathers. If heauen
be shutte vp, and there be no rayne be-
cause they haue synned against thee:
yet if they pray in this place, & know-
ledge vnto thy name, and tourne from
their sinne, through thy shourginge
of them: then hear thou in heauen, and
be mercifull (vnto the sinnes) of thy
seruauntes, and of thy people Israel,
that thou shewe them a good waye to
walke in, and geue raine vppon the
lande that thou hast geuen to thy peo-
ple to inherite. If there be in the land,
dearth, or pestilence, brought, blasting,
grechopper or caterpiller, or if their e-
nemy besiege them in the land of their
cities, or whatsoeuer plague or sicke-
nes chaunce: then what prayers and Esa.56.i
supplication so euer be made of anye
man of all thy people Israell, whiche
shall knowledge euery man the plage
of his owne hart, and stretch forth his
handes toward this house. Heare thou
then in heauen, euen in thy dwelling
place, and be mercyful, & worke, & geue
euery man according to al his waies,
(euen as thou that only knowest his
heart, for thou only knowest the harts
of all the children of men:) that they
may feare thee as long as they liue in
the land, which thou gauest vnto our
fathers. And likewise, if a straunger E
that is not of thy people Israel, come Joh.12.i
out of a farre country for thy names Acts.2.i
sake, for they shall heare of thy greate
name, and of thy mightie hand, and of
thy stretched out arme, and shall come
and praye in this house. Therefore
heare thou in heauen thy dwellinge
place, and do al that the straunger cal-
leth to thee for, that al the nations of
earth maye know thy name, and feare
thee, as do thy people Israel: and that
they may knowe that thy name is cal-
led vppon in this house, that I haue
built. If thy people goo out to battell
against their enemy, whither so euer
thou shalt sende them, and shall praye
vnto thee (O Lord) toward the way Dan.6.c
of the citie which thou haste chosen, &
towarde the house that I haue builte
for thy name: (heare thou in heauen
their prayer and supplication, and
iudge their cause.) If they sinne a-
gainst thee (for there is no man that 1 Joh.1.b
sinneth not) and thou be angry with
them, & deliuer them into the hande of
their enemies, so that they carye the away
prisoners vnto the land of their enne-
mies, eyther farre or neare, yet if they
turne again vnto their hertes in that land
(to the whiche they be caried awaye
captiue) and returne and praye vnto
thee in the land of their enemyes, say-
ing: we haue sinned, we haue done wic-
kedly

kedlye, and haue committed vngodlynesse, and so tourne agayne vnto thee with al their harte, and all their soule in the land of their enemyes (whiche led them away captiue) and praye vnto thee, toward the way of their land, which thou gauest vnto their fathers and toward the citie which thou haste chosen, and toward the house whiche I haue builte for thy name: Then
Jmo. 9.d heare thou their prayer and supplication in heauen thy dwelling place, and iudge their cause: and be mercifull vnto thy people that haue sinned agaynst thee, and vnto all their iniquities, (wherebi they haue done wickedlye agaynst thee) and gette thou them the fauour of those which led them away captiue, that they may haue compassion on them. For they be thy people,
F and thine inheritaunce, whiche thou broughtest oute of Egipte, euen from the middest of the fornace of yron.

And lette thine eies be open vnto the prayer of thy seruaunte, and vnto the
1.El.1.d prayer of thy people Jsraell, to harken vnto them, in all that they call for vnto thee. For thou diddest separate them from amonge all nations of the earth, (to be thine owne inheritance) as thou sayedst by the hand of Moses thy seruaunte, when thou broughtest
Ex. 19.a our fathers out of Egipt, O Lorde
2 Pa.7.a God. And when Salomon hadde made an ende of praying all this prayer and supplication vnto the Lorde, he arose from before the aultare of the Lord, and from kneling on his knees, and from stretching of his handes vp to heauen, and stode and blessed all the congregation of Jsraell with a loude voyce, saying: Blessed be the Lorde, that hath geuen rest vnto his people Jsrael, according to all that he promised: there hath not failed one worde
1 Re.3.d of all the good promise, which he promised by the hande of Moses his seruaunt. The Lorde our God be with vs, as he was with our fathers, and forsake vs not, neyther leaue vs: but that he maye bowe our heartes vnto him, that we may walke in all his wais, and kepe his commaundementes, his statutes and his lawes, which he commaunded our fathers. And these my wordes whiche I haue prayed before the Lorde, be nie vnto the Lorde oure GOD deye and nyghte, that he defende the cause of his seruaunte, and also the cause of his people Jsraell, (what thinge so euer chaunce at anye time) that all Nations of the earth maye knowe, that the Lorde is God, and none but he. Let your heart therfore be perfect with the Lorde our God, that ye walke in his statutes, and kepe his commaundementes, as this day. And the king and all Jsraell with him, offered offerings before the Lord. And Salomon offered a sacrifice of peaceofferinges vnto the Lord, and he offered vnto the Lorde. xxii. thousande Oxen, and an hundred and twentye thousande sheepe: And so the kinge and all the children of Jsraell dedicated the house of the Lorde. The same day did the king halow the middle of the courte, that was before the house of the Lorde: for there he offered burntofferinges, meateofferinges, and the fat of the peace offeringes, because the brasen aultare that was before the Lord, was to litle to receiue the burnt offringes, meatofferinges, and the fat of the peaceofferinges. And Salomon held that same time an hie feaste, and all Jsraell with him, a verye greate congregation, euen from the entringe in of Hemath vnto the riuer of Egipt, before the Lord our God, seuen Dt. 16.c daies, and seuen dayes, euen. xiiii. dayes. And the. viii. daye he sente the people away. And they blessed the king, and went vnto their tentes ioyous and with gladde hearte, because of all the goodnesse that the Lorde had done for Dauid his seruaunte, and for Jsraell his people.

¶ The. ix. Chapter.

AND whē Salomon had finished ✠ the building of the house of 2.pa.7.c.
the lord, & the kinges palace, & all ✠ he had in his mind, & was apointed to make: The Lorde appeared to

him agayne as he appeared vnto him at Gibeon. And the Lorde sayde vnto him: I haue heard thy prayer and thy intercession, that thou hast made before me: For I haue halowed this house (which thou hast built,) to put my name there for euer: and mine eyes and mine heart shalbe there perpetually. And if thou wilt walke before me (as Dauid thy father walked, in pureness of hart and in righteousnes) to do all that I haue commanded ther, and wilt keepe my statutes, and my lawes, then will I stablish the seate of thy kingdom vpon Israel for euer,
as I promised vnto Dauid thy fa-
3 Re. 2. a ther, saying: • Thou shalt not be without a man vpon the seate of Israell. But and if ye and your children turne awaye from mee, and will not keepe my commaundementes and my statutes, whiche I haue set before you, but go and serue other goddes, and worship them: then will I weede Israell out of the lande, which I haue geuen them: And this house which I haue
4 Re. 25. a halowed • for my name, will I caste
Jere. 7. b oute of my sighte. And Israell shall be a prouerbe and a fable amonge all nations. And this house shalbe taken awaye: so that euery one that passeth by it, shalbe astonyed, and shall hisse,
De. 29. d and they shall saye: • Whye hath the
Je. 22. b. c Lorde done thus vnto this land, and to this house? And they shall answere: because they forsooke the Lorde theyr god, which brought their fathers out of the land of Egipt, and haue taken holde vpon other Goddes, and haue worshipped them, and serued them: therefore hath the LORD brought
2 Pa. 8. a vpon them all this euill. • And it fortuned, that at the ende of twentye yeares, Salomon finished the buyldinge of the two houses, that is to wete, the house of the Lorde, and the kinges palace. And Hiram the kinge of Tire brought Salomon timber of Cedar, and firre trees, gold, and what soeuer he desired. And Salomon agayne gaue Hiram twentye cities in
3 Reg. 5. b the land of Galile. And • Hiram came out from Tire to see the cities which Salomon had geuen him, and they pleased him not. And he said: What cities are these, which thou hast geuen me, my brother? And he called the
G land of Cabul vnto this day. And Hiram sent the king fyre score hundred weight of golde. And this is the summ whiche kinge Salomon raysed for a tribute, when he builded the house of the Lorde, and his owne house, and Millo, & the wall of Jerusalem, and Hazor, & Megeddo, and Gezar: For Pharao king of Egipt went vp, and tooke Gezer, and burnt it with fyre, & slue the Cananites that dwelt in the citie, and gaue it for a present vnto his daughter, Salomons wife. And Salomon built Gezer and Beth Horon the nether. And Baalath & Thamar in the wilderness and in the land: and all the treasure cities that Salomon had, (and were vnwalled, those he made stronge) and cities for his charets, and cities for his horsemen, and al that Salomō desired, and wold build in Jerusalem, in Libanon, and in all the land of his dominion. And al the people that were leste of the Amorites, Hethites, Pherezites, Heuites, and Jebusites, (whiche were not of the children of Israell) their children that were left after them in the lande, whom the children of Israell also were not able to destroye. Those did Salomon compell to bringe tribute vnto this day. But of the children of Israell did Salomon • make no bond Leui. 25. D men. But they were men of warre, his ministers, his Lordes, his captaynes, and rulers of his charets and his horsemen. And these were the lordes, that were set ouer Salomons worke: euen fyue hundred were they and fyftye, and they ruled the people that wrought the worke. And Pharaos daughter came vp out of the Citie of Dauid vnto the house, which Salomon had built for her. And then did he also builde Millo. And thryse a yeare did Salomon offer burnte offeringes and peaceofferinges vpon the aultare, which he builte vnto the Lorde. And he burnt incense vpon the

aultare

aultar that was before the Lorde, and
so hee finished the house. And King
Salomon made a nauie of shippes in
Aziongaber, which is beside Eloth,
on the brinke of the redsea in the land
of Edom. And Hiram sente by shippe
also of his seruauntes, that were ship-
mennе, and had knowledge of the sea,
with the seruauntes of Salomon.
And they came to Ophir and let from
thence one and twentie score hundred
weyghte of golde, and broughte it to
kinge Salomon.

¶ The.x. Chapter.

3 mar.12.d 2 par.9.a

AND the Queene of Saba
hearing the fame of Salomon
(concerninge the name of the
Lorde) came to proue him with harde
questions. And shee came to Ierusa-
lem with a verye great traine: with
Camelles that bare swecte odoures,
and golde exceeding muche, and pre-
cious stones. And shee came to Salo-
mon, and communed with him of all
that was in her heart. And Salomon
declared vnto her all her questions, so
that there was not one thinge hidde
from the king, whiche he expounded
not vnto her. And the Queene of Sa-
ba considered all Salomons wise-
dome, and the house that he had buil-
ded, and the meat of his table, and the
sittinge of his seruauntes, the order
of his ministers, and their apparell,
his drinke, and his burnt sacrifices,
that he offred in the house of the Lord,
and she was astonied. And shee sayde
vnto the kinge: It was a true worde
that I heard in mine owen land of thy
sayings, and of thy wisedome. How-
beit I beleued it not till I came, and
sawe it with mine eyes. And beholde,
the one halfe was not told me: for thy
wisedome and prosperitie exceedeth
the fame which I heard of thee. Hap-
pye are thy men, and happye are these
thy seruants, which stand euer before
thee, and heare thy wisedome. Blef-
sed be the Lorde thy God, whiche lo-
ued thee, to sette thee on the seate of
Israell, because the Lorde loued Is-
rael for euer, and made thee kinge to
doo equitie and righteousnesse. And
shee gaue the kinge sixe score hun-
dreth weyght of golde, and of swecte
odoures exceedinge muche, and pre-
cious stones. There came no more
suche aboundance of swete odours, as
the Queene of Saba gaue vnto king
Salomon. The naure also of the
shippes of Hiram, that carryed golde 3 Re.9.a
from Ophir, brought likewyse great
plentie of Almuge tree and precious
stones. And the kinge made of the
Almuge trees, pillers for the house
of the LORDE, and for the kinges
palace, and made harpes and Psalte-
ryes for singers. There came no more
suche Almuge trees, nor were anye
more seene vnto this daye. And kinge
Salomon gaue vnto the Queene of
Saba, accordinge to all her desire
whatsoeuer she asked: besides that he
gaue her of a free will with his owne
hande. And so she returned vnto her C
owne countrey: both shee and her ser-
uauntes. The waighte of golde that
came to Salomon in one yeare, was
sixe hundred, three score and sixe talen-
tes of golde, besydes that he hadde of
chapmen, and of marchauntes, and of
Potticaryes, and of all the kinges of
Arabie, and of the Lords of the coun-
treye. And King Salomon made
twoo hundreth buckelers of beaten
golde, sixe hundreth sickles of golde
went to a buckler. And hee made
three hundreth shields of beaten gold,
three pound of gold went to one shield
and the king put them in the house 3.Re.17
of the woodde of Libanon. And the
King made a greate seate of yuorye,
and couered it with the best golde.
And the seate hadde syxe steppes. And
the toppe of the seate was rounde be-
hinde, and there were pommelles on
eyther syde of the place of the seate,
and two Lyons stoode beside the pom-
melles. And there stoode twelue Ly-
ons on the steppes, sixe on a syde.
There was none lyke (worke) seene
in anye kingedome. And all King den.17.b
Salomons drinking vessellles were
of golde, and likewise all the vessel-
les of the house of the woodde of Li-

bamon, were of pure golde. And as for syluer, it was nothyng worth in the dayes of Salomon. For the kinges nauye of shyppes went on the sea vnto Tharsis with the nauie of Hirams shippes: euen once in thre yere went the nauie to Tharsis, & brought golde and syluer, Elephantes teethe, apes, and Pecockes. • And so kynge 2. Par. 9. f. Salomon exceaded all the kinges of the earthe bothe in ryches and wisedome. And all the worlde reioyced vnto Salomon, to heare his wysedom, whiche God had putte in his heart. And brought him euery man his presente, vessellcs of syluer, and vessellcs of gold, rayment, harnelle, and swete odours, and horses, and Mules, yere by yere. And Salomon gathered together charettes and horsmen: and he had a thousande and .iiii. hunderde charettes, and twelue thousande horsmen, whome he bestowed in the charette cities, and wyth the king at 2. Par. 1 Jerusalem. • And the king made siluer in Jerusalem, as plenteous as stones, and Cedar as plenteous as the wylde fygge trees, that growe abundauntly in the fieldes. The bryngyng of horses also oute of Egypte: and the collection of the wares, dyd the kinges marchantes take agayne, and solde the stuffe for a price. A charette came vp out of Egypte for .vi. hundred sicles of syluer: that is one horse for an hundred and fifty. And euen so for all the kynges of the Hethites, and for the kynges of Syria: dydde they bring them out, thorowe theyr handes.

¶ The. xi. Chapter.

1. BVt kyng • Salomon loued many outelandishe women: 3 Kt. 3. a and the daughter of Pharao: and women of the Moabites Ammonites, Edomites, Sidonites, and Hethites. Where as yet (concernyng these nations) the Lord sayd vn- Ex. 34. b to the children of Israell: • Come not ye at them, nor let them come at you: Els wyll they turne your hertes after theyr goddes. Neuertheles, Salomon claue vnto them in loue. • And he had seuen hundred Queues Deut. 17 and thre hundred concubins, and his wyues turned away his hearte. For it came to passe, when Salomon was olde, his wyues turned his heart after other Gods: and his hearte was not perfect with the Lorde hys God, as was the heart of Dauid his father. For Salomon folowed Astaroth the GOD of the Sidons, and Melcon, the abhominacion of the Ammonites. 6 And Salomon wrought wyckednes in the sight of the Lord, and followed not the Lorde perfectly, as dyd Dauid his father. For then did Salomon build an hye place for Chamos, the abhominacion of Moab, in the hill that is before Jerusalem, and vnto Molech, the abhominacion of the children of Ammon. And lykewyse dyd he for all his outlandish wiues, which burnt incence, and offered vnto their gods. And the Lorde was angry with Salomon, because his heart was turned from the Lord God of Israel, • which 2. Re. 18 had appeared vnto him twyse, and gaue and. 9. 4. him a charge (concerning this thing) that he should not folow other gods. But he kepte not that, whiche the Lorde commaunded him. Wherefore the Lord sayde vnto Salomon: For as muche as this is done of thee, and thou haste not kepte myne appoyntement, and my statutes whiche I commaunded thee) I will rent the kingdome from thee, and will geue it to thy seruant. Notwithstanding in thy dayes I wyll not doo it, because of Dauyd thy father, but wyll take it from the hande of thy sonne. Howbe it, I will not take away all the kingdoome: but will geue one tribe to thy sonne, because of Dauid my seruaunt, and because of Jerusalem, whiche I haue chosen. And the Lorde stered vp an aduersarie vnto Salomon: euen one Hadad an Edomite, of the kynges seede, whyche was in Edom. For when Dauid was in Edom, & Joab the captayne of the hoste was gonne vppe to burye them that were slayne: hee smote all the men children in Edome. For sixe monethes dyde Joab

remayne

rmoyde there, and all Israell, tyll he had destroyed all the men childeren of Edom. And this Hadad fled, and certayne other Edomites of his fathers seruaunts with him, to come into Egipt: Hadad being yet a little childe.
And they arose oute of Madian, and came to Paran, and tooke men with them oute of Paran, and came to Egipt, vnto Pharao kinge of Egipte, which gaue him an house, and appointed him vitailes, and gaue him lande.
And Hadad gat great fauoure in the sight of Pharao, so that hee gaue him to wife the sister of his owne wife, euen the sister of Thahpenes, the quene. And the sister of Thahpenes bare him Genubath his sonne, whom Thahpenes nourished in Pharaos house. And Genubath was at Pharaos housholde emonge the sonnes of Pharao. And when Hadad hearde in Egipt, that Dauid was laid to sleepe with his fathers, and that Joab the captaine of the hoost was dead also, he said to Pharao: let me depart, that I may go to mine owne countrey.
Pharao sayde vnto him: what haste thou lacked here with me, that thou wouldest thus go to thine owne countrey? He answered: nothing, howbe it, let me go. And God stirred him vp another aduersarye, one Rezon, the sonne of Eliada, which fledde from his Lord Hadarezer king of Zoba.
And he gathered men vnto him, and became captayne ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelt there, and reygned in Damasco. Therefore was he an aduersary to Israell all the dates of Salomon. And this was the mischiefe, in that Hadad did abhorre Israel, and reigned ouer Syria. And
Jeroboam the sonne of Nebat an Ephrathite of Zareda (whose mother was called Zeruah, which was a widowe, and he Salomons seruaunt) lifte vp his hande agaynste the kinge. But this was the cause, that he lifte vp his hand against the kinge. Salomon builte Mello, and mended the broken places of the Citye of Dauid his father. And this fellow Jeroboam was a man of warre. And Salomon sawe the yong man, that he was able to doo the worke: he made hym ruler ouer all the charges of the house of Joseph. And it chaunced at that season, that Jeroboam went oute of Jerusalem, and the prophet Ahiah the Silonite mette him by the waye, hauing a new mantel on him, and they two were alone in the field. And Ahiah caught the newe mantel that was on him, and rent it in twelue pieces, and
said to Jeroboam: take thee ten peces. For thus sayeth the Lorde God of Israel: beholde, I will rent the kyngedome out of the handes of Salomon, and will giue ten tribes to thee. and
he shal haue one, for my seruaunt Dauids sake, and for Jerusalem the citie whiche I haue chosen oute of all the Tribes of Israell: because they haue forsaken me, and haue worshipped vnto Astharoth the God of the Zidons, and Chamos the god of the Moabites, and Milcom the god of the childeren of Ammon, & haue not walked in my wayes (to fulfill my pleasure, my statutes and my lawes,) as did Dauid his father. I will not take the whole kingdome out of his hand: but I will make him chiefe all his life longe, for Dauid my seruauntes sake, whome I chose: because he kept my commaundements & my statutes. But I will take the kingdome out of his sonnes hande and will giue it vnto thee, euen ten tribes of it, & vnto his sonne will I giue one tribe, that Dauid my seruant may haue a light alwaye before me in Jerusalem, the citye whiche I haue chosen me, to put my name there. And I will take thee, and thou shalt raign accordynge to all that thy soule desireth, and shalt be kinge ouer Israell.
And if thou harken vnto all that I commaunde thee, and wilt walke in my wayes and do that is right in my sight, that thou kepe my statutes and my commaundementes (as Dauid my seruaunte did) then will I bee wyth thee, and buylde thee a sure house that shall contynue, as I buylde for my

seruant Dauid, and will geue Israel vnto thee. And I will for this offence (whiche Salomon hath committed) vexe the seede of Dauid, but not for euer. Salomon sought therfore to kill Jeroboam, and Jeroboam arose and fled into Egipt, vnto Sisak kinge of Egipt, and continued there in Egipt vntill the death of Salomon. The rest of the wordes that concerne Salomon, and al that he did, and his wisdome: are they not written in the boke of the wordes of Salomon? The time that Salomon reigned in Jerusalem vpon al Israel, was forty yeres. And Salomon slept, and he laid him with his fathers, and was buryed in the citie of Dauid his father, and Rehoboam his sonne reygned in his stede.

¶ The. xii. Chapter.

AND Rehoboam wente to Sichem: for all Israell were come to Sichem, to make him kinge. And Jeroboam the sonne of Nabat (whiche was yet in Egipte) heard of it, for he fled to Egipt from the presence of kinge Salomon, and dwelte in Egipte. Soo they sente and called him: and Jeroboam and all the congregation of Israel came, and spake vnto Rehoboam, sayinge: Thy father made our yoke greuous, nowe therefore, make thou the greuous seruice of thy Father, and his sore yoke, whiche he putte vppon vs, lyghter, and wee will serue thee. And he sayde vnto them: Departe yet for the space of thre dayes, and then come againe vnto me. And the people departed. And kinge Rehoboam tooke counceil with the olde men that stode before Salomon his father, while he yet lyued, and sayd: What counceil geue ye, that I may haue matter to answer this people? And they saide vnto him: If thou be a seruant vnto this people this daye, and followe theyr myndes, and answere them, and speake kynde wordes vnto them, they will be thy seruauntes for euer. But he forsooke the counceil that the old men had geuen him, and called vnto his counceil yonge men, that were growen vp with him: and waited on him. And he saide vnto them: What counceil geue ye, that we may answere this people? for they haue commoned with mee, sayinge: Make the yoke which thy father did put vppon vs, lighter. And the yonge men that were growen vp with him, spake vnto him, saying: Thus shalte thou speake vnto this people (that haue said vnto thee: Thy father made our yoke heauye, but make thou it vs lyghter.) Euen thus shalt thou speke vnto them: My little finger shall be waighter, then my father was in the loynes. And nowe where as my father did lade you, and put a greuous yoke vppon you, I will make it heauyer. My father also corrected you with scourges, but I will chastise you with scorpions. And so Jeroboam and all the people came to Rehoboam the thirde day, as the kinge had appoynted saying: come to me agayne the third day. And the king answered the people churlishly, and left the olde mens counceil (that they gaue him) and spake to them after the counceil of the yonge men, saying: My father made your yoke greuous, and I will make it greuouser. My father also chastised you with whippes, but I will chastise you with scorpions. And the king hearkened not vnto the people: for it was the ordinance of God, that he might perfourme his saying, which the Lord spake by Ahia the Silonite vnto Jeroboam the sonne of Nabat. And so, when all Israell sawe, that the king regarded thē not, the people answered the king with these wordes, saying: What portion haue wee in Dauid? we haue no inheritaunce in the sonne of Isai. To youre tentes, O Israell, nowe see to thyne house Dauid. And so Israell departed vnto theyr tentes. Howbeit, ouer the children of Israell whiche dwelte in the Citie of Juda, didde Rehoboam reygne still. The kinge Rehoboam sente Adoram

A

B

C

D

3. Reg. 11.

2. Reg. 20.

2 Par. 10.

E

the

of the receyuer of the tribute. And al they of Israell stoned him to death. But king Rehoboā made speede to get him vp to his charet, and to flee to Jerusalem. And they of Israell rebelled against the house of Dauid, vnto this day. And when all Israel heerde that Jeroboam was come agayn, they sent and called him vnto the multitude, and made him kinge ouer all Israell: and there was no tribe that followed the house of Dauid, but Juda onelye

2.par.11.a And when Rehoboam was come to Jerusalem, he gathered all the house of Juda, with the tribe of Ben Jamin an hundred and foure scoze thousand of chosen men (which were good warriours) to fight against the house of Israell, and to bringe the kingedome agayne to Rehoboam the sonne of Salomon. And the wozde of God came vnto Semaia the man of God sayinge: speake vnto Rehoboam the sonne of Salomon kinge of Juda, and vnto all the house of Juda and Ben Jamin, and to the remnaunte of the people, sayinge: Thus sayeth the Lozde: Ye shall not go vppe, nor fyghte agaynst your brethren, the children of Israell, returne euery man to his house, for this thing is my doing. They harkened therfore vnto ỹ wozde of the Lozde, and returned to departe accordinge to the wozde of the Lozde. Then Jeroboam buylte Sichem in mount Ephraim, and dwelte therein.

Judi.8.d And went from thence, and builde Penuell. And Jeroboam thoughte in his hert: now shall the kingdome returne to the house of Dauid. For yf this people go vp, and do sacrifice in the house of the Lozde at Jerusalem then shal the hert of this people turne agayne vnto their Lozde Rehoboam kinge of Juda: and so shall they kill me, and go againe to Rehoboam king of Juda. Wherupon the kinge tooke

Tob.1.a Eccl.47.d Ex.32.d Ex.32.d counsel, and made two calues of gold, and sayde vnto them. It is muche for you to go vp to Jerusalem. Beholde O Israell: these are the gods, whiche brought you out of the land of Egipt. And he set the one in Bethel, and the other set he in Dan. And this thinge turned to sinne, for the people went (because of the one) as farre as Dan. And he made an house of hill aultars, and made Priestes of the lowest of the people, whiche were not of the sonnes of Leui. And Jeroboam made a feast the. xb. daye of the eyght moneth, lyke vnto the feaste that is in Juda, and offered on the aultar. And so did he in Bethel, to offer vnto the calues that he had made. And he put in Bethel the Priestes of the hill aultars, which he had made. And he offered burnt offeringes vppon the aultar, which he had made in Bethel, the fifteenth day of the eyght moneth, euen in the moneth which he had ymagined of his owne heart: and made a solempne feaste vnto the children of Israell, and offered vpon the aultar, and burnt incense.

Num.3.b 3.re.17.a

The.xiij. Chapter.

A And beholde, there came a man of God out of Juda (by the wozde of the Lozde) vnto Bethel, and Jeroboam stode by the aultar to putte incense. And he cryed agaynst the aultar in the wozde of the Lozd and sayd: O aultar, aultar, thus sayth the Lozd: Behold a child shalbe borne vnto the house of Dauid, (Josia by name) and vppon thee shall he offer the priestes of the hil aultars, that burnt incense vpon thee, and mennes bones shalbe brent vpon thee. And he gaue a token the same tyme, sayinge: This is the token, that the Lozd hath spoken it: Behold, the aultar shal rent and the ashes that are vpon it, shal fall out. And when the kinge hearde the saying of the man of God (which had cryed agaynst the aultar in Bethel) he stretched oute his hande from the aultar, sayinge: holde him. And his hande whiche he put forth agaynste him, dryed vp, and he coulde not pull it in agayne to him: the aultar also cloue a sunder, and the ashes fell oute from the aultar, accordinge to the token, whiche the man of God hadde

geuen by the worde of the Lord. And the kinge answered, and sayde vnto
Ephe. 8b Nu. 21b Deut. 3.c the man of God. Oh praye vnto the Lord thy God, and make intercession for me, that my hande may be restored me agayne. And the man of God besought the Lord, and the kinges hand was restored agayne, and became as it was afore. And the kinge sayde vnto the man of God: Come home with me, that thou mayest dyne, and I will geue thee a rewarde. And the man of God sayde vnto the Kinge: If thou wouldest geue me halfe thine house, I will not go in with thee, neyther will I eate breade or drinke water
C in this place. For so was it charged me, through the worde of the Lorde, saying: eate no breade nor drinke water, nor turne againe by the same way that thou camest. And so he went another way, and returned not by the waye that he came to Bethell. And there dwelte an olde prophete in Bethell, and his sonnes came, and tolde him all the woorkes, that the man of God had done that daye in Bethell, and the wordes whiche he had spoken vnto the king, tolde they their father also. And their father sayd vnto them: what way went he? And his sonnes shewed him what waye the man of God went, whiche came from Iuda. And he sayde vnto his sonnes: Sadle me the asse. Which when they had sadled, he gat him vp thereon, and went after the man of God, and found him sittinge vnder a tree. And he sayde vnto him: Arte thou the man of God that camest from Iuda? And he
D sayde: I am. He sayde vnto him: come home with me, and eate breat. He answered: I may not returne with thee, to goo in with thee, neyther will I eate bread, or drinke water with thee in this place. For it was sayde to me in the worde of the Lord: Thou shalt eate no bread, nor drinke water there, nor turne agayne to goo by the waye that thou camest. He sayde vnto him: I am a prophete also as well as thou, and an Aungell spake vnto me in the name of the Lorde, saying: Bringe him again with thee into thine house, that he maye eate breade, and drynke water. And he lyed vnto him. And so he went agayne with him, and did eate bread in his house, and dranke water. And it fortuned, that as they
E sate at the table, the woorde of the Lorde came vnto the prophete, that brought him agayne. And hee cryed vnto the man of God that came from Iuda, saying: Thus sayth the Lorde: Because thou haste disobeyed the mouthe of the Lorde, and haste not kepte the commaundemente whiche the Lord thy God commaunded thee: but camest backe agayne, and haste eaten breade, and dronche water, in the place (concerninge the whiche the Lorde did saye vnto thee: Thou shalte eate no breade, nor drinke no water) thy carkaile shall not come vnto the sepulchre of thy fathers. And soo it came to passe, that when he had eaten breade and dronke, the prophet which brought him agayne, sadled him an Asse. And when he was gone, a Lyon mette him by the waye, and slue 3 Re. 20f
F him, and his carkaile was caste in the waye, and the Asse stoode thereby, and the Lyon stode by the coarse also. And men that passed by, sawe the carkaile caste in the waye, and the Lyon standinge thereby: and they came and tolde it in the towne, where the olde prophete dwelte. And when the prophete that brought him backe againe from the waye, heard thereof, he sayd: It is the man of God: He was disobedient vnto the worde of the Lorde, and therfore the Lorde hath delyuered him vnto the Lyon, which hath rente him, and slayne him, accordinge to the woorde of the Lorde, whiche he spake vnto him. And he spake to his sonnes, saying: Sadle me an asse: and so they did. And he went and founde his bodye caste in the waye, and the Asse and the Lion stoode by the coarse. And the Lion had not eaten the carcasse, nor hurte the asse. And the Pro-
G phete tooke vp the body of the man of God, and layed it vppon the Asse, and brought it agayne: and the olde Pro-

phet

phet came to the citye to lamente, and to burye him. And he layde hys body in his owne graue, and they lamented ouer him. (Alas my brother.) And when he had buryed him, he spake to his sonnes saying. When I am dead, see that ye burye me in the sepulchre wherein the man of God is buryed: lay my bones beside his bones. For the sayinge whiche he cryed at the worde of the Lorde against the aulter in Bethel (and against all the houses of hill aulters whiche are in the cities of Samarye) shall come to passe. Howbeit, for all that, Jeroboam conuerted not from his wicked waye: but turned backe, and made of the lowest of the people Priestes of the hyl aulters. And who so pleased him, he filled his hande, and became Priest of the hill aulters. And this thinge turned to synne vnto the house of Jeroboam, euen to destroye it, and to bringe him to naught from of the face of the earth.

2Re.23d

The.xiij. Chapter.

AT that time Abia the sonne of Jeroboam fell sicke. And Jeroboam sayde vnto hys wyfe: vp (I praye thee) and disguyse thy selfe, that thou be not knowen to be the wyfe of Jeroboam, and get thee to Silo. For there is Ahia the prophet which told me that I should be kinge ouer this people. And take with thee ten loues, and crakenelles, and a crase of honey, and go to hym that he maye tell thee what shall become of the chylde. And Jeroboams wyfe did so: and arose, and went to Silo, and came to the house of Ahia. But Ahia coulde not see, for his eyes were waxen dymme for age. And the Lorde sayde vnto Ahia: Beholde, the wyfe of Jeroboam commeth, to aske a thinge of thee for her sonne, for he is sycke. But thus shalte thou saye vnto her. And when she came in, she fayned her selfe to be another woman. But when Ahia hearde the sounde of her feete as she came in at the doze, he sayd:

3.Re.11.f

Come in thou wyfe of Jeroboam, why fayneste thou thy selfe to bee another? I am sente to thee to shewe thee heauy thinges. Go tell Jeroboam, thus sayth the Lorde God of Israell. (It repenteth me) forasmuche as I exalted thee from amonge the people, and made thee prince ouer my people Israell, I dyd rente the kingdome away from the house of Dauid and gaue it thee: Neuertheles, thou haste not bene as my seruaunte Dauid, whiche kepte my commaundementes, and followed me with all his herte, to do that whiche is ryghte in mine eyes: but haste done euill, aboue all that were before thee: for thou haste gone, and made thee other goddes, and molten ymages, to prouoke mee, and haste caste mee behynde thy backe: therefore beholde, I will bringe euill vpon the house of Jeroboam, and will roote out from Jeroboam, euen hym that pysseth against the wall, and hym that is in prison, and forsaken in Israell, and will take awaye the remnaunte of the house of Jeroboam, as a man taketh awaye donge, till he hath carryd out all. Whosoeuer (of Jeroboams house) dye in the towne, hym shall the dogges eate: and he that dyeth in the fielde, shall the fowles of the ayre eate: for the Lorde hath sayde it. Vp therefore and get thee to thyne owne house. Beholde, when thy foote entreth into the citie, the chylde shall dye. And all they of Israell shall mourne for hym, and burye hym: For he onely of Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse towarde the Lorde God of Israell in the house of Jeroboam. Moreouer, the Lord shall stere hym vp a kinge ouer Israell, whiche shall destroye the house of Jeroboam in that day. But what is it now? For the Lorde shall smyte Israell, as when a rede is shaken in the water, and he shall wede Israell out of thys good land (which he gaue to their fathers) and shall scatter them beyonde the ryuer, because they haue made their groues, and angered the Lorde.

1Re.15b

3.Re.16

C

D

And

And he shall geue Israell vp, because
of the sinnes of Jeroboam, which did
sinne, and made Israell to sinne. And
E Jeroboams wife arose, and departed,
and came to Thirzah, and when she
came to the threshold of the doore, the
childe was deade. And all Israell bu-
ried him, and lamented him, according
to the worde of the Lorde, whiche he
spake by the hand of his seruant Ahia
the prophet. And the rest of the woor-
des that concerne Jeroboam, howe he
warred, and howe he reygned: Be-
hold, they are written in the booke of
the chronicles of the kings of Israel.
And the daies which Jeroboam reyg-
ned, were .xxii. yere. And whē he was
layed a slepe with his fathers, Nadab
his sonne reygned in his stead. Reho-
F boam the sonne of Salomon reygned
in Juda, and Rehoboam was .xli.
yere old when he began to reygne, and
he reygned .xvij. yere in Jerusalem (the
citie which the Lord did choose out of
all the Tribes of Israell, to putte his
name there.) His mothers name was
Naama an Ammonite. And Juda
wrought wickednesse in the sighte of
the Lord, and angred him in mo thin-
ges then their Fathers did, in their
sinnes, whiche they sinned. For they
also made them hill aultars, ymages e
Idol groues on euery hie hil, and vn-
der euery thicke tree. And there was
a stewes of male children in the land,
and they did according to all the abho-
minations of the nations, whiche the
Lorde caste out before the children of
Israell. And it forthwith, that in the
fifte yere of king Rehoboam, Sisack
G kinge of Egipte came vp against Je-
rusalem, and tooke away the treasures
of the house of the Lord, and the trea-
sures of the kinges house, and spoiled
3.re.10b all that was to be had. And he toke a-
way the shieldes of gold which Sa-
lomon hadde made. In whose steede
king Rehoboam made brasen shields,
and committed them vnto the handes
of the keeping of the captaines of the
garde, whiche waited at the doore of
the kinges house. And when the king
went into the house of the Lorde, they
of the garde bare them, and broughte
them againe into the Garde chamber.
The rest of the woordes that concerne
Rehoboam, and all that hee did, are
they not written in the booke of the
Chronicles of the Kinges of Juda?
And there was warre betweene Re-
hoboam and Jeroboam all their liues.
And Rehoboam slept with his fa-
thers, and was buried beside his fa-
thers in the Citie of Dauid. His mo-
thers name was Naama an Ammo-
nite. And Abiam his sonne reygned
in his stede.

The .xv. Chapter.

In the .xviij. yeare of kinge
Jeroboam, the son of Nabat, 1pa.13.1
reigned Abiam ouer Juda.
Three yere reigned he in Je-
rusalem, and his mothers name was
Maacha, the daughter of Abisalom.
And hee walcked in all the sinnes of
his father, whiche he had done before
him, and his heart was not perfecte
with the Lord his God, as the heart 3.Re.3.1
of Dauid his father. Nevertheless
for Dauids sake did the Lord his god
geue him a lighte in Jerusalem, that
he sette vp his sonne after him, and to
stablishe Jerusalem: because Dauid
did that whiche was righte in the
sighte of the Lorde, and tourned from
nothing that he commanded him all
the dayes of his life, saue only in the 2.re.12.6
matter of Urias the Hethit. And ther
B was warre betwene Abiam and Je-
roboam as longe as they liued. The
rest of the woordes that concerne Abi-
am, and all that hee dyd, are they not
written in the booke of the Chroni-
cles of the Kinges of Juda? And
there was warre betweene Abiam
and Jeroboam. And Abiam slept
with his fathers, and they buryed
him in the Citie of Dauid. And Asa
his sonne reygned in his stede. In 2.pa.14b
the twentye yere of Jeroboam kinge
of Israell, reygned Asa ouer Juda,
one and fortye yeare reygned hee in
Jerusalem, and his mothers name
was

was Maacha, the daughter of Abi-
salom. And Asa did that seemed right
in the eyes of the Lorde, as did Dauid
3.Kin.22.g his father. And he tooke away the
whore keepers out of the lande, and
put away all the abhominable Idols
C that his father had made. And he put
15.d downe Maacha his mother, from
beeringe rule, because she had made i-
mages in groues. And Asa destroyed
her Images, and burnte them by the
brooke Cedron. But the hill aultares
were not put downe. Neuertheles
Asas heart was perfecte with the
Lord all his dayes. He brought in the
holye vessels of his father, (and that
he had dedicate) vnto the house of the
Lord: golde and siluer, and Jewelles.
And there was warre betweene Asa,
and Baasa kinge of Israell all their
16.a dayes. And Baasa kinge of Israell
went vp against Juda, and built Ra-
D ma, so that he would let none go oute
or in, to Asa kinge of Juda. Then Asa
tooke all the siluer and golde, that was
lefte in the treasures of the house of
the Lorde, and the Treasures of the
kinges house, and deliuered them vn-
to the handes of his seruauntes, and
2.Kin.20.a Asa sent them to Benhadad the soon
of Tabrimon, the sonne of Hezion
kinge of Syria, (that dwelte at Da-
maſco,) sayinge: there is a bonde be-
tweene me and thee, betweene my fa-
ther and thy father. And beholde, I
haue sent vnto thee a present of siluer
and golde, that thou come and breake
the bond that thou haste with Baasa
kinge of Israell, that he maye departe
from me. So Benhadad harkned vn-
to kinge Asa, and sent the captaines of
the hostes (which he had) against the
E cities of Israel, and smote Hion, and
Dan, and Abell, Beth Maacah, and
all the Region of Cenereth, with all
the lande of Nephthali. And when
Baasa heard thereof, he lefte building
of Rama, and dwelt in Thirza. The
kinge Asa made a Proclamation thor-
roughout all Juda, that none shuld be
exculed. And so they tooke the stones
of Rama, and the timber (wherewith
Baasa had builded) and kinge Asa
builte with them the hill of Ben Ja-
min at Mizpa. The remnaunte of all
the woorkes that concerne Asa, and all
his might, and all that he did, and the
cities which he builded, are they not
written in the booke of the Chroni-
cles of the kinges of Juda? Neuer-
theles in his olde age, he was diseā-
sed in his feete. And Asa slepte with
his fathers, and was buryed beside
his fathers in the citie of Dauid his
F father. And Jehosaphat his sonne
1.Kin.17.a reygned in his stede. And Nadab the
Mat.1.b sonne of Jeroboam began to reygne
vpon Israel, the seconde yeare of Asa
kinge of Juda, and reygned vpon Is-
rael two yere. And he did euill in the
sight of the Lorde, walking in the way
of his father, and in his sinne, where-
with he made Israel sinne. And Ba-
asa the sonne of Ahia (which was of
the house of Isachar) conspired against
him, and Baasa smote him at Gibbe-
thon, which is a citye of the Philistins:
for Nadab and all Israell laide syege
to Gibbethon. Euen in the third yere
of Asa kinge of Juda, did Baasa slaye
him, and reygned in his stede. And 3. Kin. 14.a
it foryrned that when he was kinge, G
he smote all the house of Jeroboam, & 1
lefte him naught that breathed, vn-
till he had put him cleane oute, accor-
dinge vnto the sayinge of the Lorde,
which he spake by his seruaunt Ahia
the Selonite: because of the sinnes of
Jeroboam, wherewith he sinned, and
made Israel sinne, when he with his
prouocation angred the Lorde God of
Israell. The rest of the woorkes that
concerne Nadab, and all that he did,
are they not written in the booke of
the Chronicles of the kings of Isra-
ell? And there was warre betweene
Asa and Baasa, king of Israell, all
their dayes. So in the thirde yeare of
Asa kinge of Juda, began Baasa the
sonne of Ahia to reygne ouer all Isra-
ell in Thirza. xxiiii. yeare. And he did
that which is euill in the sight of the
Lord, walking in the waye of Jero-
boam, and in his sinne, whiche made
Israell to sinne.

¶ The xvi. Chapter.

Then

A Then the worde of the Lorde
came to Jehu the sonne of
Hanani agaynst Baasa, say-
ing: forasmuche as I exalted
thee oute of the duste, and made thee
captayne ouer my people Israell, and
thou hast walked in the way of Jero-
boam, and hast made my people Is-
rael to synne, to anger me with their
synnes: Behold, I will roote out the po-
sterite of Baasa, and the posterite of
his house, & will make his house like
the house of Jeroboam the sonne of
3 Re. 14c and. 21. f Nabat. That man of Baasa which
dyeth in the citie, him shall the dogges
eate: and that man of him which dy-
eth in the fieldes, shall the fowles of
the ayre eate. The rest of the wordes
B that concerne Baasa, and what he
did, and his power, are they not writ-
ten in the booke of chronicles of the
kinges of Israel? And so Baasa slept
with his fathers, and was buryed in
Thirza. And Ela his sonne reygned
in his steade. And by the hande of the
prophet Jehu the sonne of Hanani,
came the worde of the Lorde agaynst
Baasa, and agaynst his house, and a-
gaynste all the wickednesse that he
dyd in the sighte of the Lorde (in an-
gringe him with the woorke of his
owne handes) that he shoulde be like
the house of Jeroboam, and because
he killed him, (that is to saye Jehu
the sonne of Hanani the Prophete.)
The .xxvi. yeare of Asa kinge of Iu-
da, beganne Ela the sonne of Baasa
to reygne ouer Israell in Thirza,
two yeare. And his seruaunte Zimri
(whiche was captaine of halfe his
charetes) conspired agaynste him, as
he was in Thirza drinking: and was
dronken in the house of Arza steward
of his house in Thirza. And Zimri
came and smote him, and killed him
in the .xxvii. yeare of Asa king of Iu-
da, and reygned in his steade. And it
C Exo. 21b 1 Re. 2. d fortuned that whē he was king and
sat on his seate, he slue all the house of
Baasa, not leauing therein, one to
ppisse agaynste the wall: Yea, he slue
his kynsfolkes and frendes also. And
thus did Zimri destroy all the house
of Baasa, according to the worde of
the Lorde, whiche he spake agaynste
Baasa by the hand of Jehu the Pro-
phete, for all the sinnes of Baasa and
synnes of Ela his sonne, which they
synned, and made Israell to synne,
and angred the Lorde God of Israell
with their vanities. The rest of the
woordes that concerne Ela, and all
that he did, are they not written in all
the booke of the Chronicles of the
kinges of Israell? In the seuen and
twentye yeare of Asa kinge of Iuda,
did Zimri reygne seuen dayes in
Thirza, and the people was then in
the hoaste besiegynge Gibbethon, a
Citie of the Philistines. And the D
people in the hoaste hearde one saye:
Zimri hath conspired, and slayne the
kinge: wherefore, all they of Israell
made Amri (the captaine of the host)
kinge ouer Israell, that same daye
euen in the hoaste. And Amri depar-
ted vp from Gibbethon, and all Is-
rael with him, and they besieged
Thirza. And when Zimri sawe that
the Citie must needes be taken, he
went into the palace of the kinges
house, and burnt him selfe and the kin-
ges house with fire, and so dyed, for
his sinne whiche he sinned, in doing
that which is euill in the sight of the
Lorde, and in walking in the waye of
Jeroboam, and in his synne which he
did, and in that he made Israel to sin.
The rest of the woordes that concerne
Zimri & the treason that he wrought,
are they not written in the booke of
the Chronicles of the kinges of Is-
rael? Then were the people of Is- G
rael deuyded into two partes, for
halfe the people followed Thibni the
sonne of Ginath, making him kinge:
and the other halfe followed Amri.
But the people that followed Amri,
preuayled against the people that fo-
lowed Thibni the sonne of Ginath.
And so Thibni dyed, and Amri reyg-
ned. In the .xxxi. yeare of Asa kinge
of Iuda, began Amri to reygne ouer
Israell. xii. yeare. Sixe yeare reyg-
ned he in Thirza. He bought the hill
Shomron of one Shemar for two
talentes

talentes of syluer, and buylte in the hill, and called the name of the Citie whiche he buylte, after the name of Shemer, whiche had bene owner of the hil Shomron. But Amri wrought that whych is euill in the eyen of the Lorde, and did worse then all that were before him. For he walked in all the waye of Jeroboam the sonne of Nabat, and in his sins, that made Israell sinne, to anger the Lord God of Israell with their vanities. The rest of the wordes that concerne Amri, and all that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kinges of Israell? And so Amri slept with his fathers, and was buryed in Shomron, and Ahab his son reygned in his stede. In the thirtie and eyght yeare of Asa king of Juda began Ahab the son of Amri to reygne ouer Israell, and the same Ahab the sonne of Amri reygned ouer Israell in Samaria twenty and two yeare. And Ahab the sonne of Amri did euill in the sight of the Lorde, aboue all that were before him. For it seemed vnto him but a lighte thinge to walke in the sinnes of Jeroboam the sonne of Nabat. He tooke Jezabell also the daughter of Ethbaal king of the Sidonyes to wife, and wente and serued Baall, and worshipped him. And he reared vp an auitare for Baall in the temple of Baall, which he had builded in Shomron. And Ahab made groues, and proceded further in angring the Lord God of Israell, then all the kinges of Israell that were before him. In his dayes, did Hiel of Bethell build Jericho. And it coste him Abyram his eldest sonne when he laide the foundation, and his yongest sonne Segub, when he set vp the gates, according vnto the worde of the Lorde, which he spake by Josua the sonne of Nun.

The. xvij. Chapter.

AHab Elias the Thesbite (which was of the inhabiters of Gilead) sayde vnto Ahab: as truely as the Lorde God of Israell liueth, before whom I stande, there shal be neyther dewe nor reyne these yeres but according to my worde. And the worde of the Lorde came vnto him, saying: get thee hence, and turne thee eastwarde, and hide thy selfe in the brooke Cherith, that is it that lieth before Jordan. Thou shalte drinke of the riuer, and I haue commaunded the rauens to fede thee there. And so he went and dyde accordinge vnto the worde of the Lord: For he went and dwelt by the broke Cherith, that is before Jordane. And the rauens broughte him breade and flesshe in the morninge, and likewise breade and flesshe in the Euening, and he dranke of the brooke. And it chaunced after a while, that the broke dried vp, because there fell no reyne vpon the earth. And the worde of the Lord came vnto him, saying: vp and get thee to Sarphath, whiche is in Sidon, and dwell there. Beholde I haue commaunded a widowe there to sustaine thee. So hee arose and went to Sarphath. And when he came to the gate of the Citie, the widowe was there gathering stickes. And he called to her, and sayde: fet me I praye thee a litle water in a vessell, that I maye drinke. And as she was going to fet it, he cryed after her, and sayde: bring me I praye thee, a morsel of breade also in thine hande. She sayd: As truly as the Lorde thy God liueth, I haue no breade readye, but euen an handfull of meale in a barell, and a litle oyle in a cruse. And beholde I am gathering of stickes for to go in, and dresse it for me and my sonne, that we maye eate it, and dye. And Elia saide vnto her, feare not, come and doo as thou hast saide: but make me thereof a litle cake first of all, and bring it vnto me: and afterward make for thee & thy sonne. For thus sayeth the Lorde God of Israel: the meale in the barrel shal not be wasted neither shal the oile in the cruse be minished, vntil the LORD haue sent reyne vpon the earth. And she went, and did as Elia saide. And she and her and her house-

Deu. 11. b
2 Re. 8. b
Jaco. 5. b
Luke. 4. c
Judi. 4. c

hed eate of good heare, and the meale barrell was not out of the barrell, neyther was the oyle spent out of the cruse, according to the worde of the Lorde, whiche he spake by the hande of Elia. And after these thinges it happened, that the sonne of the wife of the house fell sicke. And his sickenesse was so sore, that there was no breath lefte in him. And she sayde vnto Elia: what haue I to do with thee, O thou man of God art thou come vnto me, to cal my sinne agayne to remembrance, and to slaye my sonne? he sayde vnto her: geue me thy sonne. And he tooke him out of her lappe, and caried him vp into a lofte, where he abode, and layd him vppon his owne bed, and called vnto the Lord, and sayd: O Lord my God, hast thou punished also this widowe (with whom I dwell as a stranger) and hast slayne her sonne? 4.Re.4.f
And he stretched him selfe vpon the Iacob.23.c
child three times, and called vnto the Lord, and sayd: O Lord my God, let this childes soule come into him agayne. And the Lord heard the voyce of Elia, and the soule of the child cam into him agayne, and he reuiued. And Elia toke the boye, and brought him downe oute of the chamber into the house, and deliuered him vnto his mother, and Elia sayd: behold, thy sonne liueth. And the woman sayd vnto Elia: now I know that thou art a man of God, and that the worde of the Lord in thy mouth is true.

The.xviii. Chapter.

After processe of many dayes, the worde of the Lorde came to Elia in the third yere, saying: Go shewe thy selfe vnto Ahab, and I will sende rayne vppon the 1.Re.18.b
earth. And Elia went to shewe him Iam.5.c
selfe vnto Ahab, and there was a great famishmente in Schomron. And Ahab called Obadia, which was the gouernour of his house: and Obadia feared God greatly: For when Iezabell destroyed the Prophetes of the Lord, he tooke an hundred Prophetes and hyd them, fyftye men in one cauue, and fyftye in another, and prouyded breade and water for them. And Ahab sayd vnto Obadia: Go into the land, vnto all fountaines of waters, and vnto all brookes, if peradu we may finde grasse, to saue the horses & the mules, and that we destroye not some of the beastes. And so they deuided the land betweene them, to walke through it. Ahab went one way by him selfe, and Obadia went another waye by him selfe. And it chaunced that as Obadia was in the waye, Elia met him. And Obadia knewe him, and fell on his face, and sayd: art not thou my Lorde Elia? And he answered him: I am he. Go and tell thy Lorde: behold, Elia is here. He sayde: what haue I sinned, that thou wouldest deliuer thy seruaunt into the hande of Ahab, to slaye me? As truely as the Lorde thy God liueth, ther is no nation or kingdom, whither my Lorde hath not sente, to seke thee. And when they sayd: he is not there, he toke an oth of the kingdome and nation, when he found thee not. And nowe thou sayest: go and tel thy Lorde, that Elias is here. And as sone as I am gone from thee, the spirite of the Lorde shall cary thee into some place that I do not know, & so when I come and tell Ahab, and he can not fynde thee, he shall slaye me. But I thy seruaunt feare the Lord from my youth vp. Was it not tolde my Lorde what I did, when Iezabell slue the prophetes of the Lorde, howe I hid an hundred men of the Lordes prophetes, fifty men in one caue, and fiftie in another, and prouided them of breade and water? And nowe thou sayest: Go thou nowe and shewe thy Lorde: Beholde, Elia is here, that he may slay me. And Elia sayd, as truely as the Lorde of hostes liueth, before whom I stande, I will shewe my selfe vnto him this day. So Obadia wente to mete Ahab, and tolde him. And Ahab went to mete Elia. And it chaunced, that when Ahab sawe Elia he sayde vnto him: Art thou he that troubleth Israell? he answered: It is not I that haue troubled Israell, but

bur thou, and thy fathers house, in that ye haue forsaken the commaundements of the Lorde, and thou hast folowed Baall. Nowe therfore sende and gather vnto me al Israel vnto mount Carmell, and the prophetes of Baall
3.kk.22.8 foure hundred and fifty, and the prophetes of the Idols groues four hundred, which eate at Iezabels table.
D So Ahab sent vnto all the children of Israell, and gathered the Prophetes together vnto mount Carmell. And Elia came vnto all the people, and sayde: howe longe halt ye betweene two opinions? If the Lorde be God, folowe him: but if Baall be he, then go after him. And the people answered him not one worde. Then sayde Elia vnto the people againe: I onely remayne a prophet of the Lorde: But Baalles prophetes are four hundred and fifty. Let them therfore geue vs two oxen, and let them choose the one, and cutte him in pieces, and laye him on wood, and putte no fire vnder: and I will dresse the other oxe, and laye him on woodde, and will put no fire vnder. And call ye on the name of your God, and I will call on the name of the
E Lorde: and then the God that answe-
1.Kk.9.c reth by fyre, let him be God. And all the people answered and sayde: it is well spoken. And Elia sayde vnto the prophetes of Baall: chose you an oxe, and dresse him first (for ye are many) and call on the name of your Goddes, but put no fire vnder. And they tooke the oxe that he did geue them, Mat.6.a and they dressed it, and called on the name of Baal from morning to noon, sayinge: O Baall heare vs. But there was no voyce nor one to answere: And they lepte vppon the aultare that they had made. And at noone, it fortuned that Elia mocked them, and sayde: crye loude, for he is a God: peraduenture he is talkinge or occupyed (in folowinge vppon his enemyes) or is in his iourney, or happelye hee sleepeth, and muste be awaked with your cry. And they cryed lowde, and cut them selues, as their maner was, with knyues and launcers, till the bloud folowed on them. And it chaunced, that when midnight was passed, they prophecied vntill the time of the euening sacrifice. But there was neyther voyce nor one to answere, nor anye that regarded them. And Elia sayde vnto all the folke: come to me. And all the people came to him. And
F he repayred the aultar of the Lorde,
1.kk.14.c that was broken. And Elia tooke Iosu.4.b twelue stones accordinge to the number of the twelue Tribes of the sons of Jacob (vnto whom the woorde of the Lorde came, sayinge: Israell shall Gen.32.f be thy name. And with the stones he made an aultare in the name of the Lorde. And he made a ditch rounde about the aultar, as broade as two forowes of the ozne lande. And he put the wood in order, and hewed the oxe in peces, and layed him on the wood, and sayde: fill foure barels with water and powre it on the burnte sacrifice and on the wood. And he sayde: do so agayne. And they did so the seconde tyme. And he sayde agayne: doo it the third tyme. And they did it the thirde time. And the water ran round about the aultar. And he filled the pit with water also. And it fortuned when the tyme came (wherin the burnte sacrifice of the euening died to be offred) Elia the prophet came and sayd: Lorde God of Abraham, Isahac, and of Israell, it shalbe knowen this day, that thou art the God of Israell, and that I am thy seruaunte, and that I haue done all these thinges at thy commaundement. Heare me (O Lord) hear me, that this people may know, that thou art the Lord God, and y thou hast turned their heart againe now at the last.
G And the fire of the Lord fell, and con-
Iudi.6.d sumed the burnte sacrifice, the wood, Eccl.48a the stones and the dust, and licked vp 1 Mac.1c the water that was in the pit. And when all the people sawe it, they fell on their faces, & said: The Lorde he is God: The Lord he is God. And Elia sayde vnto them: Take the prophetes of Baal, and lette not one of them escape. And they tooke them, and Elia brought them vnto the brooke Kison,

and slue the there. And Elia said vnto Ahab: get thee vp, eate and drinke, for there is a sounde of muche rayne.
And so Ahab went vp to eate, and to drinke, and Elia went vp to the top of Carmell. And he laide him selfe flat vppon the earth, and put his face betwene his knees, and sayd to his seruaunt: go vp (I pray thee) and looke towarde the waye of the sea. And he went vp and loked, and sayde: there is nothing. And he sayd: goo againe. vii. times. And it fortuned, that at the seuenth time he said: beholde, there ariseth a lyttle cloude of the Sea, like a mans hande. He sayde: goo, and saye vnto Ahab. Make fast thy charet, and get thee downe, that the rayne stoppe thee not. And it came to passe, that in the meane whyle, the heauen was blacke with cloudes and winde, and there was a great rayne. And Ahab gate vp and came to Jezrael. And the hand of the Lord was on Elia, and he gyrded vp his loynes, and ran before Ahab, till he came to Jezrael.

3. Reg. 19. a.

Jon. 4. c

The. xix. Chapter

AND Ahab tolde Jezabell, all that Elia had doone, and howe he had slayne al the Prophetes with the sweord. Then Jezabell sent a messanger vnto Elia, saying: soo and so lette the goddes do to me, yf I make not thy soule like one of theirs, by to morowe this time. When he sawe that, he arose and wente for his lyfe, and came to Beerseba in Juda, & lefte his seruaunt there. But he him selfe wente a dayes iourney into the wildernesse, and came and sate vnder a Juniper tree, and desyred for his soule, that he might die, and said, it is now inough (O Lord) take my soule, for I am not better then my fathers. And as he lay & slept vnder the Juniper tree: behold, an angel touched him and sayde vnto him: vp and eate. And when he loked aboute him: beholde, there was a loafe of hoyled breade, and a vessell of water at his heade. And he did eate and drinke, and layde him downe agayne to slepe. And the angell of the Lord came agayne the seconde time, and touched him, and sayde vp, and eate, for thou haste yet a great iourney. And he arose, and dyde eate and drinke, and walked in the strength of that meate. fortye dayes and fortye nightes, euen vnto Horeb the mounte of God. When he came thither into a cave, he lodged therein all nighte. And beholde, the woorde of the Lorde came to him, and sayde vnto him: what doest thou here Elia? And he answered: I haue bene Jelous for the Lord god of Hostes sake. For the children of Israell haue forsaken thy couenaunt, broken downe thy aultares, and slayne thy prophetes with the sweorde, and I am onely lefte, and they seeke my life to take it awaye. And he sayde: come out and stande vppon the mount, before the Lorde. And beholde, the Lorde went by, and a mightie stronge winde that rente the mountaynes, and brake the rockes before the Lord. But the Lord was not in the winde. And after the winde came an earthquake. But the Lorde was not in the earthquake. And after the earthquake, came fyre: but the Lord was not in the fyre. And after the fyre, came a small still voyce. And when Elia heard it, he couered his face with his mantell, and wente out, and stoode in the entring in of the cave. And beholde, there came a voyce vnto him, and saide: what doest thou here Elia? And he answered: I haue beene gelous for the Lorde God of Hostes sake, because the children of Israell haue forsaken thy couenaunt, cast downe thine aultares, and slayne thy Prophetes with the sweorde, and I only am lefte, and they seeke my life to take it awaye. And the Lorde sayde vnto him: go and turne thy wape vnto the wildernes vnto Damasco, that thou mayest annoynt Hazaell, kinge ouer Siria. And Jehu the sonne of Nimsi, shalte thou annoynte kinge ouer Israell. And Elisa the sonne of Saphat of Abell Mtholoh shalt thou annoynt to be Prophet in thy roume. And it shal come to passe, that who so escapeth the sweord of Hazaell, hym

Ex. 34.3
Mat. 4.4

Ro. 11.3

4. reg. 8. b
4. reg. 9. b

shall

shall Jehu slaye: and if any scape the
sweard of Jehu, him shall Elisa put
3. Re. 11. to death. And thereto I have left me
seuen thousande in Israell, of whiche
never manne bowed his knees vnto
Baal, nor kissed him with his mouth.
So he departed thence, and found E-
lisa the sonne of Saphat plowinge,
and hauinge twelue yoke of Oxen
before him, and he with the twelue.
And Elia went by him, and caste his
mantell vppon him. And he lefte the
oxen, and ranne after Elia, and sayde:
And. 9. 8 let me I praye thee, kisse my father
and my mother, and then I will fo-
lowe thee. He saide vnto him: goo
backe againe, for what is it, that I
haue doone to thee? And when hee
wente backe againe, from him, he take
a couple of Oxen, and slewe them, and
dressed the flesh with the instruments
of the Oxen, and gaue vnto the peo-
ple, and they did eate. And then he a-
rose, and wente after Elia, and minis-
tred vnto him.

¶ The xx. Chapter.

AND Benhadad the kinge of
Syria gathered all his hoste
together, hauing xxxij. kinges
with him, and horses and charettes:
and went vp and besieged Samaria,
and warred agaynste it. And he sente
messengers to Ahab kinge of Israell
into the Citie, and sayde vnto him:
thus sayeth Benhadad. Thy syluer
and thy golde is mine, and the fayrest
of thy wiues, and of thy children bee
myne. And the kinge of Israell ans-
wered and sayde: My Lorde kinge,
according to thy sayinge, I am thine
and all that I haue. And when the
messengers came agayne, they sayde:
thus sayeth Benhadad. For as muche
as I haue sent vnto thee, saying: thou
shalte deliuer me thy siluer and thy
golde, and thy wiues, and thy chil-
dren: I will therefore sende my ser-
uauntes vnto thee to morowe this
tyme: and they shall serche thine house,
and the houses of thy seruaunts. And
what secret is pleasaunt in thyne
eyes, they shal take it in their handes,
and bring it awey. Then the king of
Israell sente for all the elders of the
lande, and saide: take heede, I praye
you and see, how this fellow goeth a-
bout mischefe. For he sente vnto me
for my wiues, for my children, for my
siluer & for my golde: and I denied him
not. And all the elders & all the people
said: harke not vnto him, nor consent.
Wherefore he saide vnto the messegers
of Benhadad: tel my Lorde the kinge
al that thou diddest send for to thy ser-
uaunt at the first time, that I will do,
but this thing I may not do. And the
messengers departed, and brought ans-
were agayne. And Benhadad sente
vnto him agayne, and sayde: thus and
thus do the Gods vnto me, if the dust
of Samaria be ynough for all the peo-
ple that folowe me, to take euery man
an handfull. And the king of Israell
answered, and sayd: tell him, let not
him that putteth on his harnesse bolte
him self, as he that putteth it of. And
it fortuned, that whē Benhadad hard
that tidinges, as hee was with the
kinges drinking within the pauili-
ons, he saide vnto his seruauntes, put
on your harnesse. And they sette them
selues in aray agaynst the Citie. And
behold, there came a Prophet vnto A- C
hab king of Israel, saying: thus saith
the Lorde, haste thou sene al this great
multitude? Beholde, I will deliuer
it into thine hand this daye, that thou
shalt know that I am the Lorde. And
Ahab sayde: By whome? hee sayde:
thus sayeth the Lorde: Euen by the
seruauntes of the gouernours of the
shyres. He sayde againe: Who shal or-
der the battaile? And hee answered:
Thou. Then hee numbred the ser-
uants of the gouerners of the shires:
and they were two hundred and. xxxij.
And after them also, he numbred all
the people, all the children of Israell,
euen seuen thousand. And they went
out at noon; but Benhadad did drinke
till he was droncken in the Pauili-
ons, both hee and the kinges: euen
xxxij. kinges, that holpe him. And the
seruauntes of the gouernoures of the
shires went out first. And Benhadad

lent out, and they shewed him, saying: There are men come out of Samaria. He sayd: whether they be come out for peace, take them alyue: or whether they be come out to fight, take them yet alyue. And so these younge men of the gouernoures of the shires came out of the citie, and the hoste after them, and they slewe euery one his enemie that came in his waye. And the Syrians fledde, and they of Israell folowed after them. And Benhadad the kinge of Syria leaped on a horse, with his horsemen. And the king of Israell went out, and smote the horses and charettes, and with a greate slaughter slue he the Syrians. And there came a Prophette to the kinge of Israell, and sayde vnto him: goo forth and play the man, be wyse, and take heede what thou doest: for when the yeare is gonne aboute, the king of Syria will come vp agaynst thee. And the seruauntes of the king of Syria sayde vnto him. The Gods of the hilles are their Goddes, and therfore they had the better of vs: but lette vs fyghte agaynst them in the plaine, & for what ye will we shal haue the better of them. And this doo: take the kinges awaye euery man oute of his place, and putte Dukes in their rowmes. And do thou number thee an hoost, like the hoost that thou hast loste, suche horses and suche charets, and we will fight against them in the playne, and thou shalt see vs gette the better of them. And he harkened vnto their voyce, and did euen so: and it forrowned, that after the yere was goone about. Benhadad numbred the Syrians, and went vp to Ephek to fight agaynst Israell. And the children of Israel were numbred, and with their whole noumber wente they agaynst them, and the children of Israell pytched before them, lyke two little flockes of kiddes: but the Syrians fylled the countrey. And there came a man of God, and sayd vnto the king of Israell: thus sayth the Lorde: Because the Syrians haue sayde: the Lorde is but God of the hilles, and not God of the valeis: therfore will I deliuer this great multitude into thine hand, and ye shall knowe, that I am the Lorde. And they pitched one ouer agaynst the other. vii. daies, and it came to passe, that in the seuenthe daye, the battaile was ioyned. And the children of Israell slewe of the Syrians an hundred thousande footemen in one daye. But the rest fled to Ephek into the citie. And there fell a wall vpon xxvii. thousande of the men that were left. And Benhadad fledde, and came into the citie, from chamber to chamber. And his seruauntes sayde vnto him: Behold, we haue heard say, that the kinges of the house of Israell are mercifull kinges. We will therefore put sacke clothe aboute our loynes, and ropes aboute our neckes, and go out to the king of Israell, if happely he will saue thy life. And so they girded sacke clothe aboute their loynes, and put ropes aboute their heades, and came to the kinge of Israell and sayd: Thy seruaunt Benhadad saith: I pray thee let me liue. He saide: is he yet alyue? he is my brother. And they tooke that worde for good lucke, and hastely caught it out of his mouth, and saide: yea, thy brother Benhedad. He said: go, & bringe him hither. And Benhadad came out vnto him, and he caused him to come vp into the charret. And he saide vnto him: the cities which my father toke from thy father I will restore againe. And thou shalt make streates for thee in Damasco, as my father did in Samaria. And I will make an appoyntmente with thee, and sende thee awaye. And so he made an appoyntmente with him, and sent him awaye. And there was a certaine man of the children of the Prophetes, whiche sayde vnto his neighboure in the worde of the Lorde: smite me, I praye thee. And the man would not smite him: Then said he vnto him: Because thou haste not harkened vnto the voyce of the Lorde: beholde as soone as thou arte departed from me, a Lion shall slay thee. And it came to passe, that assone as he

3. Reg. 13. 3

founde

3.re.13.c was departed from him, • a Apon
G found him, and slewe him. Then he
founde another man and sayde: smite
me I praye thee. And the man smote
him, so that in smiting he wounded
him. So the prophet went forth, and
wayted for the king by the weye, and
put him selfe out of knowledge with
ashes, whiche he layde vpon his face.
And when the king came by, he cry-
ed vnto the kinge, and sayde: thy ser-
uaunt went out in the middes of the
battell. And beholde, there went a way
a man, whom another man brought
vnto me, and sayde: kepe this man.
And yf he be missed or loste, thy lyfe
shall go for his: or else, thou shalt pay
a talente of syluer. And as thy seruant
had here and there to do, he was gone.
And the king of Israell said vnto him:
euen so shal thy iudgement be as thou
hast defined it thy selfe. And he hasted
and tooke the ashes away from his
face: And the king of Israell knewe
him, that he was of the Prophetes.
And he saide vnto him: thus sayth the
Lord: because thou hast let go a man
that is in my curse, thy lyfe shall goe
for his lyfe, and thy people for his
people. And the king of Israell went
to his house, wayward, and in dis-
pleasure, and came to Samaria.

¶ The. xxi. Chapter.

3 After these thinges, it chaun-
ced, that Naboth the Jezrahe-
lite had a vineyarde in Jezra-
hell, heard by the palace of Ahab king
of Samaria. And Ahab spake vnto
1.Re.8.b Naboth, saying. • Geue me thy vine-
yard, that I may make me a garden of
herbs therof, because it lieth so nye my
house: and I will geue thee for it a
better vineyard then it is: or rather yf
it please the, I will geue thee the worth
of it in money. And Naboth sayde to
Ahab: The Lord forbid that from me,
that I should geue the inheritaunce
of my fathers vnto thee. And Ahab cam
into his house heauy, and euill spaede,
because of the worde which Naboth
the Jezrahelite had spoken to him, for
he had said: I will not geue thee the
inheritaunce of my fathers. And he
layd him downe vpon his bed, and tur-
ned away his face (to the wall) and
would eate no bread. But Jezabell his
wyfe came to him, and sayde vnto
him: why is thy spirite so waywarde,
that thou eatest no bread? And he
said vnto her: For I spake vnto Na-
both the Jezrahelite, and saide vnto C
him: Geue me thy vineyard for mo-
ney: or els yf it please thee, I will
geue thee another vineyard for it.
And he answered: I will not geue
thee my vineyarde. And Jezabell
his wife sayde vnto him: Doest thou
thus gouerne the kingdome of Is-
rael? vp and eate bread, and set thyne
hearte at rest, I will geue thee, the
vineyard of Naboth the Jezraelyte.
And so she wrote a letter in Ahabs
name, and sealed it with his seale,
and sente the letter vnto the elders,
and to the nobles that were in his
citie dwelling with Naboth. And
she wrote in the letter, saying: pro-
claime a faste, and set Naboth on hye
amonge the people, and set twoe vn-
thriftes before him, to beare (false)
witnesse against him, saying: thou
diddest blaspheme God, and the king.
And then cary him out, and stone him
to death. And the men of the citie, that D
is to say, which dwelt in his citie, did
as Jezabel had sent vnto them, and as
it was written in the letter, whiche
she had sent vnto them. They proclay
med fasting, and set Naboth amonge
the chief of the people, and there came
in twoo men (the children of Belial)
and sate before him. And the twoo vn-
thriftie persones witnessed against
Naboth, in the presence of the people
saying: Naboth did blaspheme God & Acts.7.
the king. • And they caryed him oute
of the citie, & stoned him with stones
that he dyed. And then they sente to
Jezabel, saying: Naboth is stoned to
deathe. And it fortuned, when Je-
zabell hearde that Naboth was sto-
ned to deathe: She sayde to Ahab:
Vp, and take possession of the vine-
yarde of Naboth the Jezraelite,
which he denyed to geue thee for mo-
ney, for Naboth is not alyue, but

deade. And when Thab heard that Naboth was dead, he rose vp to goe downe to the vineyarde of Naboth the Jezreelite, and to take possession of it. And the worde of the Lord came vnto Elia the Thesbyte, saying: vp and go downe to mete Thab kinge of Israell, whiche is in Samaria. For lo, he is gone downe to the vineyarde of Naboth: to take possession of it. And therefore shalte thou saye vnto him, thus sayth the Lord: hast thou killed, and gotten possessiō? And thou shalte speake vnto him, saying: thus
F 3.Re.22.f sayeth the Lorde, in the place where dogges lycked the bloud of Naboth, shall dogges licke euen thy bloud also. And Thab sayde vnto Elia: haste thou found me, O thou mine enemie. He answered: I haue found the, for thou arte euen solde to woorke wickednesse in the sight of the Lord. Behold, I will bringe euill vpon thee, and will make cleane riddance of thy
4.Re.9b posteritie, and will • destroye from Thab, euen him that pisseth vnto the wall, and him that is shut vp, and lefte behinde in Israell: and will make thine house, like the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahia, for the prouocation, wherewith thou haste prouoked and made
G Israell to sin. And of Jezabell spake
Osee.1b the Lorde, saying: • dogges shall eate
4 Re.9b Jezabell in the possession of Jesra-
3 Re.14c hell. • And he that dyeth of Thab in
15.g.and the towne, him shall dogges eate: and
16.8 he that dieth in the fieldes, him shall the fowles of the ayre eate. But there was none lyke Thab which did euen sell him selfe to woorke wickednes in the sight of the Lord, and that because Jezabell his wife pricked him forward. He did exceading abhominably in folowinge foule Idolles, accordinge to all thinges, as did the Amo-
Nu.21.k rites, • whom the Lorde caste out before the children of Israell. And it fortuned, that when Thab heard those
Ge.37.d wordes, • he rent his clothes, and put sackecloth about his flesshe, and fasted and laye in sackecloth, and went bare fote. And the worde of the Lord came to Elia the Thesbite, saying: seest thou howe Thab humbleth him selfe before me? because he submitteth him selfe before me, I will not bring that euill in his daies: but in his sons dayes will I bring that euill vpon his house. And they continued three yere without warre betweene Syria and Israell.

¶ The. xxii. Chapter.

AND in the thirde yeare did
I Jeholaphat the kinge of Iu-
2.pa.18.a da, come downe to the kinge of Israell. And the kinge of Israell sayde vnto his seruauntes, knowe ye not that Ramoth in Gilead is ours? and we sit still, and take it not out of the hande of the kinge of Syria. And he sayde vnto Jeholaphat: wilt thou come with me to battaile against Ramoth in Gilead? And Jeholaphat sayde vnto the kinge of Israell: • I
4.re.13.a will be as thou art, and my people shall be as thyne, and my horses as thyne. And Jeholaphat said vnto the king of Israell: • aske counsell I pray the
1.reg.2.a at the worde of the Lord to daye. And then the king of Israell gathered the prophetes togethes vpon • a foure hundred men, and sayde vnto them: shall
3.re.18.a I go against Ramoth in Gilead to battaile, or shall I lette it alone? And they said, go vp: for the Lord shall deliuer it into the handes of the king. And Jeholaphat sayde: is there here neuer a prophet of the Lord more, that we might enquire of him? And the
B king of Israell sayde vnto Jeholaphat, there is yet one manne (Michen the sonne of Jimla,) by whome wee maye aske counsayle of the Lorde: but I hate him: for he doth not prophecie good vnto me, but euill. And Jehosaphat sayde: let not the king say so. Then the kinge of Israell called a chamberlayne and sayde: Fette Michea the sonne of Jimla hither straight. And the king of Israell & Jeholaphat the king of Iuda sat euery in his seate, and their apparell on them in a doore

plaine,

place beside the entring into ye gate of
2.Chro.18.a Samaria, and all the prophetes prophe-
sied before them. And Zedekias the
sonne of Canaana made hornes of yron,
and sayde: Thus saith the Lorde:
With these hornes shalt thou pushe
C the Syrians, vntill thou haue made
an ende of them. And all the prophets
prophesyed euen so, saying: Go vp to
Ramoth in Gilead, and prosper, for
the Lord shall deliuer it into the kings
hande. And the messenger that was
gone to call Micheas, spake vnto him,
saying: Beholde the wordes of the
prophetes speake good vnto the kinge
with one mouthe: let thy worde there-
fore (I praye thee) be like the worde
of euery one of them, to speake that
which is good. And Micheas saide: as
truely as the Lord liueth, whatsoeuer
the Lorde sayth vnto me: that will I
speake. And so he came to the kinge,
and the king sayd vnto him: Micheas,
ought we to go agaynste Ramoth in
Gilead to battayle, or to be still? He
2.Par.18. answered to him. Go and prosper,
a.b.c. the Lord shall deliuer it into the hand
of the kinge. And the king sayde vnto
him: Why and so many times doe I
charge thee, that thou tell me nothing,
but that whiche is true, in the name
of the Lorde. He saide: I saw all them
of Israell scattred vppon the hilles,
as sheepe that haue not a shepeheard.
And the Lorde sayde: These haue no
master, let euery man retourne to his
house in peace. And the kinge of Is-
raell sayde vnto Iehosaphat: did I
not tell thee, that he wouldе prophe-
cye no good vnto me, but euill? And
D he sayde agayne: Heare then therefore
the worde of the Lorde. I sawe the
Lorde syt on his state, and all the hoste
of heauen stoode about him on his
ryght hand and on his lefte. And the
2.pa.18.b Lorde sayde: who shall perswade Is-
hab, that he maye go and fall at Ra-
moth in Gilead, and one saide on this
maner, and another on that. And there
came forth a certaine spirite, and stode
before the Lorde, and sayde: I will
perswade him. And the Lorde sayde
vnto him: wherewith? And he sayde:
I will go out, and be a false spirite in
the mouth of all his Prophetes. He
sayde: thou shalte perswade him, and
preuayle, go forth then, and doo euen
so. Nowe therefore beholde, the Lorde Ier.14.c
hath put a lyinge spirite in the mouth
of all these thy prophets, and the Lord
hath spoken euill vnto thee. But
Zedekias the sonne of Canaana went
to and smote Micheas on the cheke, and
sayde: when went the spirit of the Lord
frō me, to speake vnto thee? And Mi-
cheas sayde: behold, thou shalt see in that
day, when thou shalt go from cham-
ber to chamber to hyde thee. And the
king of Israel sayde: take Micheas and
cary him vnto Amon the gouernour
of the citye, and vnto Joas the kinges
sonne, and saye: thus sayeth the king:
Put this felowe in the prison house,
and fede him with breade of affliction,
and with water of trouble, vntill I
retourne in peace. And Micheas sayde:
If thou retourne in peace, the Lorde
hath not spoken by me. And he sayde:
Hearken ye people euery one of you.
And so the king of Israell and Jehos- E
saphat the kinge of Juda wente vp
to Ramoth in Gilead. And the kinge
of Israell sayde to Jehosaphat:
chaunge thee, whē thou goest to war,
and put on thine apparell. And the
kinge of Israell chaunged his selfe,
and wente to battell. But the kinge
of Syria commaunded the two and
thirtye captaynes (that had rule ouer
his charettes) saying: fight neyther
with small nor greate, saue onelye
agaynste the kinge of Israell. And
when the captaines of the charettes
sawe Jehosaphat, they sayd: Surelye
it is the kinge of Israell, and they
turned to fight agaynst him. And Je-
hosaphat cried. And so it came to passe
that when the captaines of the cha-
rettes sawe that he was not the king
of Israell, they turned backe frō him.
And a certaine man drewe a bowe
ignorantlye, and (by chaunce) smote
the king of Israel betweene the ribbes
and his harneis. Wherefore he said vn-
to the driuer of his charettes: turne thy

hande, and carye me out of the hoste, for I am (sore) hurt. And the battell encreased that day, and the king stoode still in his charet agaynst the Syrians, and dyed at euen. And the blonde ranne oute of the wounde into the middes of the charet. And there went a proclamation throughe out the hoste aboute the going downe of the sunne saying. Euery manne to his Citye, and to his owne countrey. And so the Kinge of Israell dyed, and they came to Samaria, and buryed him there. And one washed the charet in
3 Re. 12 f the poole of Samaria, and the dogges licked vp his blonde (and harlotes washed by the poole syde,) accordyng vnto the woorde of the Lorde, which he spake. The rest of the workes that concerne Ahab, and all that he did, and the Ivorye house which he made, and all the cities that he builded, are they not written in the booke of the Chronicles of the Kinges of Israell? And so Ahab slepte with his fathers, and Ahazia his sonne reygned in his steede.

2. par. 20 Jehosaphat the sonne of Asa beganne to reygne vppon Juda, in the fourth yeare of Ahab kinge of Israell, and Jehosaphat was. xxb. yeare olde, when he beganne to reygne, and reygned. xxb. yeare in Jerusalem. His mothers name was Azuba, the daughter of Silhi. And he walked in all the wayes of Asa his father, and bowed not therfrom: but did that which was right in the eyes of the
G Lorde. Neuertheless, the hill aultares were not taken out of the way, for the people offered and burnte incense yet in the hill aultars. And Jehosaphat made peace with the kinge of Israell. The rest of the woordes 3. Reg. 1
that concerne Jehosaphat, and the myghte that he vsed, and howe he warred, are they not written in the booke of the Chronicles of the kinges of Juda. And the remnaunt of the strewes of the maides, whiche remayned in the dayes of his father, he putte cleane oute of the lande. There was then no kinge made in Edom. And Jehosaphat made tenne shippes in the sea, to come out through Thasis to Ophir for golde, but they went not, for the shippes brake at Asion Gaber. Then sayd Ahazia, the sonne of Ahab vnto Jehosaphat: Lette my seruauntes go with thy seruauntes in the shipe. But Jehosaphat would not. And Jehosaphat did slepe with his fathers, and was buryed with his father, in the Citie of David his father. And Jehoram his sonne reygned in his stede. Ahazia the sonne of Ahab, beganne to reygne ouer Israell in Samaria, the seuentepth yeare of Jehosaphat king of Juda, & reigned two yeares ouer Israell. But he did euill in the sight of the Lorde, and walked in the waye of his father, and in the waye of his mother, and in the way of Jeroboam the sonne of Nabath, whiche made Israell to sinne. For he serued Baall, and worshipped him, and prouoked the Lord God of Israell vnto wrath, according vnto all that his father had don.

The ende of the thirde Booke of the Kinges, after the reckening of the Latinistes, which the Hebrewes call the first Booke of the Kinges.

¶ The fourth booke of the Kinges, after the Ebrues, which booke and the third together is but one with the Hebrues.

¶ The firste Chapter.

AHab dyed and Ochozias his sonne reigned in his stede in Samaria the seuententh yere of Iehosaphat kynge of Iuda, and reigned two yeres ouer Israell. And he fell through a latteis window of his vpper chamber that he had in Samaria, and was sicke. And he sent messengers and sayd vnto them: Go and enquire of Beelzebub the God of Ekron whether I shall recouer of this my disease. But the Angell of the Lorde spake vnto Elia the Thesbite: Arise, and go vp against the messengers of the kinges of Samaria, and say vnto them: Is there not a God in Israell, that ye go to aske councell at Beelzebub the god of Ekrom? Wherfore, thus sayth the Lorde: thou shalt not come downe from the bed on which thou art gone vp, but shalte dye the death. And Elia departed. And when B the messengers turned backe againe vnto him, he sayde vnto them: Why are ye nowe come againe? They answered him: there came a man vp against vs, and sayde vnto vs: go and turne againe vnto the king that sent you, and say vnto him: Thus saith the Lorde: Is there not a God in Israell, that thou sendest to enquire of Beelzebub the God of Ekrom? Therfore thou shalt not come downe from the bed, on whiche thou art gone vp, but shalt dye the death. And he sayde vnto them: what maner of man was that which came vp in your way, and tolde you these wordes? And they answered him: it was an hearye man, Mat. 3. b and girde with a girdle of leather about his loynes. And he sayde: it is Elia the Thesbite. Then the kinge sente vnto him a captaine ouer fiftye (with his fiftie men) which cam to him, and behold, he sate on the toppe of an hill. And he spake vnto him: Thou man of God, the kinge hath sayde: come downe. Elia answered and sayde to the captaine ouer the fiftye: If I be a C man of God, fire come downe from heauen, and consume thee and thy fiftie. And there came fire of God, and Luke. 38 consumed him and his fiftie. And the king sent agayne, and sent him another captaine ouer fiftie with his fiftie. And he answered and sayde vnto him: O man of God, thus hath the king sayde: make haste, and come downe. Elia answered and sayde vnto them: if I be a man of God, fire come downe from heauen, and consume thee and thy fiftie. And there came fire of God downe from heauen, and consumed him and his fiftie. And the king sent agayne, and sente the thirde captayne ouer fiftye with his fiftye men. And the third captaine ouer fiftie went vp and came and fell on his knees before Elia, and besought him, and saide vnto him: O man of God, let my life and the life of these fiftye thy seruauntes be precious in thy sight. Behold, D there came fire downe from heauen, and burnt vp the two fore captaynes ouer fiftie with their fifties: therefore let my life nowe be precious in thy syghte. And the Angell of the Lorde sayd vnto Elia: go downe with him, and be not afrayde of him. And he arose and went downe with him vnto the king. And he sayde vnto him, thus sayth the Lorde: for as muche as thou hast sent messengers to aske councell at Beelzebub the God of Ekrom, as though there had bene no God in Israell, whose woorde thou mightest seeke after: therefore thou shalte not come down of the bed, on which thou art gone vp, but shalt dye the death. And so he dyed according to the woorde of the Lorde, which Elia had spoken. And Iehoram (his brother) began to reygne in his steade, in the seconde yeare of Iehoram the sonne of Iehosaphat kinge of Iuda, because he had no sonne. The rest of the woordes that

ceiuen Iosaia, what things he did, are they not written in the bookes of the Chronicles of the kinges of Iuda?

The .ii. Chapter.

And it chaunced, that when the Lorde would take vp Elia into heauen by a whirle winde, Elia went with Elisa from Gilgall. And Elia sayde vnto Elisa, tarye here I praye thee, for the Lorde hath sente me to Bethel. Elisa sayde vnto him: as surely as the Lorde liueth, and as thy soule liueth, I will not leaue thee. And they came downe to Bethel, and the children of the prophetes that were at Bethel came out to Elisa, and sayd vnto him: knowest thou not, howe that the Lorde will take awaye thy maister from thy heade this daye? He sayde: I knowe it also, holde ye your peace. And Elia sayde vnto him: Elisa, tarye here I praye thee, for the Lorde hath sent me to Iericho. He sayde: as surely as the Lorde liueth, and as sure as thy soule liueth, I will not leaue thee, and so they came to Iericho. And the children of the prophets that were at Iericho came to Elisa, and sayd vnto him: knowest thou not, that the Lorde will take awaye thy maister from thy heade this daye? He answered: I knowe it also, holde ye your peace. And Elia said vnto him: tarye I praye thee here, for the Lord hath sent me to Iordan. And he said: as surely as the Lorde liueth, & as thy soule liueth, I will not leaue thee. And so they two went together.

And fiftye menne of the sonnes of the prophetes came and stode on the other syde a farre off, and they two stode by Iordan. And Elia tooke his mantell and wrapte it together, and smote the waters, and they were deuyded, parte the one waye, and parte the other, so that they two went ouer through the dry land. And it fortuned, ꝑ as soone as they were ouer, Elia said vnto Elisa: aske what I shall do for thee, per I be taken away from thee. And Elisa sayde: I praye thee let thy spirite bee doubled vpon me. And he sayde: thou hast asked an hard thinge. Neuerthelesse, if thou see me when I am taken away from thee, thou shalt haue it so: if thou do not, it shall not be. And it fortuned, that as they went walking and talking, beholde, there appeared a charet of fire, and horses of fire, and parted them both a sunder. And Elia went vp through the whirle winde into heauen. And Elisa saw, and cryed: O my Father, O my father: the charet of Israell, and the horsemenne thereof, and he sawe him no more: and he tooke his owne clothes, and rente them in two pieces. He tooke vp also the mantle of Elia that fell from him, and went backe againe, and stoode by Iordans syde, and tooke the mantel of Elia (that fell from him,) and smote the waters, (and they parted not a sunder,) and he sayde: where is the Lorde God of Elia, and he him selfe? And when he hadde smitten the waters, they parted this waye and that way, and Elisa went ouer. And when the children of the Prophetes which were at Iericho sawe him from a far, they sayde: the spirite of Elia doeth rest on Elisa, and they came to meete him, and fell to the grounde before him, and saide vnto him: See, there be with thy seruauntes fiftye stronge men, lette them go and seeke thy maister: happelye the spirite of the Lorde hath taken him vp, and caste him vpon some mountain, or into some valley. And he sayde: ye shall sende none. And when they lay vpon him till he was ashamed, he sayde: Sende. They sent therfore fiftye men, which sought him three dayes and three nightes, but founde him not. And when they came againe to him, (whiche tarried at Iericho,) he sayde vnto them: did I not saye vnto you, that ye shoulde not go? And the men of the citie said vnto Elisa, behold, I pray, the dwellinge of this citie is pleasant as thou thy selfe seest: but the water is naught, and the ground barren. He saide: Bring me a newe cruse, & put salt therin. And they brought it to him. And he went vnto ꝯ spring of ꝯ waters, & cast the salt in thither, and said: Thus saith the Lorde.

Gene. 5. c

Ec. 48. d

1. Re. 28 b

a

b

I haue healed this water, there shall not come hence forth, nether dearthe ne barrennesse. So the waters were healed vnto this day, according to the saying of Elizeus, which he spoke. And he went vp from thence vnto Bethel. And as he was going vp by the wape, there came litle children out of the citie, & mocked him, and said vnto him: Go vp thou balde head, go vp thou balde hed. And he turned back, and loked on them, and cursed them in the name of the Lord. And there came. ii. she beares out of that wood, and tare. xlii. children of them. And he went from thence to mount Carmell, and from thence he turned againe to Samaria.

¶ The. iij. Chapter.

IEhoram the sonne of Ahab began to reygne vpon Israell in Samaria the. xviii. yeare of Iehosaphat kinge of Iuda, and reygned twelue yeres. And he wrought euill in the sight of the Lord: but not like his father and like his mother, for he put away the images of Baal, that his father had made. Neuertheles, he cleaued vnto the sinnes of Ieroboam the sonne of Nabat (which made Israel to sinne) and departed not therfro. And Mesa king of Moab was a lord of sheepe, and rendred vnto the kinge of Israel an hundred thousand lambes, and an hundred thousande Rammes with the wool. But when Ahab was dead, it fortuned that the king of Moab rebelled against the kinge of Israel. And king Iehoram went out of Samaria the same season, & numbred all Israell, and went and sent to Iehosaphat the king of Iuda, saying: The king of Moab hath offended against me, wilt thou come with me against Moab to battell? He answered: I will come vp, for as I am, so are thou: and as my people be, so are thy people, and thy horses as mine. And he said: which way shall we go vp? And he answered. The way through the wildernes of Edom. And so the kinge of Israell went vp, and the king of Iuda, and the king of Edom. And when they had compassed the way. vii. dayes they hadde no water for the hoste, and for the cattell that followed them. And the kinge of Israell said: Alasse the Lorde hath called these three kinges together, to deliuer them ouer into the hande of Moab. But Iehosaphat saide: is there not here a Prophet of the Lord, that we may inquyre of the Lorde by him? And one of the kinge of Israels seruauntes answered and saide: here is Elisa the sonne of Saphat, which powred water on the handes of Elia. And Iehosaphat sayde: Is not the worde of the Lord with him? And so the kinge of Israell, and Iehosaphat and the kinge of Edom went downe to him. And Elisa saide vnto the kinge of Israell. What haue I to doo with thee? Get thee to the prophets of thy father, and to the Prophetes of thy mother. And the king of Israell said vnto him: Oh nay. For the Lorde hath called these three kinges together to deliuer them into the hande of Moab. And Elisa sayde: As sure as the Lorde of hostes liueth (in whose syght I stande) and it were not that I regard the presence of Iehosaphat the kinge of Iuda, I would not looke towarde thee, nor yet see thee. But nowe bringe me a minstrell. And when the minstrell playe, the hande of the Lord came vpon him. And he sayde: Thus sayeth the Lord. Make this playne grounde full of ditches. For thus saith the Lord: ye shall see nether winde nor rayne, and yet the brooks shalbe filled with water, that ye may drincke, bothe ye and your beastes, and your cattell. And this is yet but a small thinge in the sight of the Lorde, for as muche as he will giue ouer the Moabits also into your handes. And ye shall smite euerye stronge Towne, and euerye goodlye Citie, and shall fell euerye pleasaunt tree, and stoppe euerye well of water, and marre euerye good platte of grounde with stones. And in the morning, when the meate offringe was offered. It fortuned, that

that there came water by the way frō Edom, and the countrey was filled with water. And when all the Moabites heard that the kinges were come vp to fight against them, they gathered all together, from the youngest that was able to put on harnelle: and so vpwarde, and stode in the border of the lande. And they were vp early in the morning, and the Sunne shone vppon the water, that the Moabites sawe the water afarre off as redde as bloude, and they sayde. This is the bloud of the slaughter: the kinges are slayn, and one hath smitten another. Nowe therefore Moab, gette thee to the spoyle. And when they came to the hoste of Israell, the Israelites stoode and smote the Moabites, so that they fledde before them, but they followed vppon them, and smote Moab. And they ouerthrewe the Cities, and on euery good parcel of land, caste euery man his stone, and filled it, and they stopte all the welles of waters, and felde all the good trees. Onely in the citie of Hirke left they the stones therof, how be it they went about it with slinges, and smote it. And when the king of Moab sawe, that the battayle was sore against him, he tooke with him seuen hundred menne that drewe the sworde to haue gone thorough, euen vnto the kinge of Edom: but they could not. And then he tooke his eldest sonne (that should haue reygned in his stead) and offered him for a burntofferinge vppon the wall. And there was greate indignation against Israel, and they departed from him, and returned to their owne land.

The.iiij. Chapter.

AND there cried a certaine woman of the wiues of the prophets vnto Elisa, saying: thy seruaunte my husbande is deade, and thou knowest, that thy seruaunte did feare the Lorde. And the creditour is come, to fetche my two sonnes, to be his bondmen. Elisa sayde vnto her: Tell me what shall I doo for thee, what hast thou in thine house? She saide: Thine handemayde hathe nothinge at all in the house, saue a pitcher with oyle. He sayd vnto her: Go and borowe vessell for thee, of them that are without, euen of all thy neighbours, empty vessels, and that not a fewe. And when thou art come in, then shalt shutte the doore after thee, and after thy sonnes, and powre oute into all those vesselles, and sette a syde that whiche is full. And so the woman went from him, and shutte the doore after her, and after her sonnes. And they brought to her, and she powred oute. And it come to passe that when the vesselles were full, she sayde vnto her sonne: bringe me yet a vessell. And he saide vnto her: I haue no mo. And the oyle ceassed. Then she came, and tolde the man of God. And he sayd: goo and sell the oyle, and pay them that thou art in dette vnto, but liue thou and thy children of the rest. And it fell on a daye, that Elisa came to Sunem, where was a greate woman, that tooke him in, for to eate bread. And so it came to passe, that from that time forthe (as ofte as he came that waye) he tourned in thither to eate bread. And she sayde vnto her husbande. Beholde, I perceyue that this is a holye man of God, that commeth so ofte by oure place. Lette vs make him a chamber (I pray thee) with walles, and let vs set him there a bedde, and a table, a stoole and a candlestiche, that he may turne in thither when he commeth to vs. And it fortuned on a daye, that he came thither, and turned into the chamber, and lyed therein, and sayde to Giezi his seruaunt: call this Sunamite. And when he called her, she presented her self before him. And again he said vnto him: Tell her. Beholde, thou hast bene careefull for vs, and hast made all this prouision: what shal we nowe do for thee? wouldest thou be spoken for to the king or to the captaine of the hoste? She answered: I dwell among mine owne people. And he saide againe, what is to be don for her? Giezi answered: verely she hath no child, & her husband is old.

And

And he saide call her. And when hee had called her, she stode in the doore.
Ge. 18. b
Ge. 9. b
And he saide: by suche a time, and as soone as the fruite can live, thou shalt embrace a sonne. And she sayd: oh naye my Lorde, thou man of God, doo not lye vnto thine handemaide. And the wife conceaued, and bare a sonne that same season that Eliseus had said vnto her as sone as the fruit could haue life. And when the child was growen, it fell on a daye, that he wente oute to his father, and to the reapers. And he saide vnto his father: my heade, my head. And he said to a lad: Carye him to his mother. And when he had taken him, and brought him to his mother, he satte on her knees till noone, and then died. And she wente vp, and laid him on the bedde of the manne of God, and shutte the doore about him, and went out, and called vnto her husbande and saide: Send with me (I praye thee) one of the youinge men, and one of the Asses. For I will runne to the man of God, and come again. And he saide: wherefore wilt thou go to him, seeing that to daye is neyther newe moone nor Sabbath day. She answered: For health. Then she saddeled an Asse, and saide to her seruaunte: Leade away the Asse, and make her vorke to go slowly (because I rode vpon her) but when I bid thee. And so she wente and came vnto the man of GOD, to mount Carmell. And it fortuned, that when the man of God sawe her farre of, he saide to Gehezi his seruaunte.
Beholde, ponder is the Sunamite. Runne therefore to mete her, and saye vnto her: Is all well with thee, and with thy husbande, and with the lad? And she answered: All is well. And when she came to the man of God vp to the hil, she caught him by the feete. But Gehezi wente to her, to thruste her awaye. And the man of God sayd: let her alone, for her soule is vexed within her, and the Lorde had hidde it from me, and hath not told it me. Then she saide: did I desire a sonne of my Lorde? did I not require thee, that thou shouldest not disceyue mee?
Then he saide to Gehezi: gyrde vp thy loynes, and take my staffe in thyne hand, and go thy way. If thou meete any man saiute him not. And if anye saiute thee, answeare him not againe. And laye my staffe vpon the face of the childe. And the mother of the childe sayd: as sure as the Lorde liueth, and as thy soule liueth, I will not leaue thee. And he arose and followed her. Gehezi went before them, and layeth the staffe vpon the face of the childe. But there was neither voice, nor any feeling. Wherefore he went againe to meete him, and tolde him, sayinge: the childe is not awaked. And when Elisa was come into the house: Behold, the childe was deade, and layde vpon his bedde. He went in therefore and shut the doore to the lad and him, and prayed vnto the Lord. And went vp and laye vpon the ladde, and putte his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and when he so laye vpon the childe, the flesche of the childe waxed warme. And he wente againe, and walked once vp and downe in the house, and then wente vp, and layde himselfe vppon him againe. And then the childe gaped. vii. tunes, and opened his eyes. And he called Gehezi and sayde: Call for this Sunamite. So he called her: whiche when shee was come in vnto him, he sayde vnto her: Take thy sonne. Therefore she went in, and fell at his feete, and bowed her selfe to the grounde, and tooke vp her sonne, and wente out.
4. Re. 9. a
Luk. 10 c
1. Re. 28 b
F
3. Re. 17 d
Act. 20. c
Luke. 5. c
And Elisa came againe to Gilgal, and there was a dearth in the lande, and the children of the Prophetes dwelte with him. And he saide vnto his seruaunt: Set a great pot on the fyre, and make pottage for the children of the Prophets.
G
And one wente out into the fielde to gather herbes, and found (as it were) a wilde vine, and gathered thereof wilde Coloquintidas his lappe full, and came, and shredde them into the potte of potage: for they knewe it not. So they poured out for the menne to eate. And it fortuned, that when they tasted

talled of the potage: they cryed oute, and sayde: O thou man of God, there is death in the pot: and they could not eate therof. But he sayd: bring meale. And he cast it into the pot, and sayde: fill for the people, that they may eate, and there was no more harme in the pot. There came a manne from Baall Salisa, and brought the man of God breade of the firste frutes, euen .xx. loues of barley, and new corne which was yet in his bagges. And he sayde: Geue vnto the people that they maye eate. And his minister answered: why shall I sette this before an hundreth men? Hee sayde agayne: geue it vnto the people that they may eat. For thus Joh.6.a. sayeth the Lorde • they shall eate, and ther shal be left ouer. And so he did set it before them, and they did eate, & left ouer, according to ỹ word of the Lord.

The.v. Chapter.

NAaman, captaine of the hoste of the Kinge of Syria, was a greate man, and honorable in the sight of his master: because that by him, the Lorde had geuen health vnto Syria. He was also a mightye manne and experte in war, but he was a leaper. And the Sirians had gone oute by companyes, and had brought oute of the country of Israel a litle maid, and she was with Naamans wyfe. And she sayde vnto her lady: I would to God my Lorde were with the prophet that is in Samaria, for he wold deliuer him of his leprosye. And hee went in, and told his Lorde, saying: Thus and thus sayde the mayde, that is of the land of Israel. And the king of Syria, sayde: Comme and enter in, and I will sende a letter vnto the kinge of Israell. And he came, and toke with him tenne talentes of siluer, and .vi. thousande pieces of gold, and tenne chaunge of rayments, and brought the letter to the kinge of Israell conteyning this tenour: Nowe when this letter is come vnto thee: Behold, I haue therwith sent Naaman my seruaunt to thee, that thou mayst ridde him of his leprosie: and it tourned, that when the kinge of Israell hadde read the letter, he rent his clothes, and sayde: • Am I God, Deu.32 that I shoulde slea and make alyue? For he doth send to me, that I should deliuer a manne from his leprosie. Wherefore consider (I pray you) and see howe he seeketh a quarell agaynst me, whiche when Elisa the man of God had heard, how that the kinge of Israell had rente his clothes, he sente to the kinge, saying: Wherefore haste thou rent thy clothes? let him come nowe to me, and he shall knowe, that there is a prophete in Israell, and so Naaman came with his horses, and C with his charettes, and stoode at the doore of the house of Elisa. And Elisa sent a messenger vnto him, saying: Go and washe thee in Jordane seuen tymes, and thy flesshe shal come againe to thee, and thou shalt be clensed. But Naaman was wrothe, and wente awaye, and sayde: Behold, I thought with my selfe, he would surely come out, and stande and call on the name of the Lorde his GOD, and put his hande on the place, that he maye heale the leprosye. Are not Abana and Pharphar, riuers of Damasco, better then all the waters of Israell? If I washe me also in them, shall I not be clensed? And so he turned him, and departed with displeasure. And his seruantes came, and cõmoned with him, and sayde: Father, If the prophete had D bid thee doo some great thing, oughtest thou not to haue doone it? howe much rather then, when he sayeth to thee: Wash, and be cleane? Then went he downe and washed himselfe seuen tymes in Jordan, according to ỹ saying of the man of God, and his flesshe changed, like vnto the flesshe of a litle chylde, • and he was clensed. And hee Luke.4 turned agayne to the man of God, he and all his company, and stoode before him, and said: Behold, I knowe now that there is no God in al the worlde, but in Israel. Now therfore, take a blessing of thy seruant. But he said: • 3.Kg.17 as surely as ỹ lord liueth (before whõ E I stãd) I will receyue none. And when ỹ other wold haue constrained him to

receyue

receaue it, he woulde not. And Naaman sayd: (Euen as thou wilt, but I beseech thee:) shall there not be geuen to thy seruaunt as much of this earth as two mules may beare? For thy seruãt will henceforth offer neither burnt sacrifice nor offering vnto any other God, saue vnto the Lord. But herein the Lord be mercyfull to thy seruaunt that when my master goeth into the house of Rimmon, and doth worship there, and leaneth on my hande, and I also worship in the house of Rimmõ, (when I do worshippe I say) in the house of Rimmon: the Lorde be merciful vnto thy seruaunt, because of this thinge. Vnto whom he sayde: Go in peace. And when he was departed frõ him, as it were a furlong of grounde.

F Gehezi the seruaunt of Elisa the man of God, sayde: behold, my master hath spared Naaman this Syrian, that he would not receaue of his hande those thinges that he offered. As surely as the Lorde liueth, I will runne after him, and take some what of him. And soo Gehezi followed Naam. And when Naaman sawe him runninge after him, he lighte downe from the charet, to mete him, and sayd: • Is all well? He answered: All is well. Behold, my master hath sent me, saying: See, there be come come euen nowe from mount Ephraim two yong men of the children of the prophete: geue them I pray thee, one talent of siluer and two chaunges of garmentes. And Naamã said: With a good will. Take two talentes, and he compelled him to binde two talentes of siluer in two bigges, with two chaunge of garmentes, and layed them vpon two of his seruaunttes, to beare them before him. And when he came into a secrete place, he tooke them from their hande, and bestowed it in the house, and the men were let go, and they departed. But he went in, and stoode before his master. And Elisa sayde vnto him: Whence commest thou Gehezi? He said: thy seruãt wẽt no whither. But he said vnto him: went not mine hert with thee, when the man tourned a-

gaine from his charet to mete thee. Is it now a time to receaue money, to receaue garmentes, olive trees, vynearydes, shepe and oxen, men seruaunts and maide seruaunttes? The leprosye therefore of Naaman shall cleaue vnto thee, and vnto thy sede for euer. • And he went out from his presence, a leper as white as snowe. 4 Re. 15 2 Pa. 26. a

The. vi. Chapter.

THe children of the prophetes sayde vnto Elisa: Behold, the place where wee dwell with thee, is to litle for vs, we will therefore go vnto Jordan, and take thence euerye mans beame, and build vs a place to dwell in. And he answered: go. And one said: be content I praye thee, and come with thy seruaunttes. And he answered: I will come, and so he went with them. And when they came to Jordan, they cut downe wood. But it fortuned, that as one was fellinge downe of a tree, the axe head fell into the water. And he cried, and said: Alas master, it was lente me. And the man of God sayde: Where fell it? and he shewed him the place. And he cut downe a sticke, and caste it in thither, and immediatly the yron did swim. Therefore said he: take it vp. And he stretched out his hande, and toke it vp. But the kinge of Siria warred agaynst Israell, and tooke councell with his seruaunts, and sayde: In yonder secrete place shalbe my remaynyng. And the man of God sente vnto the king of Israell, saying: Beware, that thou go not ouer to suche a place, for there the Syrians are lurking. Therefore the king of Israell sent to the place which the man of god tolde him, and warned him of, and saued him selfe from it, not once or twyse. And the hearte of the kinge of Siria was troubled for this thinge: and he called for his seruaunttes, and sayde vnto them: Will ye not shewe me, which of our men (betrayeth me) to the king of Israel? And one of his seruaunttes sayde: None my Lord, O king. But Elisa the prophete, that is

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in Israell, telleth the king of Israel, yea, euen the wordes that thou speakest in thy priuie chamber. He sayde: goe and spye where he is, that I maye sende and fet him. And one tolde him, saying: Beholde, he is in Dothan. Therefore sente he thither horses, and charettes, and a mighty hoste. And they came by nighte, and compassed the citie about. And when the seruant of the man of God rose vp early to go oute: Beholde, there was an hoste rounde about the towne with horses and charettes. And his seruaunt sayde vnto him: Alas master, what shall we doe? He answered: feare not, for they that be with vs, are mo then they that be with them. And Elisa prayed and sayde: Lorde (I beseech thee) open his eyes, that he may see. And the Lorde opened the eyes of the ponge man. And beholde, the mountayne was full of horses, and charettes of fire rounde about Elisa. And when they came downe to him, Elisa prayed vnto the Lorde, and sayde: Smyte this people (I pray thee) with blindnesse. And he smote them with blindnesse, according to the desire of Elisa. And sayde vnto them, this is not the way, neither is this the towne: folowe me, and I will bringe you to the man whom ye seeke. But he led them to Samaria. And it fortuned, that when they were come to Samaria, Elisa sayde: Lorde, open their eyes that they may see. And the Lorde opened their eyes, and they sawe. And beholde they were in the middes of Samaria. And the king of Israel saide vnto Elisa, when he sawe them: My father, shall I smite them? And he answered: Thou shalt not smyte them. But smyte those that thou hast taken with thine owne sworde, and with thyne owne bowe. But rather sette breade and water before them, that they may eate and drinke, and go to their master. And he prepared a great refection for them. And when they had eaten and dronke, he sente them awaye and they went to their master. And so the souldiours of Syria came no more into the lande of Israell. After this it chanced, that Benhadad king of Syria gathered all his hoste, and went vp, and besieged Samaria. But there was a great dearth in Samaria: and beholde, they besieged it, vntill an Asses heade (was sold) for foure score syluer pence, and the fourth parte of a Cab of doues dounge, for fyue sicles. And as the king of Israell was going vpon the wall, there cryed a woman vnto him, saying: Helpe, my Lorde O king. He saide: If the Lorde do not succoure thee, wherewith can I helpe thee? with the berne, or with the wine presse? And the king saide vnto her: what wilte thou? She answered: yonder woman saide vnto me: bringe thy sonne, that we maye eate him to day, and we will eate mine to morowe. And so we dressed my sonne and did eate him. And I saide to her the other daye: bringe thy sonne that we maye eate him, and she hath hid her sonne. And it came to passe, that when the king heard the wordes of the woman, he rent his cloathes, and went vp on the wall. And the people looked: and beholde, he had sackecloth vnder, vpon his flesshe. Then he said: God do so and so to me, if the head of Elisa the sonne of Saphat shall stande on him this day. But Elisa sat in his house, and the elders sat by him. And the king sente a man before him. But per the messenger came to him, he sayde to the elders: howe ye not seene how that the sonne of this murtherer hath sente, to take away mine heade: be circumspect when the messenger cometh, and shut the doze, and holde him at the doze: is not the sounde of his masters feete behinde him? While he yet talked with them: Beholde, the messenger came downe vnto him, and sayde: Beholde, this euill is of the Lorde, and what moze shall I looke for of the Lorde?

The. vij. Chapter.

Then Elisa sayde: heare ye the wordes of the Lorde, thus sayth the Lorde: To morowe this tyme shall a bushell of fyne flour be solde for a sicle, and two bushels

shelles of Barley for a sicle in the gate of Samaria. Then a certaine Lorde (on whose hand the king leaned) answered the man of God, and sayd: beholde, yf the Lorde would make windowes in heauen, might this sayinge come to passe? He said: Beholde, thou shalt see it with thine eyes, but shalte not eate therof. And there were four lepe rous menne at the entring in of the gate. And they sayde one to another: why sytte we here vntill we dye? If we saye, we will enter into the citie: beholde, the dearth is in the Citie, and we shall dye therin. And yf we sitte still here, we dye also. Nowe therfore come, and let vs fall vpon the host of the Syrians: If they saue our liues we shall liue: If they kill vs, then are we deade. And soo they arose in the night, to go to the hoste of the Syrians. And when they were comme to the vtmost part of the host of Syria: Beholde, there was no manne there. B For the Lorde had made the hoste of Mar. 5.a the Syrians to heare a noyse of cha- Esa. 13.a rettes, and a noyse of horses, and the noyse of a greate hoste. In so muche that they sayde one to another: loe the king of Israel hath hyred against vs the kinges of the Hethites, and the kinges of the Egyptians, to come vpon vs. Wherefore they arose, and fled in the night, and lefte their tentes, their horses, and their Asses, and the field which they had pitched euen as it was, and fled for their liues. And when these lepers came to the edge of the hoste, they went into a tent, and did eate, and drinke, and caried thence siluer and golde, and rayment, and went and hid it: came againe, and entred into an other tente, and caryed thence also, and went and hyd it. Then sayde one to another: We do not well this day, for as much as it is a daye to bringe good tidinges, and wee holde our peace. If wee tarye till the daye light, some mischiefe will come vpon vs. Nowe therefore come, that wee C may go and tell the kinges houshalde. And so they came and called vnto the porter of the Citie, and told them, saying: we came to the pauilions of the Syrians: and lo, there was no manne there, neyther voyce of man, but horses and asses tyed, and the tentes were as they were wont to bee. And so the man called vnto the porters, and they tolde the kinges house within. And the kinge arose in the night, and sayde vnto his seruauntes. I will shewe you nowe, what the Syrians haue done vnto vs. They knowe that wee be hungry, and therfore are they gone out of the pauilions, to hide them selues in the fielde, sayinge: when they come out of the Citie, we shall catche them alyue, and get into the citie. And one of his seruauntes answered and sayd: Let men take (I praye you) fiue of the horses that remaine, and are left in the multitude. Beholde, they are euen as all the multitude of Israell, that are lefte in the Citie: Beholde (I saye) they are euen as all the multitude of the Israelites that are consumed, and wee will sende, and see. They toke therefore the horses of two chariottes, and the kinge sente after the host of the Syrians, sayinge: goe, and D se. And they went after them, euen vnto Iordan: and lo, all the way was full of clothes and vessels which the Syrians had cast from them in their haste And the messengers returned, and tolde the king. And the people went out and spoyled the tentes of the Syrians. And soo it came to passe, that a bushell of fine floure was solde for a sicle, and two bushelles of barley for 4 Reg. 7.a a sicle, according to the worde of the Lorde. And the kinge appointed that lorde on whose hand he leaned, to be at the gate. And the people troade vpon him in the gate, and he dyed according to the worde of the man of God which he sayd, when the kinge came downe to him. And so came the thing to passe that the man of God hadde spoken to the kinge, sayinge: Two bushels of barley for a sicle, and a bushell of fyne floure for another, shalbe to morowe this time in the gate of Samaria. 4 Reg. 7.c Whereunto that Lorde answered the man of God, and sayde: Yea and if the

Lorde made wyndowes in heuen, might it come to passe. And he sayde: Behold, thou shalte see it with thine eyes, and shalte not eate therof. And euen soo chaunced it vnto him: for the people troade vppon him in the gate, and he dyed.

The. viii. Chapter.

4 Re. 4. a Then spake Elisa vnto the woman (whose sonne he had restored to lyfe agayne) sayinge: vp and go thou & thine house, and soiourne whersoeuer thou canste: for the Lorde hath called for a dearth, and the same shall come vppon the lande seuen yeares: and the woman arose, and did after the saying of the man of God, and wente both she, and her household, and soiourned in the lande of the Philistines .vij. yeres. And at the seuen yeares end, it forturned, that the woman came againe out of the lande of the Philistynes, and went out to call vppon the King for her house and for her lande. And the king talked with Gehezi the seruaunt of the manne of God: saying, tel me I pray thee, all the great deedes that Elisa hath done. He told the king how he had restored a dead man: to lyfe again: but in the meantime the woman (whose sonne he had rayled vp againe) cryed to the king for her house, and for her land. And Gehezi sayd: My lorde O king this is the woman, and this is her sonne whome Elisa rayled vp again. And when the king asked ỹ woman, she told him. And so ỹ king delyuered her a chamberlaine, saying: restore thou vnto her all that are hers, & all the fruites of the fielde, since the daye that she left the land, vnto this time. And

3 Re. 19. c Elisa came to Damascon: And Benhadad the kinge of Syria was sicke. And one tolde him saying: The man of God is come hither. And the king sayde vnto Hazaell: take a present in thine hand, and go mete the manne of God, that thou mayest aske the Lorde by him, whether I shall recouer of this disease, and so Hazaell wente to mete him, and tooke the present with him, and of euery good thing of Damasco, euen as much as for the camels could beare, and came and presented him selfe before him, and sayde: Thy sonne Benhadad king of Syria hath sent me to thee, saying: shall I recouer of this disease? And Elisa sayde D vnto him: go and saye vnto him: thou shalt recouer, howbeit the Lorde hath shewed me, that her shall surelye dye. And he loked aside, and was ashamed and the man of God wept. And Hazaell said: why weepeth my lorde? he answered: for I knowe the euill thinges that thou shalt do vnto the children of Israell: for their stronge cities shalt thou set on fire, and their yonge men shalte thou slay with the sweard, and shalte dashe oute the braynes of their sucking children, and all to tear their wemen with child. But Hazaell sayde: what is thy seruaunt a dog, that I shoulde do this great thinge? And Elisa answered: the Lorde hath shewed me, that thou shalt be king of Syria. And so he departed from Elisa, and came to his master, which sayd to him. What saide Elisa to thee? he answered me: he told me, that thou shouldest recouer. And on the morow it forturned, that he take a thicke cloth and dypte it in water, and spread it on his face, and he dyed: and Hazaell regned in his stede. The fift yere of Jehoram the sonne of Ahab king of Israel, Jehosaphat beinge also kinge of Juda, Jehoram the sonne of Jehosaphat kinge of Juda, begonne to regne. xxxij. yere old was he, when he began 2 par. 21 B to regne, and he reigned .viij. yere in Jerusalē. And he walked in ỹ wayes of the kinges of Israell, as they that wer of the house of Ahab: for ỹ daughter of Ahab was his wife, and hee did euill in the sight of the Lorde. And the Lord would not destroy Juda, and that because of Dauid his seruant, as 2. Re. 7. f he promised him to geue him alway a G light amonge his children. In those 2 Re. 8. a dayes Edom did wickedly when he 2 re. 23. g was vnder ỹ hand of Juda. For they 2 par. 21 b made them king of their own. So Jehoram went to Zair, he and all the charettes with him. And he rose

by

by nyghte, and smote the Edomites, which compaſſed him in, with the captaines of his Charrettes, and the people fled into their tentes. But Edom rebelled, ſo that he wolde not be vnder the hand of Iuda vnto this daye. And then Lobnah began to bee diſobedient euen that ſame time. The reſt of the wordes that concerne Ioram and all that he did, are they not written in the boke of the chronicles of the kinges of Iuda? And Ioram reſted with his fathers, and was buried beſide his fathers in the Citie of
2ſa.22.g Dauid. And Ahaziahu his ſonne reygned in his ſtede. In the xij. yeare of Ioram the ſonne of Ahab kinge of Iſrael, did Ahaziahu the ſonne of Iehoram king of Iuda begin to reigne. Two and twenty yere old was Ahaziahu when he began to reygne, and he reygned one yere in Ieruſalem, and his mothers name was Athaliahu, the daughter of Omri kinge of Iſrael.
G Wat he walked in the wayes of the houſe of Ahab, and did euil in ✠ ſighte of the Lorde, euen as did the houſe of Ahab. For he was the ſonne in lawe of the houſe of Ahab. And hee wente with Ioram the ſoonne of Ahab to warre againſt Hazaell king of Syria, in Ramoth Gilead, and the Syrians
4Re.7.c. wounded Ioram. And king Ioram went back againe to be healed in Iezrahel, of the woundes which the Syrians hadde geuen him at Ramoth, when he fought againſt Hazaell king of Syria. And Ahaziahu the ſonne of Iehoram king of Iuda went downe to ſee Ioram the ſoonne of Ahab in Iezraell, becauſe he was ſicke there.

¶ The.ix. Chapter.

I AND Elia the Prophete called
4Re.4.c. one of the children of the prophetes, and ſayde vnto him: Gyde vp thy loynes, and take this boxe of oyle in thine hande, and gette ther to Ramoth in Gilead. And whē thou commeſt thither, looke where is Iehu the ſoonne of Iehoſaphat, the ſonne of Nimſi, and go to him, and make him ariſe vp from amonge his brethren, and carye him to a ſecrete chamber. Then take the boxe of oyle, and powre it on his heade, and ſaye: thus ſayeth the Lorde: I haue annoynted thee to be kinge ouer Iſraell. And then open the doze, and flye without anye tarying. And ſo the ſeruaunt of the prophet gate him to Ramoth Gilead, and when he came in, behold, the captaines of the hoſte were ſyttinge together. And he ſayde: I haue an errand to thee, O captayne. And Iehu ſayde: vnto whiche of all vs? He ſaid: to thee, O captayne. And he arose and wente into the houſe. And he powred
B the oyle on his heade, and ſayde vnto him: Thus ſayeth the Lorde God of
3.Re.19.c Iſrael: I haue annoynted thee to be kinge ouer the people of the Lorde, euen ouer Iſrael. Thou ſhalte ſmyte the houſe of Ahab thy maſter, that I may auenge the blud of my ſeruants the Prophets, and the blood of all the ſeruauntes of the Lorde, of the hande of Iezabell, for the whole houſe of
3.Re.21.f Ahab ſhalbe deſtroyed, and I will deſtroye from Ahab, euen him that maketh water againſte the wall, and him that is priſoned and forſaken in Iſrael: and I will make the houſe of Ahab like the houſe of Ieroboam the ſonne of Nabat, and like the houſe of Baaſa the ſonne of Ahia. And as for
4.Re.19.f Iezabell, the dogges ſhall eate her in the fielde of Iezraell, and there
C ſhalbe none to burye her. And hee opened the doze and fledde. Iehu came oute to the ſeruauntes of his Lorde, and one ſayde vnto him, is all well? wherefore came this madde fellowe to ther? And he ſayde vnto them, ye knowe what manner of manne it is, and what his communication is.
They ſayde vnto him againe: it is not ſo, tell vs. He ſayd: thus and thus ſpake he to me, ſayinge: Thus ſayeth the Lorde: I haue annoynted thee to bee kinge ouer Iſraell. Then they beſide the hozologie haſted, and tooke euerye manne his garmente, and put it vnder him, and bleawe with trompettes, ſayinge: Iehu is kinge.
And ſo Iehu the ſoonne of Iehoſaphat the ſoonne of Nimſi conſpyred

againſt Joram. Joram kept Ramoth Gilead, he and all Iſrael becauſe of
h,Ke.8.g Hazael king of Syria: and king Joram returned to be healed in Jezreel of the woundes whiche the Syrians had geuen him, when he fought with Hezrell kinge of Syria. And Jehu
D ſaid: If it be your myndes, then let no man depart and ſcape out of the cuye, to go and tell in Jezrahell. So Jehu gat vp into a charette, and wente to Jezrahell, whyr Joram lay, and Ahaziahu king of Juda was come downe thither to ſee Joram. And the watchman that ſtode on the towre in Jezrahell, ſpyed the company of Jehu as he came, and ſayd: I ſee a company. And Jehoram ſayd: take an horſeman, and ſende to mete them, that he maye aſke whether it be peace, and ſo there went one on horſebacke, to mete him, & ſaid: thus ſaith the king: Is it peace? and
E Jehu ſaid: what haſt thou to do with peace? turne thee behind me. And the watcheman told, ſaynge: the meſſenger came to them, but he commeth not agayne. Then he ſent out another on horſebacke, which came to them, and ſayde: thus ſayeth the kinge? Is it peace? Jehu aunſwered: What haſte thou to do with peace? turne thee behinde mee. And the watchman tolde, ſaying: He came to them alſo, and commeth not agayne, and the driuing is lyke the driuing of Jehu the ſoonne of Nimſi: for he driueth the charet as he were madde. And Jehoram ſayde: make redy. And the charet was made redy. And Jehoram kinge of Iſrahell, and Ahaziahu kinge of Juda went out eyther of them in his charet agaynſt Jehu, and met him in the furlonge of Naboth the Jezrahelite. And it fortuned, that when Jehoram ſaw Jehu, he ſayde: Is it peace Jehu? He aunſwered: What peace ſhould there be, ſo longe as the whordoms of thy mother Jezabell, and her witchcrafts are ſo great? And Jehoram turned his handes, and fled, and ſayd to Ahaziahu: there is falſhed O Ahaziahu. And Jehu toke a bowe in his handes, and ſmote Jehoram betweene the armes, and the arowe went throughe his heart. And he fell downe flat in his charet. Then ſayd Jehu to
F Bidker a captayne, take him and caſt him in the plat of the ground of Naboth the Iſraelite. For I remember that when I and thou rode together in a charet after Ahab his father, the Lord layed this heauy burthen vpon him. I haue ſene yeſterday the bloude of Naboth, and the bloud of his ſonne ſayd the Lord, and I wil quite it thee in this ground ſayeth the Lord. Nowe therfore take him, and caſte him in the plat of ground, according to the word of the Lord. But when Ahaziahu the king of Juda ſawe this, he fled by the waye of the garden houſe, and Jehu followed after him, and ſayde: Smyte him alſo in the charet: (and they ſmote him) in his charet, at the going vp to Gur by Ibleham, and he fled to Hagiddo and there died. And his ſeruauntes caryed him in a charet to Jeruſalem, and buryed him there in his ſepulchre, with his fathers in the citie of Dauid. And in the. xi. yere of Joram the ſonne of Ahab, began Ahaziahu to reygne ouer Juda. And when
G Jehu was come to Jezrahell, Jezabel heard of it, and ſtretched her face, and tyred her head, and looked out at a windowe. And as Jehu entred at the gate, ſhe ſayd: had Zimri peace which ſlue his maiſter? And he lyfte vp his eyes to the windowe, and ſayd: Who is of my ſyde, who? And there looked out to him two or three chamberlaynes. And he ſayd: Throwe her downe: So they threwe her downe, and her bloud daſhed towarde the wall, and towarde the horſes, and he troade her vnder foote. And when he was come in, he did eate and drinke, and ſayde: Go, and viſite, I praye you, ponder curſed creature, and burye her: for ſhe
3.Re.16 is a kinges daughter. And ſo when they came to burye her, they founde no more of her then the ſkull, and the fete and the palmes of her handes. Wherfore they came agayne, and tolde him. And he ſayde: this is the worde of the Lord, which he ſpake by the hande of

his seruaunt Elia the Thesbite, say-
3 Re. 21 f ynge: In the fielde of Jezrahell, shall
dogges eate the flesh of Jezabell. And
so the carkas of Jezabell was euen
as donge vpon the earth, in the fielde
of Jezrahell, so that no man might
saye: This was Jezabell.

¶ The x. Chapter.

A Hab had .lxx. sonnes in Sa-
3 maria. And Jehu wrote let-
Josu. 8 g ters, and sent to Samaria vn-
to the rulers of Jezrahell, to the elders
and to them that brought vp Ahabs
children, saying: nowe when this let-
ter commeth to you, ye that haue
with you youre masters sonnes, ye
haue with you both charettes and
horses: a stronge citie haue ye also, and
harnes: loke which of youre maysters
sonnes is best and most meete, and set
him on his fathers seate, and fight for
your Lordes house. But they were ex-
ceedingly afrayd, and sayde: lo, two kin
ges were not able to stand before him
howe shall we then be able to stande?
And he that was gouerner of Ahabs
house, and he that ruled the citie, the
elders also, and the tutoures sente to
Jehu, saying: we are thy seruaunte,
and will do all that thou shalt bid vs:
we will make no man king therefore,
doo thou what seemeth good in thine
eyes. Then he wrote another letter
to them saying: If ye bee mine, and
will herken vnto my voyce, then take
the heades of the men that are youre
masters sonnes, and comme to me to
Jezrahell by to morowe thys tyme.
And the kinges sonnes were .lxx. per-
sons, and they were with the greate
men of the citie, which brought them
vp. And whē the letter came to them,
they toke the kinges children, and slue
theym, euen .lxx. persons, and layed
theyr heades in basketes, and sente
them to him to Jezrahell. And there
came a messenger, and tolde him, say-
ing: they haue brought the heades of
the kinges sonnes. And he sayde: let
them laye them on two heapes in the
entring in of the gate, vntil the mor-
ning. And when it was daye, he went
out, and stode, and said to all the folke:
ye be righteous. Behold, I conspired
against my master, and slue him. But
who slue all these? Knowe here, that
there shall fall vnto the earth nothing
of the worde of the Lorde, whiche he
spake concerning the house of Ahab.
For the Lorde hath brought to passe
the thinges that he spoke by the hand
of his seruaunt Elia. And so Jehu 3 Re. 21 f
slue all that remayned of the house of
Ahab in Jezrahell: and all that were
great with him, and his kinsfolkes,
and his priestes, so that he let nothing
of him remain. And he arose, and de-
parted, and camme to Samaria. And
when Jehu was in the waye to the
house where the shepherdes did there
their shepe, he met with the brethren
of Ahaziahu king of Jude, and sayd:
what are ye? They answered: the bre-
thren of Ahaziahu are we, and goe
downe to salute the children of the
king and of the queene. And he sayde:
take thē alyue. Whom when they had
taken them alyue, they slue them at the
well, whiche was beside the house
where the sheepe are shorne, euen two
and fortie menne, neyther lefte he anye
of them. And when he was departed D
thence, he mette with Jehonadab the Jer. 25 f
son of Rechab comming against him.
And he blessed him and said to him, is
thine heart right, as mine hert is true
with thine. And Jehonadab answe-
red: yea that it is, (yf it be sayeth he)
then geue me thine hande. And when
he had geuē him his hand he toke him
vp to him into the charette, and sayde:
come with me, and see the zeale that I
haue for the Lorde: and so they made
him ride in his charet. And when hee
camme to Samaria, he slewe all that
remayned vnto Ahab, in Sama-
ria, till he hadde wyped him oute, ac-
cordinge to the sayinge of the Lorde,
whiche he spake to Elia. And Jehu
gathered all the people together, and
said vnto them: Ahab serued Baal a 2 Re. 18;
little: But Jehu shal serue him more E
Nowe therefore call vnto me all the
prophetes of Baal, all suche as serue
him, and all hys priestes, and let none
be lacking. For I haue a great sacri-

fice to Baal, and therfore whosoeuer is misled, he shal not liue. But Jehu did it for subtiltye, to the intent that he myghte destroye the seruauntes of Baal. And Jehu saide: Proclaime an holy conuocation for Baal, and Jehu sente vnto all Israell. And all the seruauntes of Baall came, that there was not a manne lefte behinde, that came not. And they cam into the house of Baal, & the house of Baal was full from one ende to another. And he sayd vnto him that was the keeper of the destrye: Bring forth garmentes for al the seruaunts of Baal. And he broughte them out garmentes. And when Jehu wente with Jehonadab the soon of Rechab into the house of Baall, he sayde vnto the seruauntes of Baal: Search, and looke that there be here with you, none of the seruauntes of the Lorde, but the seruauntes of Baal onely. And when they went in to offer sacrifice, and burnte offringe, Jehu appointed foure score men without, and sayde: If any of the men, whome I haue broughte vnder your handes escape, he that letteth him go, shall dye for him. And it fortuned, that assoone as he had made an ende of offeringe the burnte sacrifice, Jehu sayde to the men of warre, and to the captaynes: Go in, and slay them, lette none come out. And they smote them with the edge of the sworde. And the men of warre, and the captaynes caste them out, and went vnto the Citie of the Temple of Baal, and fet the pynnes out of the Temple of Baal, and burnt them. And they brake the image of Baal, and brake the house of Baal, and made a draft house of it vnto this daye. And so Jehu destroyed Baall out of Israell. But from the synnes of Jeroboam the soonne of Nabat, whiche made Israell to synne, Jehu departed not, neyther forsoke he (the golden calues that were in Bethell and in Dan. And the Lord sayde vnto Jehu, because thou hast done right well, in bringinge to passe the thinge that is right in mine eyes, and hast doone vnto the house of Ahab accordinge to al things that are in mine heart, therfore shal thy children vnto the fourth generation sit on the seate of Israell. But Jehu cared not for this, to walk in the lawe of the Lorde God of Israell with all his heart: for he departed not from the sinnes of Jeroboam, whiche made Israell to synne. In those dayes the Lorde beganne to cut Israell shorte: And Hazael smote them in all the coastes of Israel, from Jorden eastwarde, euen all the lande of Gilea, the Gadithes, the Rubenites, and them that were of Manasses, from Aroer vnto the riuer of Arnon, euen Gilead and Balan. The rest of the workes that concerne Jehu, and all that he didde, and all his power, are they not written in the boke of the Chronicles of the kinges of Israell? And Jehu slept with his fathers, and they buried him in Samaria: and Jehoahaz his sonne reygned in his stede. And the time that Jehu reygned vpon Israell in Samaria, is. xxviii. yeres.

4. Reg. 15.

6 3 Reg. 19.

¶ The. xi. Chapters.

AND Athalia the mother of Jhaziahu when she saw that her sonne was dead, she arose, and destroyed al the kinges sede. But Jehosaba the daughter of kinge Joram, and sister of Jhaziahu, toke Joas the sonne of Jhaziahu, and stale him from amonge the kinges sonnes that were slayne, and his nourse with him, out of a sleping chamber, and hid him from Athalia, that he was not slayne. And he was with her hid in the house of the Lorde sixe yeare. And Athalia did reygne ouer the land. And the. vij. yere Jehoiada sente and fette the rulers ouer C. hundreders, with the captaynes and them of the garde, and toke them to him into the house of the Lorde, and made a bonde with them, and toke an oth of them in the house of the Lord, and shewed them the kinges sonne. And commaunded them saying: This is it that ye must doo, one thirde parte of you, whose dewtye is to come on the Sabboth daye, shall kepe

kepe the watch of the kinges house.
B And another third part shall kepe the gate of Sur: and another thirde parte shall kepe the gate which is behinde them at the garde: and so shall ye kepe the watch of the house of Mesiah, and two partes of you, that is, all that go out on the Sabboth day, shal kepe the watch of the house of the Lord about the kinge, and ye shall compasse the kinge rounde about, and euery man shall haue his weapon in his hande. And whosoeuer commeth within the ranges, let him be slayne. And see that ye bee with the Kinge, as hee goeth oute and in. And the captaynes ouer the hundredes did accordinge to all thinges that • Iehoiada the Priest 2pa.24.a
commaunded: and they toke euery man his men, that were to come in on the Sabboth day, with them that should go out on the Sabboth, and camme to Iehoiada the priest. And to the captaynes ouer hundredes did the Priest geue king Dauids speares and shieldes, that were in the Temple. And they of the garde stode, and euery man had his weapon in his hande rounde about the king, from the right corner of the temple to the left, alonge by the aultar and the temple. And he brought out the kinges son, and put the crowne
C Dt.17.b
vpon him: and deliuered him the witnes, and made him king, and annoynted him. And they clapt their handes, 2pa.23.b
and sayde: God saue the kinge. • And when Athalia heard the noyse of the running of the people, she came to the people into the temple of the Lord. And when she loked, behold, the kinge stode by a piller as the maner was, & the singers, and the trompettes by the kinge, and all the people of the lande reioyced, and blewe with trompettes. And Athalia rent her clothes, & cryed Treason, treason. But Iehoiada the priest commaunded the captaynes of the hundredes that had the rule of the hoaste, and sayde vnto them: Haue her oute without the Temple, that shee may be within the ranges, and yf any folowe her, kill him with the sweard: for the priest had sayde: she maye not be slayne in the house of the Lorde. And they layd handes on her, till she came into the weye, by the which the horses went into the kinges palace: D
and there was she slayne. • And Ie- 2pa.23.c
hoiada made a bond betweene the Lord and the king, and the people, that they should be the Lordes people, and also betweene the kinge and the people. And all the people of the lande went into the house of Baal, and destroyed it, his aultars also, and his ymages brake they downe vtterly, and slewe Mathan the priest of Baal before the aultars. And the priest set watche ouer the house of the Lorde, and tooke the rulers ouer hundredes, the captaines, and them of the garde, and all the people of the lande. And they brought the Kinge from the house of the Lorde: and camme by the weye of the gate of them of the garde to the Kinges palace. And he satte him downe on the Seate of the Kinges. And all the people of the land reioyced, and the citie was in quiete. And they slewe Athalia with the sweard, beside the kinges palace. Seuen yere olde was Iehoas, when he began to regne.

¶ The.xij. Chapter.

AND he began to regne in the B
vij. yeare of Iehu. xl. yeare regned he in Ierusalem: and his mothers name was Zebiah, of Beersheba. And he dyde that whiche was good in the sight of the Lorde, as long as Iehoiada the priest enstrumed him. But the hill aultars were not taken away, for the people offered and burnt incense yet vppon the hill aultares. And Iehoas sayde to the Priestes: all the siluer of the dedicate thinges that be brought vnto the house of the Lorde in currant money, that is to saye: the money that euery man is set at, and all the money that euery man with a willing heart geueth and bringeth into the house of the Lord, let the priestes take it to the euery man of his acquaintance, to repaire the broken places of the house, where

soeuer any decay is founde. And so it came to passe, that vnto the .xxiij. yere of kinge Jehoas, the Priestes hadde mended nothinge, that was decayed in the temple. Then kinge Jehoas called for Jehoiada the bishop, and the Priestes, and sayde vnto them: Why repayre ye not the broke places of the temple? Now therfore, see that ye receyue no more money of your acquaintaunce, except ye deliuer it to repayre the temple withall. And the priestes consented to receyue no more money of the people: except to repayre the decayed places of the temple. But Jehoiada the priest tooke a chest, and bored a hole in the lid of it, and set it beside the aulter on the right syde, as euery man commeth into the Temple of the Lorde. And the priestes that kepte the vessels, put therein all the money that was broughte into the house of the Lord. And it fortuned, that when they sawe there was muche money in the chest, the kinges Scribe and the hye priest came vp, and told the money that was found in the house of the Lorde, and put it into a bag. And they gaue the money sealed, into the handes of them that executed the woorke, and that had the ouersyghte of the house of the Lord: and they broughte it oute to the carpenters and builders (that wrought vpon the house of the Lord) and to masons, and hewers of stone: And they bought timber and fre stone to repayre the decaye in the house of the Lord, and to all that wente out to mende the temple: how be it ther was not made for the house of the Lorde, bolles of siluer, instrumentes of musicke, basens, trompettes or anye vessell of golde: or vessell of siluer of the money that was broughte into the house of the Lorde: But they gaue that to the woorke men, and repayred therwith the house of the Lord. Moreouer, they reckened not with the men, into whose handes they deliuered the money to be bestowed on woorkemen: for they did their busynesse faythfully. How be it, trespasse mony, and sinne mony was not broughte into the house of the Lorde, for it was the Priestes. Then came Hazaell kinge of Syria vp, and fought agaynste Geth, and tooke it, and Hazaell set his face to go vp to Jerusalem. And Jehoas kinge of Juda tooke all the halowed thinges that Jehosaphat, Jehoram and Ahasiahu his fathers kinges of Juda had dedicate, and that he himselfe had dedicated, & all the gold that was found in the treasures of the house of the Lorde, and in the kinges house, and sent it to Hazaell kinge of Syria, and so he departed from Jerusalem. The remnaunte of the woordes that concerne Jehoas, and all that he dyde, are they not written in the booke of the Chronicles of the kinges of Juda? And his owne seruauntes arose, and wrought treason, and slewe Jehoas in the house of Millo, when he came downe to Silla. Jehozabar the sonne of Semeah and Jehozabah the sonne of Shemer his seruauntes, smote him, and he dyed. And they buryed him with his fathers in the Cyte of Dauid. And Amaziahu his sonne reigned in his stede.

¶ The xiij. Chapter.

IN the xxiij. yere of Joas the sonne of Ahaziahu kinge of Juda, Jehoahaz the sonne of Jehu, began to reygne ouer Israell in Samaria xvij. yere. And he wroght that which was euill in the sight of the Lorde, and folowed the sinnes of Jeroboam the sonne of Nabat, which made Israell to sinne, and departed not therefrom. And the Lord was angrye with Israell, and deliuered them into the hand of Hazaell king of Syria, and into the hande of Benhadad the sonne of Hazaell all their dayes. And Jehoahaz besoughte the Lorde: and the Lord herd him. For he considered the trouble of Israel wherwith the king of Syria troubled them. And the Lorde gaue Israell a deliuerer, so that they went out from vnder the subiection of the Syrians. And the children of Israell dwelt in their tentes as before time.

Neuer-

Neuertheleſſe they departed not from the ſinnes of the houſe of Ieroboam, whiche made Iſraell ſynne, but walked in them. And there remayned an Idols groue ſtill alſo in Samaria.

Neyther did he leaue of the people to Iehoahaz, but fifty horſemen, ten charets, and ten thouſand footemen: for the king of Syria deſtroied them, and made them like thraſhed duſte. The reſt of the wonders that concerne Iehoahaz, and all that he did, and his power, are they not written in the boke of the Chronicles of the kinges of Iſraell? And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioas his ſonne reygned in his ſteade. In the .xxxvij. yeare of Ioas king of Iuda, began Iehoas the ſonne of Iehoahaz to reygne ouer Iſraell in Samaria. xvi. yeare, and did that which is euill in the ſight of the Lorde, and departed not from all the ſinnes of Ieroboam the ſonne of Nabat, (that made Iſraell to ſin,) for he walcked therin. The remnaunte of the wonders that concerne Ioas, and all that he did, and his power where with he fought againſt Amaziahu king of Iuda, are they not written in the Chronicle boke of the kinges of Iſraell? And Ioas ſlept with his fathers, and Ieroboam ſate vppon his ſeate. And Ioas was buryed in Samaria amonge the kinges of Iſraell. When Eliſa was fallen ſicke of his ſickneſſe (wherof he dyed) Ioas the king of Iſraell came downe vnto him, and wepte before him, and ſayde: O my father, my father, the charet of Iſraell, and the horſmen of the ſame. Eliſa ſayde vnto him: take bowe and arowes. And he tooke vnto him bowe and arrowes. And he ſaid to the kinge of Iſraell: put thine hande vppon the bowe, and he put his hande vppon it. And Eliſa put his handes vppon the kinges handes, and ſaid: open a windowe Eaſtward, and when he hadde opened it, Eliſa ſaid: ſhote, and he ſhot. And he ſayde: the arowe of healthe of the Lorde: and the arowe of health againſt Syria: for thou ſhalt ſmite Syria in Aphek, till thou haue made an ende of them. And he ſaid: take the arowes, and he toke them. And he ſaid vnto the kinge of Iſraell: ſmyte the grounde, and he ſmote it thrise, & ceaſed. And the man of God was angry with him, and ſaide: thou ſhouldeſt haue ſmitten .v. or .vi. times (or .vij. times,) and then thou haddeſt ſmitten Syria, till thou haddeſt made an ende of them, where nowe thou ſhalte ſmite Syria but thrise. And ſo Eliſa dyed, and they buryed him, and the ſouldiers of the Moabites came into the lande the ſame yere. And it chaunced as ſome of them were burynge a man, and ſpied the ſouldiers, they caſte the man into the Sepulchre of Eliſa. And when the man was rolled downe, and touched the body of Eliſa, he reuiued, and ſtoode vpon his feete. But Hazaell vexed Iſraell, all the dayes of Iehoahaz. And the Lorde had mercye on them, and pitied them, and hadde reſpect vnto them, becauſe of his appoyntment made with Abraham, Iſahac and Iacob, and wolde not deſtroy them, neyther caſt he them from him as yet. So Hazaell the kinge of Syria died, and Benhadad his ſonne reygned in his ſtead. And Iehoas the ſonne of Iehoahaz wente againe, and tooke out of the handes of Benhadad the ſonne of Hazaell, the cities which he had taken away out of the hand of Iehoazah his father, in warre: for .iij. times did Ioas beate him, and reſtored the Cities vnto Iſraell againe.

3.reg.8.b.

Ecc.48.a

2.reg.13.c

¶ The .xiij. Chapter.

The ſeconde yere of Ioas ſonne of Iehoahaz kinge of Iſraell reygned Amaziahu, the ſonne of Ioas kinge of Iuda: he was .xxv. yeare olde, when he began to reygne, and reygned .xxix. yeare in Ieruſalem, and his mothers name was Iehoaddan, of Ieruſalem. And he did that whiche is good in the ſyghte of the Lorde, yet not like Dauid his father: but did, accordinge to all thinges, as Ioas his father did.

2.pa.25.a

Neyther

Neither were the hill aultares taken awaye: For as yet the people did sacrifice and burnte incense on the hill aultares. And allone as the kingdome was settled in his hande, it came to passe that he slue his seruauntes whiche had killed the kinge his father.

4.re.12 d

But the children of those murtherers he slewe not, according vnto it that is written in the booke of the lawe of Moses: wherin the Lorde commaunded, saying: Let not the fathers dye for the children, nor let the children be slayne for the fathers: But let euerye manne be put to death for his owne sinne.

Deu.24.b
2pa.25.a
Jer.31.c
Eze.18 c
2.pa.25 c

He slewe of Edom in the saite valley, ten thousande, and tooke the castell on the rocke in the same battell, and called the name of it Jokthe el vn to this daye.

Then Amaziahu sente messengers to Jehoas the soonne of Jehoahaz sonne of Jehu kinge of Israel, saying: come, let vs see eche other.

C

And Jehoas the kinge of Israel sent to Amaziahu kinge of Juda, saying: A bid not a thistle that is in Libanon, sende to a Cedar tree that is in Libanon, saying: gene thy daughter to my sonne to wife: And the wilde beaste that was in Libanon, went and trode downe the thistell. Thou hast smitten Edom, thine heart hath made thee proud: Enioy this glory, and tarye at home. Why dost thou prouoke to mischiefe that thou shouldest fall ouerthrowen, and Juda with thee? But Amaziahu would not heare.

Jud.9.c.
4.Es.4 b

And Jehoas the kinge of Israel went vp, & he and Amaziahu kinge of Juda sawe eche other at Bethshames which is in Juda. And Juda was putte to the worse before Israell, and they fledde euerye man to their tentes.

D

And Jehoas kinge of Israell tooke Amaziahu kinge of Juda, the sonne of Jehoas, the sonne of Ahaziahu, at Bethshames, and came to Jerusalem, and brake downe the wal of Jerusalem from the gate of Ephraim to the corner gate, foure hundred cubites. And he tooke all the golde and siluer, and all the vessell es that were found in the house of the Lorde, and in the treasures of the kinges house, and the children to be to be his hardes, and returned to Samaria againe.

The rest of the acts of Jehoas which he did, and his power, and howe he fought with Amaziahu kinge of Juda, are they not written in the Chronicle boke of the kinges of Israell. And Jehoas slept with his fathers, and was buried at Samaria amonge the kinges of Israell: and Jeroboam his sonne reygned in his stede.

E

Amaziahu the sonne of Joas king of Juda, liued after the deathe of Jehoas sonne of Jehoahaz king of Israel. xv. yere. And the remnaunte of the woordes that concerne Amaziahu, are they not written in the boke of the Chronicles of the kinges of Juda? But they conspired a treason against him in Jerusalem: and when he fledde to Lachis, they sente after him to Lachis, and slewe him there. And they brought him on horses, and he was buried at Jerusalem with his fathers in the Citie of Dauid. And all the people of Juda tooke Azaria, whiche was. xvi. yeare olde, and made him kinge for his father Amaziahu. He builte Elath, and brought it againe to Jude, after that the king was laid to rest with his fathers.

2.pa.26a

4.re.16b

In the. xv. yeare of Amaziahu the sonne of Joas kinge of Juda, was Jeroboam the soonne of Joas made kinge ouer Israell in Samaria, and reygned. xli. yeare, and wrought that whiche was euill in the syghte of the Lorde. Neyther turned he away from all the sinnes of Jeroboam the soon of Nabat, which made Israell to sinne. He restored the coast of Israell from the entringe of Hemath vnto the sea of the wildernesse, according to the woorde of the Lorde God of Israell, whiche he spake by the hande of his seruaunt Jonas the sonne of Amithai the Prophete, which was of Geth Hepher. For the lord saw how the affliction of Israell was exceeding bitter, in so much that the prisoned and the forsaken were at an end. And ther was none to help Israel. And the Lord saide not, that he would

F

Jon.1.a.

4.re.13b

spoude put out the Name of Israell from vnder heauen, but he helped the by the hande of Jeroboam the sonne of Joas. The rest of the wordes that concerne Jeroboam, and all that hee did, and his strength, which he exercised in the warres, and howe he restored Damasco, and Hemath to Juda in Israel, are they not written in the boke of the Chronicles of the Kinges of Israell? And Jeroboam slept with his fathers, euen with the kinges of Israel, and Zacharia his sonne reygned in his stede.

¶ The .xv. Chapter.

A. 3196. 15. a

IN the twentie and seuen yere of Jeroboam king of Israell, beganne Azaria sonne of Amazia Kinge of Juda to reygne. Sixteene yeare olde was he when he was made king, and he reygned fiftie and two and fiftie yeare in Jerusalem, and his mothers name was Jecholiahu of Jerusalem. And he did that which was right in the sighte of the Lorde, accordyng to all thinges as did his father Amaziahu: saue that the hilltars were not put awaye, for the people offred, and burned incense still on the hill aulters. And the Lorde smote the king, and he was a leper vnto the day of his death, and dwelte in a seuerall house at libertie, and Jotham the kinges sonne gouerned the palace, and iudged the people of the land. The rest of the wordes that concerne Azaria and all that he didde, are they not written in the boke of the Chronicles of the kinges of Juda? And so Azaria slepte with his fathers, and they buried him with his fathers in the Citie of Dauid, and Jotham his sonne reygned in his stede. In the xxxviij. yere of Azaria kinge of Juda did Zacharia the sonne of Jeroboam reygne vpon Israell in Samaria. vi. monethes, and wrought that whiche was euill in the sighte of the Lorde as did his fathers: and tourned not awaye from the sinnes of Jeroboam the sonne of Nabat, which made Israell to sinne. And Shallum the sonne of Jabes conspired against him, and

b Leui. 14. a

smote him in the sight of the people, and killed him, and reygned in his stede. The reste of the woordes that concerne Zacharia, beholde, they are written in the booke of the Chronicles of the kinges of Israell. These be also the woordes of the Lord, which he spoke vnto Jehu, sayinge: Thy sonnes shall sitte on the seate of Israell in the fourth generation after thee. And it came so to passe. Shallum the sonne of Jabes beganne to reygne in the xxxix. yere of Azaria king of Juda: and hee reygned a moneth in Samaria. For Menahem the sonne of Gadi went vp from Thirza, and came to Samaria, and smote Shallum the sonne of Jabes in Samaria, and slue him, and reygned in his stede. The rest of the wordes that concern Shallum, and the treason whiche hee conspired, beholde, they are written in the bookes of the Chronicles of the kinges of Israel. The same time Menahem destroyed Thiphah, and all that were therein, and the coastes thereof from Thirzah. And (because they opened not to him) hee smote it, and ripte vp all their women with childe. The .xxxix. yeare of Azaria kinge of Juda began Menahem, the sonne of Gadi to reygne vpon Israell .x. yere in Samaria. And he did euill in the sighte of the Lorde, and tourned not awaye all his dayes from the sinne of Jeroboam the sonne of Nabat, whiche made Israell to sinne. And Phul the king of Assiria came vpon the lande. And Menahem gaue Phul a. M. talentes of siluer that his hande might be with him, and stablishe the kingdome in his hande. And Menahem made a proclamation for the money in Israell, that all menne of substaunce shoulde geue the king of Assiria fiftie sicles of siluer a peece. And so the king of Assiria turned backe again, and cried not there in the lande. The rest of the wordes that concerne Menahem, and all that hee did, are they not written in the bookes of the chronicles of the kings of Israel? And Menahem slepte with his fathers, and

and Pekahia his son dyd in his stede succeede him in the kingdome. In the fiftieth yeare of Azaria kinge of Juda, began Pekahia the sonne of Menahem to reygne ouer Israell in Samaria two yeare, and did that whiche was euill in the sighte of the Lorde: and left not off from the sinnes of Jeroboam the sonne of Nabat, whiche made Israell sinne. But Pekah the sonne of Remaliahu, whiche was a captayne of his, conspired agaynste him, and smote him in Samaria, euen in the palace of the kinges house with Argob and Aria: and with him were fiftie men of the Gileadites, and he killed him, and reygned in his roome. The rest of the woordes that concerne Pekahia, and all that he did: behold, they are written in the booke of the Chronicles of the Kinges of Israell. In the. iij. yeare of Azaria king of Juda, began Pekah the soon of Remaliahu, to reygne ouer Israell in Samaria. xx. yeare, and did euill in the sight of the Lorde, and turned not away from the synnes of Jeroboam, the sonne of Nabat, that made Israel syn. In the dayes of Pekah kinge of Israel, came Thiglath Peleser kinge of Assiria, and toke Jion, Abel, Beth maacha, Janoah, Kedes, Hazor, Gilead, Galile, and all the lande of Nephthali, and caried the away to Assiria. And Hosea the soonne of Ela conspired treason agaynst Pekah the soonne of Remaliahu, and smote him, and slew him: and reigned in his stede in the. xx. yeare of Jotham the soonne of Uzziahu. The rest of the woordes that concerne Pekah, and all that hee did, behalde, they are written in the booke of the Chronicles of the kings of Israell. The seconde yere of Pekah the sonne of Remaliahu king of Israell, beganne Jotham, the sonne of Uzziahu king of Juda to reygne. Fiue and twentie yeare olde was he, when he began to reygne: and he reygned sixteene yeare in Jerusalem. His mothers name was Jerusa, the daughter of Sadok. And he did that whiche is right in the sighte of the LORD: euen accordinge to all as did his father Uzziahu, so did he. But the hill aulters were not put awaye: for the people offered, and burnt incense still in the hill aultars: he built the hyther doore of the house of the Lorde. The rest of the woordes that concerne Jotham, and all that he didde, are they not written in the boke of the Chronicles of the kinges of Juda. In those dayes the Lorde began to sende into Juda Rezin, the king of Syria, and Pekah the sonne of Remaliahu. And Jotham slept with his fathers, and was burped with his fathers in the citie of Dauid his father, & Ahaz his sonne reygned in his stede.

¶ The. xvi. Chapter.

The. xvi. yere of Pekah the soon of Remaliahu king of Israell, Ahaz the soon of Jotham kinge of Juda, began to reygne, ¶ Twentye yere olde was he, when he was made kinge, and reygned sixteene yeare in Jerusalem, and did not that whiche was right in the eyes of the Lord his God, lyke Dauid his father: But walked in the waye of the kinges of Israell: yea, and made his soonne to go throughe the fyre, after the abhominations of the heathen, whome the LORDE caste out before the childerne of Israell. And he offered, and burnt incense in the hill aultares, and on the hilles, and vnder euerye thicke tree. ¶ Then Rezin kinge of Syria, and Pekah soonne of Remaliahu king of Israell came vp to Jerusalem, to fyghte. And they foughte agaynste Ahaz, but coulde not ouercome him. And the same time Rezin king of Syria, brought Elath agayne to Syria, and rid the Jewes thence. And the Syrians came to Elath, and dweite therein vnto this daye. So Ahaz sente messengers to Thiglath Peleser kinge of Assiria, saying: I am thy seruaunt and thy sonne, come vp and deliuer me out of the hād of the kinge of Syria, and out of the hande of the king of Israell, whiche

2 par. 28.

deu. 18.
4. re. 21.

4. re. 7.
16.

4. re. 14.

rise vp agaynste me. And Ihaz toke the syluer & the golde, that was founde in the house of the Lorde, and in the treasures of the kinges house, and
Esai. 8. b sent a reward to the kinge of Assiria. And the kinge of Assiria consented vnto him. For the kinge of Assiria went vp against Damasco. And whē he had taken it, he caried awaye the people to Kyr, and slue Rezin. And kinge Ihaz went to Damasco, to mete Thiglath Pileser kinge of Assiria. And when kinge Ihaz sawe an aultar
C that was at Damasco, he sent to Uria the priest, the paterne of the aultar and the fashion of it, and all the workemanshyp therof. And Uria the priest made an aultar in all poyntes lyke to the paterne which kinge Ihaz hadde sente from Damasco: euen so hydde Uria the priest make it, agaynst kinge Ihaz came from Damasco. And so, when the kinge was come from Damasco, he sawe the aultar, and the kinge went to it, and offered therone. And he burnt his burntofferinge, and his meat offring, and powred his drinke offring: and sprinkeled the bloude of his peaceofferinges, beside the aultare that was by the brasen aultar, which was before the Lord, and set it without the temple betweene the aultare, and the temple of the Lord, and put it on the northsyde of the aultar. And kinge Ihaz commaunded Uria, the priest, and sayd: Upon the great aultar sette on fire in the morninge, the burntofferinge, and in the euen, the
D meatofferinge, and the kinges burnte sacrifice, and his meat offeringe, with the burnt offring of all the people of the lande, and their meatofferinge, and their drinkeofferinges, and poure therby all the bloude of the sacrifice offeringes. But the brasen aultar with I come and see. And Uria the Priest did accordyng to all thinges as kinge
4. Reg. 7. d. Ihaz commaunded him. And kinge Ihaz brake the sides of the bottoms and tooke the lauer from off them, and tooke downe the laustoyp from off the brasen oxen that were vnder it, and putte it vppon a pauement of stones.

And the hoyle for the Sabbeth (that they had made in the house) and the kinges entrie without turned he to the house of the Lord for (feare of) the king of Assiria. The rest of the woordes that concerne Ihaz, what he did, are they not written in the boke of the chronicle of the kinges of Juda? And Ihaz slept with his fathers, and was buried with his fathers in the Citye of David: and Hezekias his son reigned in his stede.

¶ The xvij. Chapter.

In the. xij. yeare of Ihaz kinge of Juda, began Hoseah the sonne of Ela to reygne in Samaria vpon Israell ix. yere, & did that which was euill in the sight of the Lorde, but not as the kinges of Israell, that were before him. And Salmanasar king of Assiria came vp agaynst him, and Hosea became his seruaunte, and gaue him presentes. And the kinges of Assiria found treason in Hosea: for he hadde sent messengers to Sua kinge of Egipte, and brought no present vnto the king of Assiria from yeare to yeare: and therfore the king of Assiria toke him, & put him in prison. And 4. reg. 18
then the king of Assiria came vp thorowout all the lande, and gat vp agaynst Samaria, and besieged it three yeare. In the nynthe yeare of Hosea, the king of Assiria tooke Samaria, 3. Esd. 13
and caried Israell awaye vnto Assiria, and put them in Hala, in Habor, by the ryuer of Goza, and in the cityes of the Medes. For it came to passe that the children of Israell sinned agaynst the Lorde their God, whiche had brought them out of the lande of Egipte, from vnder the hande of Pharao king of Egipte, and feared other goddes, and they walked in the ceremonies of the Heathen, whome the Lorde caste out before the children of Israel, and in the ceremonies which the kinges of Israell had made. And the children of Israell wente about to hyde those thinges that were not well, from the Lorde their God. And they builte the hill aultars in all their Cities, both in the towres,

where

where they kepte watche, and also in the ſtronge townes. And they made them Images and groues in euerye hye hyll, and vnder euerye thicke tree: And there they burnte incenſe in all the hill aultares as did the Heathen, (whom the Lorde caryed awaye before them) and wrought wicked thinges to anger the Lorde withall: for they ſerued moſte vile Idoles, whereof the Lorde hadde ſayde vnto them: • Ye ſhall doo no ſuche thing. And the Lorde teſtifyed in Iſraell and in Iuda by all the prophetes, and by all the ſears ſayinge: • Turne from youre wicked wayes, and keepe my commaundementes and my ſtatutes, accordinge to all the lawe whiche I commaunded your fathers, and which I ſente to you by my ſeruauntes the prophetes. Notwithſtandinge, they would not heare, • but rather hardened their neckes like to the ſtubbernelle of their fathers that did not beleue in the Lorde their God. For they refuſed his ſtatutes, and his appoyntment that he made with their fathers, and the witneſſes (wherewith he witnelled vnto them:) and they folowed vanitie, and became vayne, and went after the Heathen that were round about them: concerning whom the Lorde had charged them that they ſhould not doo lyke them. But they lefte the commaundementes of the Lorde their God, and made them Images of metall, • euen two calues: made vnto groues, and worſhipped all the hoolte of heauen, and ſerued Baal. • And they ſacrificed their ſonnes and their daughters in fire, and vſed ſwitchcrafte and enchauntmentes, euen ſelling themſelues to worke wickednelle in the ſight of the Lorde, and to anger him. And the Lorde was exceeding wroth with Iſraell, and put them out of his ſight, • that there was lefte but the tribe of Juda only. Neuertheles, Juda alſo kept not the commaundementes of the Lorde their God, but walked in the ceremonyes of Iſraell, which they made. And the Lorde caſte vp all the ſeede of Iſraell, and vexed them, and deliuered them vnto the handes of ſpoylers, vntill he had caſte them out of his ſyghte. For Iſraell rented them lelues from the houſe of Dauid, and made them a kinge, euen Jeroboam the ſonne of Nabat. And Jeroboam drew Iſraell awaye, (that they ſhoulde not folowe the Lorde) and made them ſyn a great ſynne. For the children of Iſraell walked in all the ſinnes of Jeroboam whiche he did, and departed not there from, vntill the Lorde put Iſraell awaye oute of his ſyghte, as he had ſayde by all his ſeruauntes the prophetes. And ſo was Iſraell caryed awaye out of their owne lande, to Aſſiria, euen vnto this daye. And the kinge of Aſſiria broughte men from Babilon, from Cutha, from Ava, from Hanath, and from Sepharuaim, and put them in the cities of Samaria in ſtede of the children of Iſraell. And they poſſeſſed Samaria, and dwelt in the cities therof. And it ſortuned, that at the beginninge of their dwelinge there, they feared not the Lorde. And the Lorde ſent lyons among them, which ſlue them. Wherfore, men ſayde to the kinge of Aſſiria: The nations whiche thou haſt tranſlated, and put in the cities of Samaria, know not the lawe of the God of the lande, therefore he hath ſente Lyons vpon them: and behold they ſlay the, becauſe they knowe not the maner of worſhipping of the God of the lād. Then the kinge of Aſſiria commaunded ſaying: Carry thither one or twayne of the Prieſtes, whom ye brought thence, and let the go, and dwel there, and teach them the faſhion howe to ſerue the God of the countrey. And then one of the prieſtes whiche they had caried thence camme, and dwelte in Bethell, and taughte them howe they ſhoulde feare the Lorde. Howbeit euerye nation made them Goddes of their owne, and put them in the houſes of the hil aultares, which the Samaritans hadde made, euery natiō in their cities wher in they dwelt. The men of Babilon made Soccoth, Benoth: and the men

of

3 Re. 12 f

Deu. 18

3 Re. 12. d

of Cutha, made Nergal: and the men of Hamath made Asima. The Auites made Nibhaz and Tharthak. And the Sepharuites burnt their children in ꝑ fyre for Adramelech, and Anamelech, the Gods of Sepharuaim. And so they feared the Lorde, & made them Priestes of the hill aultars, whiche sacrificed for the in the houses of the hill aultars. And so they feared ꝑ Lord, and serued their own Gods after the maner of the people, whome they caried thence. And vnto this daye they doo after the olde maner: and neyther feare God, neither doo after their ordinances and customs, & after the law and commaundement which the Lord commaunded the children of Jacob, G
Gt.32.a whome hee called Israell. And the Lorde made an appointmente with
Jud.6.b them, & charged them, saying: Feare
Jer.30.a none other Gods, nor bowe your selues to them, nor serue them, nor sacrifice to them: but feare the Lorde which brought you out of the land of Egipt with great power and a stretched out arme: him feare, and to him bowe, and to him doo sacrifice. The statutes, ordinances, law, and commaundement which he wrote for you, see that ye be diligent to doo for euermore, and feare not any other goddes. And the appoyntmente that I haue made with you, see ye forget not, and feare none other goddes: but the Lorde youre God ye shall feare, and he shall deliuer you out of the handes of all youre enemies. Howbeit, they did not harken, but did after their olde customs. And so these nations feared the Lord, and serued their Images also, like as did their children, and their childrens children. Euen as did their fathers, so do they vnto this day.

¶ The xviii. Chapter.

IN the third yere of Hosea sonne of Ela kinge of Israell, it came to passe, that Hezekias the sonne of Ahaz kinge of Juda, did reygne.
2Pa.29.a Twentie and fiue yere old was he, when he began to reigne, and reigned fyue yere in Ierusalem. His mothers name also was Abi, the daughter of Zacharia, and he did that whiche is right in the syghte of the Lorde, according to all as did Dauid his father.
He put awaye the hill aultars, and Deu.7.b
4.re.23.b
brake the ymages, and cut downe the groues, and all to brake the ✱ brasen Nu.21.
serpent that Moyses had made. For 25
vnto those dayes the children of Israell did burne sacrifice to it, and he called it Nehustan. He trusted in the Lorde God of Israell, so that after him was none lyke him amonge all the kinges of Juda, neyther were there auye suche before him. For he claue to the Lorde, and departed not from him, but kepte his commaundementes, which the Lorde commaunded Moyses: And the Lorde was with him: so that her ꝓsperred in all thinges which he tooke in hande. And he rebelled agaynst the kinge of Assiria, and serued him not. He smote the Philistines euen vnto Aza, and the coostes therof, both castels where they C
kepte watches, and stronge Cities. 4.re.27.a
And in the fourth yere of king Hezekias, which was ꝑ seuenth yere of Hosea, sonne of Ela kinge of Israell) it fortuned that Salmanasar kinge of Assiria came vp agaynste Samaria, and besieged it. And after three yeres they tooke it euen in the syxte yeare of Hezekia: that is to say, the ninth yeare of Hosea kinge of Israell. And Samaria was wonne. And the kinge of Assiria, did cary awap Israell vnto Assiria, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the Medes: because they would not hearken vnto the voyce of the Lord their God: but trangressed his appointment, and all that Moyses the seruaunt of the LORD commaunded, and would neither heare them nor doo them. Therefore in the xxiij. 2Pa.32.a
yere of king Hezekias did Sennache- Esa.36.a
rib kinge of Assiria come vp agaynste Ecc.48.a
all the stronge cities of Juda, & tooke theym. And Hezekias kinge of Juda sent to the kyng of Assiria to Lachis, saying: I haue offended, depart from me, and all that thou puttest on me,

that

that wil I heare. And the king of Assiria appointed vnto Hezekia kinge of Iuda thre hundred talentes of siluer, and thirtie talentes of gold. And
4.re.11.b Hezekia gaue him all the siluer that
D was found in the house of the Lorde, and in the treasures of the Kinges house. At the same season did Hezekia rent the doores of the temple of the Lord, and the pilliers (which the sayde Hezekia king of Iuda had couered ouer) and gaue them to the kinge of Siria. And the kinge of Assiria sente Tharthã and Rabsaris and Rabsake from Lachis to king Hezekia with a great hoste agaynste Ierusalem. And they went vp, and cam to Ierusalem, and gatte them vp, and stoode by the conduit of the vpper poole, whiche is in the way of the fullers fielde. And when they hadde called to the Kinge,
Mat.1.b there came out to them. Eliakim the sonne of Elkia which was stewarde of the houshold, & Sobna the Scribe, and Ioah the sonne of Asaphe, the recorder. And Rabsake said vnto them: Tell ye Hezekia I praye you: thus sayeth the great king, euen the king of Assiria: what confidence is this that thou haste? Doest thou speake suche a light worde in dede? By councell and power, I will be ready to make warre.
E On whome then doest thou truste,
Esa.36.a that thou rebellest agaynst me? doest
Eze.29.a thou trust in the staffe of this broken rede of Egipt, on which if a man lean, it will go into his hand, and pearse it. Euen so is Pharao kinge of Egipte, vnto all that trust on him. If ye saye
2 pa.32.c vnto me, we truste in the Lorde oure God: Is not that he, whose hill aultares and his other aultares, Hezekia hath put downe, and hath said to Iuda and Ierusalem, ye shall worshipp before this aultar here in Ierusalem. Now therfore deliuer the warde vnto my Lord the king of Assiria, that ye rebell not, and I wil deliuer thee two thousand horses, if thou be able to set ryders vpon them: why thinkest thou scorne at the presence of one of the least Dukes of my masters seruaunts, and trustest to Egipt for charets and horsemenne? Hezechiah, am I come now
without the biddinge of the Lorde to this place, to destroy it? the Lorde said to me: go vp to this land, and destroy it. And Eliakim the sonne of Helkia, F
and Sobna, and Ioah said vnto Rabsake: speake (I praye thee) to thy seruaunts in the Syrians language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the eares of this people that are on the wall.
And Rabsake sayde vnto them: hath my master sent me to thy master and to thee to speake these wordes? Hath he not sent me because of the men which sytte on the wall, that they maye eate their owne dounge, and drinke their owne pisse with you? And so Rabsake stode, and cried with a loud voice in the Iewes language, and spake, saying: heare the sayinge of the great king of Assiria. Thus saith the king: let not Hezekia begyle you, for he shall not be able to deliuer you out of mine hande, neyther let Hezekia make you to trust in the Lorde, saying: the Lorde shall surely deliuer vs, and this Citie shall not be geuen ouer into the hande of the king of Assiria. Harken not vnto Hezekia: for thus sayeth the king of Assiria. Deale kindlye with me, and come oute to me. And then eate euery man of his owen vine, and of his owen fygge tree, and drinke euerye man of the water of his owne well, till I come, and fet you to as good a lande as youres is: a land of corne and wyne, a lande of bread and vineyardes, a lande of oyle, of Olive trees, and of honey: that ye may liue and not dye. And harken not vnto Hezekia, for he begyleth you, saying: the Lord shall deliuer vs.
Esa.23.b • Hath euery one of the goddes of the nations deliuered his lande out of the hand of the king of Assiria? where is the God of Hamath, and of Arphad? and where is the God of Sepharnaim, Hena and Iua? did they deliuer Samaria out of mine hande? what God is among all the gods of the nations that hath deliuered his land out of mine hand, shall the Lord deliuer Ierusalem out of mine hande? But

they

But they that were of the people held
their peace, and answered him not a
worde: for the kinge had commaun-
ded, saying: answer him not. Then
Eliakim which was the stewarde of
the household, and Sobna the Scribe,
and Joah the sonne of Asaph the recor-
der, came to Hezekia with their clo-
thes rent, and tolde him the wordes
of Rabsake.

¶ The. xix. Chapter.

AND it came to passe, that when
kinge Hezekia hearde it, he rente
his clothes and put on sacke, and
Esa.37a came into the house of the Lorde, and
sent Eliachim which was the stew-
arde of his household, and Sobna the
Scribe, and the elders of the Preistes
clothed in sacke, to Isay the prophete
the sonne of Amoz: And they said vn-
to him, thus saith Hezekia: This day
is a day of tribulation, and of rebuke
and blasphemye. For the children are
come to the byrth, & there is no strēgth
to bee delivered. Peradventure the
Lorde thy God will heare all the
wordes of Rabsake, whom the king
of Assiria his master hath sent, to raile
on the liuing GOD, and to rebuke
him with wordes, which the Lorde
thy God hath heard: And lift thou vp
thy prayer for the remnaunt that are
B left. So the seruauntes of king He-
zekia came to Isay. And Isay sayde
vnto them: So shall ye saye to youre
master. Thus sayth the Lorde: be not
afrayde of the wordes which thou
haste hearde, with which the ponge
men of the king of Assiria haue ray-
led on me. Beholde, I will put him
in another mind, and he shall heare ty-
dinges, and so retourne to his owne
Esa.36c lande. And I will bring to passe, that
he shall fall vppon the sweorde, e-
2par.32b uen in his owne lande. And Rabsa-
ke went backe againe, and founde the
king of Assiria fighting against Lib-
na: for he had heard, howe that he was
departed from Lachis. And when he
heard men say of Thirhaka kinge of
the blacke Moores: Beholde, he is
come oute to fyghte against thee, he
departed, and sente messengers vnto
Hezekia, saying: Thus speake to
Hezekia king of Iuda, saying: Lette
not thy GOD deceaue thee, in
whom thou trustest, saying: Jerusa-
lem shall not bee delyuered into the
hande of the king of Assiria. Beholde
thou haste heard what the kinges of
Assiria haue done to all landes, howe
they haue vtterly destroyed the. And C
shalte thou (alone) escape? Haue the
Gods of the heathen deliuered them,
which mine auncetrues haue destroy-
ed? As Gozan, and Haran, Rezeph,
and the children of Eden which were
in Thelasar? where is the kinge of
Hemath, and the kinge of Arphad,
the king of the cittie of Sepharuaim,
and of Hena and Iua? So Hezekia
receiueth the letter of the hande of the
messengers, and read it: And Hezekia
went vp into the house of the Lorde,
and layde it abroade before the Lorde.
And Hezekia prayed before the Lorde
and sayde: O Lorde God of Israell,
which dwellest betweene the Che-
rubs, thou art God alone ouer all the
kingedomes of the earth, thou haste
made heauen and earth: Lorde, bowe
downe thine eare, and heare: Open
Lorde thine eyes, I beseeche thee, and
see, and heare the wordes of Senna-
cherib whiche hath sente this man to
raple on the liuing God. Of a trueth
Lorde, the kinges of Assiria haue de-
stroyed nations and their landes, and
haue set fyre on theyr gods. For they
were no Gods, but the worcke of the
handes of manne: euen of wood and
stone. And they destroyed them. Now D
therefore, O Lorde oure God, I be-
seech thee, saue thou vs out of his hand
that all the kingedomes of the earth
may know, that thou only art the lord
God. And Isai the sonne of Amoz sente
to Hezekia, saying: thus saith the Lord
God of Israell: that which thou hast
prayed me concerninge Sennacherib
king of Assiria, I haue herd it. This
is therefore the worde that the Lorde
hath sayde of him: The vyrgin, euen
the daughter of Sion hath despised

thee, & laughed thee to scorn (O thou
king of Illiria) the daughter of Je-
rusalem hath shaken her head at thee.
mat.23.d Whom hast thou rayled on, & whom
Zach.2.b hast thou blasphemed? Against who
Acts.9.a. hast thou exalted thy voyce, and lifted
vp thine eyes so hye? Euen against the
holy of Israell. By the hande of
thy messengers thou hast rayled on
the Lord and sayd: with the multitude
of my charrettes, I am come vp to the
toppes of the mountaines, euen along
by the sides of Libanon, and I will
C cut downe the hye Cedar trees, and
the lusty fir trees therof. And I will
go into the lodging of his nest, & into
the wood of his plaine. I haue digged
and dronke stronge waters, and with
the step of my going will I dry al the
water pooles that are besieged. Haste
thou not herd, howe I haue ordeyned
suche a thing a great while agoe, and
haue prepared it from the beginning?
And shall I not nowe bring it forth,
that it may destroy, and to bringe the
strong Cities into waste heapes of
stones? And the enhabitoures of them
shalbe of litle power, and same herted,
Psa.37.a and confounded, and • shalbe like the
grasse of the feld, or grene herbe, or as
the haye on the toppes of the houses,
or as the corne that is withe, & smit-
ten with blasting. I know thy dwel-
linge, thy commynge out, and thy go-
ing in, (and thy wrape) and thy furye
F agaynste me. And because thou rages
agaynste me, and thinkest thy selfe so
blessed: this is come vppe vnto myne
eares, and I will put my hooke in thy
nostreis, and my bit in thy lippes, and
will bring thee backe agayne, the same
waye thou camest. And this shalbe a
signe vnto thee (O Hezekias.) Ye shal
eate this yere of such thinges as growe
of them selues, and the next yere suche
as come vp of those that did growe of
theyr owne accorde. And the thirde
yere sowe ye and reape, plant vyneyar-
des, and eate the fruites therof. And it
that is escaped and lefte, of the daugh-
ter of Juda, shall yet agayne take ro-
tinge downewarde, and beare fruite
G vpwarde. For out of Jerusalem shall
go a remnaunt, and a mynder that shal
escape out of mount Sion: the zele of
the Lord of hoostes shall bringe this
thing to passe. Wherefore, thus sayeth
the Lorde, concerninge the Kinge of
Illiria: he shall not come to this citie,
nor shoote an arrowe into it, nor come
before it with shielde, nor caste banke
against it: but shall goe backe agayne
the waye he came, and shall not come
into this citie, sayth the Lorde. For I
will defende this citie, to saue it, for
myne owne sake, and for Dauid my
seruaunts sake. And so it came to passe,
that the selfe same night, the angell of
the Lorde went out, and smote in the
hoaste of the Illirians an hundred,
foure score and fyue thousande. And
when the remnaunte were vp early
in the morninge: they sawe, they were
all dead coarses. • And so Sennaches- Tob.1.d
rib king of Illiria enuyded and depar-
ted, and went again, and dwelt at Ni-
nive. And it fortuned, that as he was
in a temple worshipping Nisroch his
god, Adramelech and Sareser his
owne sonnes smote him with the
sweard. And they escaped into the land
of Armenia, and Assar Haddon his son
regned in his steede.

¶ The.xx. Chapter.

IN Aboute that time • was Hez- 2 par. 32.f
ekias sicke vnto the death. And Esa.38.a
the prophet Isay the sonne of
Amoz came to him, and said vnto him:
Thus sayth the Lord: put thine house-
holde in an order, for thou shalte dye,
and not liue. And Hezekias turned his
face to the wall, and prayed vnto the
Lord, saying: I beseech thee nowe, O
Lord, remember howe I haue walked
before thee in the truth, and with a per-
fect heart, and haue doone that which
is good in thy syghte, and Hezekias
wept sore. And it fortuned that afore
Isay was gone out into the middle of
the court, the worde of the Lord came
to him, saynge: Turne agayne, and
tell Hezekia the captain of my people:
Thus saith the Lorde God of Dauid
thy father: I haue heard thy prayer,
and seene thy teares. And beholde, I
will heale thee, so that on the thirde H
daye

daye thou shalte go vp into the house of the Lorde. And I will adde vnto thy dayes yet fifteene yeare, and will deliuer thee and this Citie out of the hande of the kinge of Assiria, and will defende this Citie for myne owne sake, and for Dauid my seruauntes sake. And Isay sayde: Take a lompe of figgres. And they tooke and layed it on the soze, and he recouered. And Hezekia sayde vnto Isay: What shall be the sygne, that the Lorde will heale me, and that I shall go vppe into the house of the Lorde, the thirde day? Isay answered: this sygne shalte thou haue of the Lorde, that the Lorde will
Eccl.48c doo that he hath spoken. ¶ Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered: it is a light thinge for the shadow to go downe ten degrees, (nether is that my desyre) but if the shadow now go backward x. degrees, it is no lighte thinge. And Isay the
Eccl.48c prophete called vnto the Lorde, and he brought the shadowe ten degrees
C backeward, by whiche it had gone
Esa.38a downe in the dyall of Ahaz. ¶ The same season Berodach Baladan the sonne of Baladan kinge of Babilon sent letters and a present vnto Hezekia, for he had heard howe that Hezekia was sicke. And Hezekia was glad of them, and shewed them all his treasure house, siluer, golde, odoures, precious ointmentes, all the house of his armory, and all that was found in his treasures: there was nothinge in his house and in all his realme, that Hezekia shewed them not. And Isay the
D prophet came vnto king Hezekia, and sayd vnto him: What said these men, & from whence came they to thee? And Hezekia sayd: they be come from a far countrey, euen from Babilon. And he sayde agayne: What haue they seene in thy house? Hezekia answered: all the thinges that are in my house, haue they seene: there is nothinge among my treasures, that I haue not shewed them. And Isai said vnto Hezekia: heare the worde of the Lorde: Behold, the dayes come, that all that is in thy house, and what soeuer thy fathers haue layde vp in store vnto this daye, ¶ shalbe caried into Babilon, and no- 4.re.14a
thing shalbe left, sayth the Lorde. And and.25.b
of thy sonnes (that shall procede out Ier.20b
of thee, and whiche thou shalt beget) shall they take awaye, and they shall bee chamberlayns in the palace of the king of Babilon. And Hezekia saide vnto Isaye: Welcome be the worde of the Lorde, which thou hast spoken: And he sayde: Shall there not be peace and trueth in my dayes? The remnant of the wordes that concerne Hezekia, and all his power, and howe he made a poole, and a conduite, and brought water into the citie, are they not written in the boke of the Chro- 2par.32.
nicles of the kinges of Iuda? ¶ and Mat.1.a
Hezekia slepte with his fathers, ¶ and Manasse his sonne regned in his stede.

The .xxi. Chapter.

MAnasse ¶ was .xij. yeare olde I
when he began to reign, and 2pa.32a
reigned .lv. yeare in Ieru- Deu.18.
salem: his mothers name also was Hephziba. And he did euill in the sighte of the Lorde, euen after the abhominations of the Heathen, whom the Lorde caste out before the children of Israell. For he went and
built vp the hill aultars, ¶ which He- 4.re.18a
zekia his father had destroyed. And he reared vp aultars for Baal, and made Idolgroues (as did Ahab king of Israel) & worshipped all the host of heauen, & serued them. And he buylte altars in the house of the Lord, of which 2.Re.7a
the Lord said: ¶ In Ierusalem will I 3.Re.9b
put my name. And he builte aultars for all the hoaste of heauen, euen in two courtes of the house of the Lord. ¶ And he offered his sons in fyre, and Leu.20d
gaue hede vnto witchcraft & sothsayinge, deu.18.b
and maintained workers with spiri- 4.re.16a
tes, and tellers of fortunes, & brought muche wickednesse in the syghte of the Lorde to anger him. And he putte an Image of a grouе) that hee hadde made euen in the Temple, of whi- che the LORDE hadde sayde

to Dauid & to Salomon his soon • in
3.kr.9.a. this house and in Jerusalem (whiche
I haue chosen out of all tribes of Is-
rael) will I put my name for euer. Ne-
ther will I make the frete of Israell
moue any more out of the land, which
I gaue their fathers: so that they will
obserue and doo all that I haue com-
maunded them: and accordinge to all
the lawe that my seruaunte Moyses
commaunded them. But they herke-
ned not: and Manasse led them out of
the waye, to doo more wickedlye then
did the heathen people, whō the Lord
destroyed before the children of Is-
rael. And the Lorde spake by his ser-
nauntes the prophetes, sayinge: Be-
cause Manasse kinge of Juda hath
done suche abhominations, and hath
wrought more wickedly then al that
the Amorites, (whiche were before
him) did, and hath made Juda synne
also with his Idoles. Therefore thus
sayth the Lorde God of Israel. • Be-
Jer.19.a holde, I will bringe suche euill vpon
Jerusalē and Juda, that who so her-
eth of it, both his eares shall tingle.
And I will stretche ouer Jerusalem
the squaringe lyne of Samaria, and
the plūmet of the house of Ahab. And
I will wype oute Jerusalem, as a
man wipeth a dish, and when he hath
wiped it, tourneth it vpsyde downe.
And I will leaue the remnaunte of
mine inheritaunce, and deliuer theym
into the hande of their enemyes, and
they shalbe robbed and spoyled of all
their aduersaryes: euen because they
haue doone euill in my syghte, and
haue angred me, since the time theyr
fathers came out of Egipt vnto this
daye. And Manasse shedde innocent
bloud exceedingly much, till he repleni-
shed Jerusalem from corner to cor-
ner, beside his synne wherewith he
made Juda to synne, and to doo euill
in the syght of the Lorde. The rest of
the woordes that concerne Manasse,
and all that he did, and his sinne that
D he synned, are they not written in the
booke of the chronicles of the kinges
of Juda? And Manasse slepte with
his fathers, and was buryed in his
owne house, euen in the garden of Us-
za: and Amon his sonne reigned in his
stede. • Amon was .xxij. yeare olde 2par.33b
when he begonne to reigne, and he
reygned two yere in Jerusalem. His
mothers name also was Meshulemeth
the daughter of Harum of Jotha. And
he did euill in the sight of the Lorde
(as his father Manasse dide,) and
walked in all the waye that his fa-
ther walked in: and serued the Idoles
that his father serued, and worshipp-
ped them. And her forsooke the Lorde
God of his fathers, and walked not
in the waye of the Lorde. And the ser-
uaunte of Amon conspired agaynste
him, and slue the kinge in his owne
house. And the people of the land slue
all them that had conspired agaynste
kinge Amon, and the people made
Josia his sonne kinge in his stede.
The rest of the woordes that concerne
Amon, what thinges he did, are they
not written in the Booke of Chro-
nicles of the kinges of Juda? And
they buryed him in his sepulchre, in
the garden of Uza: and Josia his son
reygned in his stede.

The .xxij. Chapter.

Josia was • eyght yeare olde A 2par.34a
when he began to reigne, & he
reygned .xxxi. yere in Jerusa-
lem. His mothers name also
was Jedida the daughter of Adaia of
Boszcath. He did that whiche is righte
in the sight of the Lorde, and walked
in all the wayes of Dauid his father,
and bowed neyther to the right hand,
or to the lefte. • And it came to passe, 2.pa.24b
that in the .xviij. yere of the reygne of
kinge Josia, the kinge sente Saphan
the sonne of Azalia the sonne of Me-
shulam the scribe, to the house of the
Lorde, saying: • Go vp to Helkia the 4kr.12.b
hye Priest, that he maye summe the
siluer, whiche is broughte into the
house of the Lorde, which the kepers
of the porch haue gathered of the peo-
ple, and lette theym deliuer it into the
hande of them that do the worke, and
that haue the ouersighte of the house
of the Lorde: And let them geue it to

them

B hym that wolde in the house of the Lorde (to repayre the decayed places of the Temple, euen vnto carpenters and Masons, and workers vppon the walles, and for to bye timber, and free stone to repayre the temple. Howebeit, let no reckenyng be made with them of the money that is deliuered into their handes, for their dede is to deale faythfully. 2par.34c

And Helkia the hye priest sayde vnto Saphan the scribe: I haue founde the booke of the lawe in the house of the Lorde, and Helkia gaue the booke to Saphan, and he redde in it. And Saphan the scribe came to the kinge, and brought him woorde agayne, and sayde: Thy seruauntes haue bestowed the money (that was founde in the temple) and haue deliuered it vnto them that doo the woorke, and that haue the ouersyghte of the house of the Lorde. And Saphan the scribe shewed the kinge, saying: Helkia the Priest hath deliuered me a booke. And Saphan read in it before the kinge. And it foruned, that when the kinge had heard the woordes of the booke of the lawe, he rent his clothes. And the kinge commaunded Helkia the Priest, and Ahikam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asahia a seruaunt of the kinges, saying: Go ye and enquire of the Lorde for me and for the people, and for all Iuda, concerning the woordes of this booke that is founde. For greate is the wrathe of the Lorde that is kindled agaynste vs, because our fathers haue not hearkened vnto the woordes of this booke, to do accordinge vnto all that, whiche is written therein for vs. So Helkia the hye Priest, and Ahikam, Achbor, and Saphan, and Asahia went vnto Hulda the Prophetisse, the wife of Sallum the soon of Thikua the sonne of Harham keeper of the wardrope: whiche prophetisse dwelt in Ierusalem in the house of the doctrine, and they communed with her. And she answered them: Thus sayeth the Lorde God of Israell: Tell the man that sente you to me thus sayeth the Lorde: Beholde, I will bringe euill vppon this place, and on the inhabitauntes therof: euen all the woordes of the booke whiche the king of Iuda hath redd) because they haue forsaken me, and haue burnt incense vnto their goddes, to anger me with all the workes of their handes. My wrathe also shalbe kindled agaynste this place, and shall not be quenched. But to the kinge of Iuda (which sente you to aske counsell of the Lord,) so shall ye saye: thus sayeth the Lorde God of Israell, as touchinge the woordes whiche ye haue heard: Because thine heart did melt, and because thou hast humbled thy selfe before me the Lorde, when thou heardest what I spake agaynste this place, and agaynste the enhabitoures of the same (howe that they should be destroyed and accursed:) and hast rent thy clothes and wept before me: of that also haue I heard, sayeth the Lorde. Beholde therefore, I will receyue thee vnto thy fathers, and thou shalte be put into thy graue in peace, and thyne eyes shall not see all the euill, whiche I will bring vppon this place. And they brought the kinge word agayne.

Jer.21.a

¶ The.xxiij. Chapter.

B And then the king sente, and gathered vnto him all the elders of Iuda and of Ierusalem. And the kinge went vppe into the house of the Lorde, with all the men of Iuda, and all the enhabitours of Ierusalem, with the priestes and Prophetes, and all the people bothe small and greate. And he read in the eares of them all the woordes of the booke of the couenaunt, whiche was founde in the house of the Lorde. And the king stode by a piller, and made a couenaunt before the Lorde, that they shold walk after the Lord, & kepe his commaundements, his witnesses, and his statutes with all their heart, and

2par.34d

2Esd.8a

Ios.24.f

all their lyfe, & make good the wordes of the lawe appointmente that were written in the lawelayde booke. And all the people consented to the appointmente. And the kinge commaunded Helkia the hye Priest, and the inferiour Priestes and the keepers of the ornamentes, to bringe oute of the temple of the Lorde, all the vessels that were made for Baall, for the Idole groues, and for all the hoste of heauen. And he burnt them without Jerusalem in the fieldes of Cedron, and carped the ashes of them into Bethel. And he put downe the ministers of Baal, whom the kinges of Juda had founded to burne incense in
4re. 18.a the hill aultares and cities of Juda that were rounde about Jerusalem, and also them that burnt incense vnto Baall, to the sanne, to the Moone, to the planettes, and to all the hoste of heuen. And he brought out the Idols groue from the Temple of the Lorde without Jerusalem vnto the brooke Cedron, & burnt it there at the brooke Cedron, and stampt it to pouder, and caste the dust thereof vpon the graues of the children of the people. And hee brake downe the celles of the male stues that were by the house of the Lorde, where the women woue hangings for the Idoles groue. And hee
C brought all the priestes oute of the cities of Juda, and defyled the hil aultars, where the priestes had burnt incense, euen from Geba to Beersheba, and destroyed the aultars of the gates that were in the entringe in of the gate of Josia, the gouerner of the Citye, whiche were (as a man goeth in) on the left hand of the gate of the city. Neuertheles the priestes of the hill aultars came not vp to the aultar of the Lord in Jerusalem, saue only they did eate of the sweete breade amonge their brethren. And he defiled • Tophet which is in the valey of the chil-
Jere. 7.d dren of Hinnom, because no man shold offer his son or his daughter in fire to Moloch: he putte downe the horses that the kinges of Juda had geuen to the Sunne at the entringe in of the house of the Lorde, by the chamber of Nathanmelech, the Chamberlayne which was ruler of the suburbes, and burnt the charets of the Sunne with fire. And the aultars that were on the toppe of the parlour of Ahaz (whiche the kinges of Juda had made) and the • aultares which Manasse hadde 4re. 21.a made in the two courtes of the house of the Lorde, did the Kinge breake downe, and ranne thence, and caste the dust of them into the brooke Cedron. And the hilaultars that were before Jerusalem on the right hande of the mount Olyuet • (whiche Salomon 2.re. 11.b the kinge of Israell had builded for Astaroth the Idoll of the Zidonnes, and for Chamos the Idol of the Moabites, and for Milchom the abhominable Idoll of the children of Ammon) those the kinge defyled: and brake the Images, and cut downe the Idoll groues, and filled their places with the bones of menne. Moreouer 3re. 13.a • the aultar that was at Bethell, the hilaultar made by Jeroboam the soon of Nabat (which made Israel synne) bothe the aultar and also the hill, hee brake downe, and burnt the hilaultar and stampt it to pouder, and burnt the Idoll groue. And as Josia turned him selfe, he spyed the graues that D were in the mount, and sent and fette the bones out of the graues, and burnt them vpon the aultar, to polute it, accordinge to the woorde of the Lorde that the man of GOD proclaymed, • whiche tolde the same woordes. 3 re. 13.a Then he sayde: What graue stone is ponder that I see? And the menne of the Citie tolde him: It is the Sepulchre of the man of God, which came from Juda, and tolde the selfe same thinges that thou haste done to the aultar of Bethel. And he sayd: let him be: see that no man moue his bones. And soo his bones were saued, with the bones of a Prophete that camme out of Samaria. And all the houses of the hilaultares in the cities of Samaria, which the kinges of Israel had made, to anger (the Lorde) withall: those Josia put oute of the weye, and

did

did to them accordinge to all the actes that he had doone in Bethell. And he sacrificed all the Priestes of the hill aultars that wer there euen vpon the aultars, and burnt mennes bones vpon them, and returned to Jerusalem.

And the Kinge commaunded all the people, sayinge: ✠ Keepe the feaste of 2pa.35.a
Passeouer vnto the Lorde youre God, 3.Es.1.a
✠ as it it written in the booke of this De.16.a
couenaunt. ✠ There was no Passe- 3.Es.1.c
ouer holden like that from the dayes of the Iudges that iudged Israell, and in all the dayes of the kinges of Israell, and of the Kinges of Juda.

In the .xviij. yere of king Josia was this passeouer holden vnto the Lorde in Jerusalem. And thereto woorkers with spirittes, and southsayers, Images, Idols, and all the abhominations that were spied in the lande of Juda, and in Jerusalem, those did Josia put out of the way, to performe the woordes of the lawe, which were written in the booke, that Helkia the Priest founde in the house of the Lorde: Like vnto him was there no kinge before him, that turned to the Lorde with all his heart, with all his soule, with all his might, accordinge to all the lawe of Moses, neither after him arose ther any suche as he. Notwithstandinge the Lorde turned not from the fearcenesse of his greate wrath (wherwith he was angry agaynst Juda) because of all the prouocations that Manasse had prouoked him withall. And the 4.Kn.24.a
Lord said: ✠ I will put Juda also, out of my sight, as I haue done away Israel, and will cast of this city Jerusalem, whiche I haue chosen, and the house of which I sayde: my name shal be there. The rest of the woordes that concerne Josia and all that he did, are they not written in the booke of the Chronicles of the kinges of Juda.

2.pa.25.b ✠ In his dayes Pharao Necho kinge of Egipt went vp agaynst the king of Assiria to the riuer of Euphrates. And kinge Josia went agaynst him, and was slayne of him at Mageddo, when he had seene him. And his seruauntes caryed him deade from Mageddo, and brought him to Jerusalem, and buryed him in his owne Sepulchre. And the people of the lande tooke Jehoahaz the soon of Josia, and annoynted him, and made him kinge in his fathers stede. Jehoahaz was xxiij. yeare olde when hee beganne to reygne, and reygned three monthes in Jerusalem. His mothers name also was Hamitell, the daughter of Jeremias of Libna. And he did euill in the sight of the Lord, accordinge to al thinges as his fathers had done. And Pharao Necho put him in bondes at Ribla in the lande of Hamath, that hee shoulde not reygne in Jerusalem, and put the land to a tribute of an hundred talentes of siluer, and a talent of gold. And Pharao Necho made Eliakim the sonne of Josia king in the roume of Josia his father, and tourned his name to Jehoakim, and tooke Jehoahaz a waye, whiche when hee came to Egipt, dyed there. And Jehoakim gaue the siluer and the golde to Pharao: and taxed the lande, to geue the money accordinge to the requeste of Pharao, requiring of euery man, (according to theyr habilitie) siluer and golde: euen of the people of the lande, to geue vnto Pharao Necho. Jehoakim was .xxv. yeare olde when he began to reygn, and he reigned .xi. yere in Jerusalem. His mothers name also was Zebuda the daughter of Pedaia of Ruma. And he did that which was euill in the syghte of the Lorde, accordinge to all thinges as his fathers had done.

¶ The .xxiiij. Chapter.

IN his dayes camme Nabuchodonosor kinge of Babilon vppe, and Jehoakim became his seruaunte three yere, and then turned, and rebelled agaynst him. And the Lorde sente vpon him men of war from among the Caldees, frō amōg the Syriās, out of the Moabits, and from the children of Ammon, and sent them agaynst Juda,

to destroye it, accordyng to the sayinge of the Lorde, whiche he spake by his seruauntes the Prophetes. Onely, at the bidding of the Lorde happened it so to Juda, to putte them oute of his sight, for the sinnes of Manasse, accordyng to all that he did: and for the innocent bloud that he shed, and filled Jerusalem with innocent bloud: and the Lorde wolde not be reconciled.

B

The rest of the wordes that concerne Jehoakim, and all that he dyde, are they not written in the booke of the Chronicles of the kinges of Juda? And so Jehoakim slepte with his fathers: and Jehoachin his sonne reigned in his stede. And the Kinge of Egipt came no more out of his lande: for the king of Babilon had taken frō the ryuer of Egipte vnto the ryuer of Euphrates, all that pertayned to the king of Egipt. Jehoachin was xviij. yere olde, and reigned in Hierusalē three monthe. His mothers name also was Nehusta, the daughter of Elnathan of Jerusalem. And he did that which was euil in the sight of the Lorde, accordyng to all as his father had done. In that time came the seruauntes of Nabuchadnezar kinge of Babilon vp agaynst Jerusalem, and the Citie was besieged. And Nabuchadnezar the king of Babilon came agaynst the Citie: and his seruauntes did besiege it.

C

And Jehoachin the king of Juda came out to the Kinge of Babilon, he and his mother, his seruauntes, his lordes, and his chamberlaines. And the king of Babilon tooke him in the eyghte yeare of his reigne. And he caryed out thence all the treasures of the house of the Lord, and the treasures of the kings house: & brake all the vessels of golde, which Salomon king of Israell had made in the temple of the Lord, as the Lord had sayde. And he caryed awaye all Jerusalem, and all the Lordes, and all the stronge menne of warre, euen ten thousande into captiuitie: and all craftes men, and keepers, none remayninge saue the poore common people of the lande. And he caryed away

D

Jehoachin to Babilon, and the kinges mother, and the kinges wyues, his chamberlayns, and them that were mighty in the land, those caryed he away into captiuitie from Jerusalem to Babilon. And all the actiue men of warre, euē vij. thousande, & craftsmen and posters, a thousand. All that were strong and apt for warre, did the king of Babilon bring to Babilon captiue. And the king of Babilon made Mathania his fathers brother, kinge in his stede, and chaunged his name to Zedekia. Zedekia was xxi. yeare olde when he began to reygne, and he reigned eleuen yeare in Jerusalem. His mothers name also was Hamital, the daughter of Jeremia of Libna. And he did euill in the syghte of the Lorde, accordyng to all as Jehoachin had done. For the wrath of the Lorde was moued agaynste Jerusalem and Juda, vntill he caste theym oute of his syghte. And Zedekia rebelled agaynst the king of Babilon.

The xxv. Chapter.

A

And it fortuned, that in the nynth yeare of his reigne, the tenth day of the tenth month: Nabuchadnezar kinge of Babilon came, he & all his host agaynst Jerusalē, & pitched agaynst it, and made engins against it on euery syde. And the citie was besieged vnto the eleuenth yere of king Zedekia. And the nynth day of the moneth, there was so great hunger in the citie, that there was no breade for the people of the land. And the citie was broken vp: and all the men of armes fledde by night awaye, thrōwe a gate which is betwene two walles, by the kinges gardeyne: the Chaldees lying about the Citie. And

B

the king went the waye towarde the plain. And the souldiers of the Chaldees followed after the king, and toke him in the playne of Jericho, and all his armie were scattered awaye from him, and (lefte him.) So they tooke the king, and brought him to Nabuchadnezar, the kinge of Babilon

to

Jer. 24.a

2. pa. 36. Jer. 27.a

Hest. 1.b Jer. 22.f

Dan. 1.b

Hest. 2.a

4. Re. 20 Esa. 39.b

Deu. 28.h

to Ribla, where they reasoned with him. And they slue the sonnes of Zedekia before his eyes: and he put oute the eyes of Zedekia, and fettered him with two chaynes, and caryed him to Babilō. And the seuenth day of the fyfth moneth, which is the nyne tenth
C yere of kinge Nabuchadnezzar kinge of Babilon, came Nabusaradan a seruaunte of the kinge of Babilon, and chiefe captayne of the men of warre, vnto Jerusalem: and burnt the house of the Lorde, and the kinges house, and all the houses of Jerusalem, and al ỹ great houses burnt he with fyre. And all the souldioures of the Chaldees that were with the chiefe captaynes of the menne of warre, broke downe the wals of Jerusalem round about. But the rest of the people that were lefte in the Citie, and them that were fled to the kinge of Babilon, with the remnaunte of the common people, did Nabusaradan the chiefe captayne of the men of warre, carye awaye: but the captayne of the souldioures lefte of the poore of the land, to dresse the vines, and to til the ground.
D And the pillers of brasse that were
2 Re. 7. b Jer. 52. c 1 par. 28 b in the house of the Lorde, and the sockettes, and the brasen lauatorye that was in the house of the Lorde did the Chaldees breake, and caryed all the brasse of theym to Babilon. And the pottes, houcelles, dressinge knyues, spoones, and all the vesselles of brasse that they ministred in, tooke they awaye. And the fyre pannes, and basens, and suche thinges as were of golde, and of syluer, theym tooke the chiefe captayn away, euen two pillers one lauatorye, and the sockettes which Salomon had made for the house of the Lorde. The brasse of all these vesselles was without wayght. The heyghth of the one piller was. xviij. cubites, and the heade therof was brasse, and three cubites hye, and vpon the head was there a wrethen worke, and pomgranates rounde about, all of
E brasse. And of the same fassion was ỹ second piller with a wrethen worke. And the chiefe captayne of the men of warre toke Saraia the chiefe preiste, and Zephoniah the hyest Priest saue one, and the three keepers of the holye thinges. And out of the citie he tooke a chamberlayne, that had the ouersyght of the men of warre, and .v. men of them that were euer in the kinges presence, whiche were founde in the citie: and him that was scribe to the captayne of the hoste, which brought out the people of the lande to warre, and three score men of the people of the lande, that were founde in the Citie. And Nabusaradan the chiefe captaine of the men of warre tooke these, and brought them to the kinge of Babilon to Ribla. And the king of Babilon smote theym, and slue theym at
F Ribla in the land of Hamath. And so Juda was caryed awaye out of their land. Howbeit, there remayned people in the lande of Juda, whom Nabuchadnezar kinge of Babilon lefte, and made Gedalia, the sonne of Ahikam, the sonne of Saphan, ruler ouer them. And al the captains of the souldiers, and other men hearde, that the kinge of Babilon had made Gedalia gouernor: and there came to Gedalia Mazpheh: Ismael the son of Nethania, Johannan the soonne of Karre, Saraia the son of Thanhumeth, the Netophathite, and Jezania, the sonne of Maachati, and theyr men. And Gedalia sware to thē, & to the men whom they had with them, & said vnto them: Feare not ye, because ye are the seruaunts of the Chaldees: dwell in the land, and serue the king of Babilon, G
and ye shalbe well. But it chaunced in the seuenth moneth, that Ismael the son of Nathania, the son of Elisama, of the kings blond, came, and ten men with him, and smote Gedalia, that he dyed: and so did he the Jewes and the Chaldees, ỹ were with him at Mizpa. And all the people, both small and great, and the captains of warre arose and came to Egipt: for they were afrayde of the Chaldees. Notwithstanding yet in the seuen and thirtye yeare after Jehoachin king of Juda was caried awaye the seuen and twen-

tye

tye day of the twelueth moneth, Euil-merodach king of Babilon, the same yeare that he beganne to reygne, did lyfte vp the heade of Jehoakim kinge of Juda oute of the prison, and spake kindely to him, and set his seate aboue the seat of the kinges that were with him in Babilon: and chaunged his prison garmentes. And he did euer eate breade before him, all the dayes of his lyfe. His portion was a continuall portion that was assigned him of the king, euery day a certayne as longe as he lined.

¶ The ende of the fourth booke of the Kinges.

¶ The firste booke of the Chronicles called in Latin; Verba dierum: or after the Greekes, Paralipomenon: Which the Hebrues cal Dibre Hajamin, and recken both the bookes but for one.

¶ The firste Chapter.

A Gen. 5.a

ADam. Seth, Enos, Kenan, Mahalaleel, Jareth, Henoch, Methusalah, Lamech, Noah, Sem, Ham, and Japheth.

Gen. 10.c

• The soons of Japheth, Gomer, Magog, Madai, Jauan, and Thubal, Mesech, and Thiras. The sonnes of Gomer, Aschenaz, Diphath and Thogarma. And the sons of Jauan, Elisa, and Thalsa, Cittim, and Dodanim. The sons of Ham, Chus, and Mizraim, Phut, and Chanaan. The sonnes of Chus, Seba, and Hauila, Sabbetha, and Rhama and Sabthecha. And the sons of Rahma, Seba, and Dedan. And Chus begatte Nimrod, and he began to be mightye vppon the earth. Mizraim begat Ludim, and Anamim, Laabim, and Naphthuim, Phathrusim, and Casluim, of which came the Philistines and the Caphthorites. Canaan begat Sidon his eldest soon, and Heth, Jebusi also and Amorite, and Girgasi, Heui, Araki, and Sini, and Aruadi, Samari and Hemathi. B

The sonnes of Sem, Elam and Assur, Arphaxad, Lud and Aram, and Uz, Hul, and Gether, and Meseth. Arphaxad begat Sela, and Sela begatte Eber. And vnto Eber were borne twoo sonnes, the name of the one was Peleg, because that in his dayes the lande was deuided. And his brothers name was Joktan. Joktan begatte Almodad, and Saleph, Hatzermaueth and Jerah, Hadoram also and Usal, and Dikla, Ebal and Abimael, and Seba, and Ophir, Hauila and Jobab. All these were the sonnes of Joktan, • Sem, Arphaxad, Sela, Eber, Peleg, Reu, Serug, Nahor, Thara, Abram other wise called Abraham. The soonnes of Abraham, Isahac and Ismael. And these are theyr generations: • The eldest sonne of Ismael was Nabaioth, then Kedar, Addeel, and Mibsam, Misma, and Dumah, Massa, Hadad, and Thema, Jetur, Naphis, and Kedma. These are the sons of Ismahel. The children of Ketura Abrahams concubine: she bare Zimram, Joksan, Medan, Madian, Isbok, and Suah. The childre of Joksan, Seba and Dedan. (The children of Dedan. Assurim and Latussim, and Laomin.) The children of Madian, Epha and Epher, Henoch, Abida and Eldaa. • All these are the children of Ketura. And so Abraham begat Isahac. The sonnes of Isahac, Esau and Israel. The sonnes of Esau, • Eliphaz, Rehuel, Jehus, Jaelam, and Korah. The children of Eliphaz, the man Omer, Zephi, and Gathan, Kenas. Thimna and Amalek. The children of Reuel, Nahath, Zerah, Samma-

Gen. 11.b

Gen. 25.b

C

Gen. 25.a

Gen. 36.b

Ge.36.d ma,and Hila.• The sonnes of Hetir: Lotan, Sobail, Zibeon, and Ana, Dison, Ezer, and Disan. The children of Lotā: Hozi and Homan,and Thimna was Lotans sister. The children of Sobail: Alian, Manahath, Ebail, Sephi,and Onam. The soonnes of Zibeon, Aia, and Ana. And the sonnes of Ana: Dison. The soonnes of Dison: Hamram, Eshan, Ithran, and Cheran. The sonnes of Ezer: Bilhan, Zeruan and Jakan. The sonnes of Disan: Uz,and Aran. • These are
Gen.36e D the kinges that reygned in the lande of Edom, before anye kinge reygned ouer the children of Israel: Bela the soonne of Beor, and the name of his citie was Dinhoba. And Bela dyed and Jobab the soon of Zerah of Bozra reygned in his steede. And when Jobab was also deade, Husam of the land of the Themanites reygned in his steede. And when Husam was deade, Hadad the son of Bedad which smote Midian in the fielde of Moab, reygned in his stede: and the name of his Citie was Auith. So Hadad dyed, and Samla of Masreka reygned in his steede. And Samla dyed and Saule of Rehoboth by the riuer syde, reygned in his steede: And when Saul was deade, Baalhanan the son of Achbor reigned in his steede. And Baalhanan dyed, and Hadad reygned in his steede, and the name of his Citie was Phai, and his wifes name was Mehetabeel, the daughter of Matred the daughter of Mesaphab. Hadad dyed also, and ther were dukes in Edom: Duke Thimna, Duke Aliah, and Duke Jetheth, Duke Aholibama, Duke Ela, Duke Pinon Duke Kenaz, Duke Themam, duke Mibsar, Duke Magdiel, and Duke Iram. These are the Dukes of Edom.

¶ The.ij.Chapter.

A THese are the sonnes of Israel: Ruben, Simeon, Leui, Juda, Issachar, and Zabulon, Dan, Joseph, Beniamin, Nephthali, Gad,
Ge.38.a and Aser.• The sonnes of Juda: Er Onan,and Sela. These three were borne vnto him of Bath Sua the Cananitesse. And Er the eldest sonne of Juda was euill in the sight of the Lorde, and he slue him. And • Thamar his daughter in lawe bare him Pharez, and Zara: and so all the soons of Juda were fyue. • The soonnes of Pharez, Hezron & Hamul. The soons of Zarah, Zimri, Ethan, Hemā, Chalchol, and Dara: whiche were fiue in all. And the sonnes of Charmi, • Ichan that troubled Israell, transgressing in the thinge that was damned. The sonnes of Ethan, Azaria. The sons also of Hezron that were borne vnto him: Jerhemeell, Ram, and Chelubai. • And Ram begat Aminadab, and Aminadab begatte Nahson, a lorde of the children of Juda. And Nahson begat Salma, and Salma begatte Boaz, Boaz begatte Obed, and Obed begatte Isai. • And Isai begat his eldest sonne Eliab, and Aminadab the seconde, and Simaa the thyrde, Nathanael the fourthe, and Radai the fyfte, Ozem the sixte, and Dauid the seuenthe. Whose systers were Zeruia, and Abigail. The sonnes of Zeruia, Abisai, Joab, and Asahel, three. And Abigail bare Amasa: • the father of whiche Amaza was Jether an Ismaelite. And Caleb the sonne of Hezron begat Asuba, of his wyfe Asuba, and Jerioth, whose soonnes are these: Jeser, Sobab, and Ardon. And when Asuba was deade, Caleb tooke Ephrata, whiche bare him Hur. • And Hur begatte Uri, and Uri begat Bezaicel. Afterwarde came Hezron to the daughter of Machir the father of Gilead, and toke her when he was three score yere olde. And she bare him Segub: and Segub begat Jair, which had three and twentie cities in the land of Gilead. And he ouercame Gessur & Aram & toke the townes of Jair from them, whiche dwelte in them: and Kenath, and the townes thereof: euen three score townes. All these were the sonnes of Machir, the father of Gilead. And after that Hezron was dead at Caleb in

Ephrata,

Mat.1.e

Ruth.4.

Josu.7.a

Mat.1.d B

1.re.16.d C

2.re.17.f

Ex.32.a

2 Par. 4.8 D Ephrata, this Ephrons wife, bare hym Hur, father of Bethlehem. And the sonnes of Jerhameell, the eldest son of Hezron were: Ram the eldest, Buna, Oren, Oren, and Ahia. And Jerhameell had yet a nother wife named Atara, which was the mother of Onam. And the sonnes of Ram the eldest sonne of Jerhameell were: Maaz, Jamin, and Ekar. The sonnes of Onam were: Sammai, & Jada. The sonnes of Sammai: Nadab and Abisur. And the wife of Abisur was called Abihail, and she bare him Ahban and Molid. The sonnes of Nadab: Seled and Appaim. And Seled dyed without children. The sonne of Appaim: Jesei. And the sonne of Jesei: Sesan. And the sonne of Sesan: Ahlai. And the sonnes of Jada the brother of Sammai: Jether & Jonathã. And Jether dyed without children. The sonns of Jonatham: Peleth and Zaza. These were the sonnes of Jerhameell. Sesan hadde no sonnes, but daughters. And Sesan had a seruant that was an Egiptian named Jarha: to whome hee gaue hys daughter to wyfe: and shee bare him Athai. And Athai begatte Nathan. And Nathan begat zabad. And zabad begat Aphlal. And Aphlal begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Aalez. And Hez begat Elasa: Elasa begatte Sisamai. And Sisamai begatte Sallum. Sallum begatte Jecamia: Jecamia begatte Elisamath. The sonnes of Caleb the brother of Jerhameel: Mesa hys eldest sonne, whiche was the father of 2.Par.15 D Zif. And the sonnes of Mareza the father of Hebron. The sonnes of Hebron: Tozath and Tapuah, Rekem, and Sama. Sama begat Rahem the father of Jerkoam. And Rekem begat Sammai. The sonne of Sammai was Maon. And Maon was the father of Bethzur. And Epha a concubine of Caleb bare Haran, and Mosa, and Gazez. Haran begatte Gazez. The sonnes of Jahdai were: Regem, Jothan, Gesan, Pelet, Epha, and Saaph. And Maacha was Calebs concubine, of whom he begat Semer and Thirhana. And she bare also Saaph the father of Madmanna, and Sena the father of Machbena, and the father of Gibea. And Achsa was Calebs daughter. These were the sonnes of Caleb, the soon of Hur, the eldest sonne of Ephrata: Sobal the father of Cariath Jearim. Salma father of Bethlehem, and Hareph the father of Bethgader, and Sobal the father of Kiriath Jearim had sonnes: and he saw the halfe of the countrey of the mansions. The kinredes of Kiriath Jearim are these, the Ithrites, the Happuthites, the Hasumathites, and the Hamikraites. And of them came the Zarathites, and the Esthaulytes. The sonne of Salma: the Bethlehemites and Nethophattes the grotye of the house of Joab, and halfe the country of the mansions gat the Zaraites. The kinredes of the writers dwelte at Jabes, the Chirathites, the Simeathites, the Suchathites, which are the Kenites, that came of Hemath the father of the house of Rechab. G Judi.1 D

The.iij. Chapter.

These wer the sonnes of David which were borne vnto him in Hebron: the eldest, Ammon of Ahinoam the Jezreelitesse. The seconde Daniell of Abigail the Carmelitesse. The thirde Absalom the sonne of Maacha daughter of Thalmai king of Gesur. The fourth Adonia the sonne of Haggith. The fifte Sephatia of Abital. The sixte Jethream by Egla his wyfe. These sixe were borne vnto him in Ebron, and there hee regned seuen yeare and sixe monethes. And in Jerusalem he reigned thirtye and three yere. And these wer borne vnto him in Jerusalem: Semeia, Sobab, Nathan and Salomon. iij. of Bathsua the daughter of Ammiell, Ibhar also and Elisama, Elipalet, Noga, Nepheg, and Japhia, Elisama, Eliada, and Elipheiet, nine in number. These are all the sonnes of David, 2 Re.3.a B 2 Re.5.a

beside the sonnes of the concubynes, and Thamar was their sister. Salomons sonne was Rehoboam, whose sonne was Abia: and Asa was his son, and Iehosaphat his sonne, whose sonne was Joram: and his soon was
C Ahazia, and Joas was his sonne, Amazia his sonne, Azariah his soonne, and Iotham his soonne, Ahaz was his sonne, Hezekia his sonne, & Manasse his sonne. And Amon was his sonne, and Josia was his soonne.

And the soonnes of Josiah were: the eldest sonne Johanan, the second Iehoakim, the thirde Zedekia, and the fourth Sallum. The sonnes of Iehoakim were: Iechoniah his soonne, and Zedekiah his sonne. The soonne of Iechonia, Assir, and Salathiel his sonne. Malchiram also and Phedaia,
D Senazar, Iecamia, Hosama and Nedabia. The sonnes of Pedaia were: Zorobabel and Simehi. The sonnes of Zorobabel, Mesulam, Hanania, & Selumith their sister, and Hasubah, Ohel, Berechia, Hasadia, and Jusabhesed five in number. The sonnes of Hanania: Pelatia, & Iesaia, whose sonne was Rephaah, and his soonne
E Arnan, and his sonne was Obadia, and his sonne Sechania. The sons of Sechaniah was Semaiah. And the sonnes of Semaia were Hatus, Igeal, Bariah, Naariah and Saphat, and Sesa, five. And the sons of Naaria, were Elioenai, Ezekia, and Azricam, three. And the soons of Elioenai were Hodaiah, Eliasib, Pelaia, Akub, Johanam, Dalaia, and Anani, seuen.

C The. iiij. Chapter.

A The sonnes of Juda: Pharez, Hezrom, Carmi, Hur and Sobali. And Raia the soonne of Sobali begat Jahath. And Jahath begat Thumai and Lahad: and these are the kinredes of the Zorathites. And of these camme the father of Etham, Jezraell, Jisma and Idbas, & the name of their sister was Hazelpent. Penuell was the father of Gedor. And Eser the father of Husa.
Ge. 28. g and. 46. b

And these are the soonnes of Hur the eldest sonne of Ephrata the father of B Bethlehem. And Athur the father of Thekoa had two wives: Heleah and Naara. And Naara bare him Ahusam, Hepher, Themni and Hahastari. These were the soons of Naarah. And the sonnes of Heleah were Zareth, Jezoar and Ethnan. And Coz begat Anub and Zobeba, and the kinred of Aharhel the sonne of Harum. And Jabes was more honourable then his brethren. And his mother called his name Jabes, saying: because I bare him with sorowe. And Jabes called on the God of Israell, saying: If thou wilt blesse me in deede, and enlarge my coastes, and shalte let thine hand be with me, and wilt kepe me from euill, that it hurte me not: And God graunted him his desire.
C Chelub the brother of Suah begatte C Mehir, which was the father of Esthon. And Esthon begatte Bethraps and Paseha. Thehinna the father of the city of Nahas: these are the men of Recha. The sonnes of Kenas: Othniel and Saraia. And the soonnes of Othniel were Hathath. And Meonothi begat Ophran. And Seraia begat Joab the father of the valley of crafters menne (so called) because they were crafters men. And the soonnes of Caleb, the sonne of Nephune were: Iru, Ela and Naan. And the sonne of Ela was Kenas. And the sonnes of Jehaleleel were Ziph, and Ziphah, Thiria and Asareel. And the sonnes of Ezra were Jether and Mered, Epher, Jalon, Thahar, and Miriam, & Sammai, and Jisbah the father of Esthemoa. And his wyfe Jehudia bare Jared the father of Gedor, and Heber, the father of Socho, and Jekuthiel the father of Zanoah. And D these are the soonnes of Bithiah the daughter of Pharao, whiche Mered tooke. The sonnes of the wyfe of Hodia the sister of Nathan the father of Keilah were Garmi and Esthemoa the Maachathite. The soonnes of Simeon were: Ammon and Rimna, Benhanan and Thilon. And the soonnes of Jisi were: Zoheth, and Ben-

Gr.38.g Wenzoherh. a The ſonnes of Helah, the ſonne of Juda were: Er the father of Lecha, and Laada the father of Maresa, and the kinredes of the houſholdes of them that ſwought lynnen in the houſe of Aſbea. And Johim the men of Cozebah, and Joas and Saraph, which had the dominion in Moab, and Jaſubi Lethem. Theſe alſo are wozdes of olde. These were potters, and dwelte amonge trees and hedges, my vnto the king, becauſe of his woozke. The ſonnes of Himron were: Nemuel, Jamin, Jarib, Zerah and Saul, whoſe ſonne was Sallum, and the ſonne of him was Mibſam, and his ſonne was Miſma. And the ſonne of Miſma was Hamuel, and his ſonne was Zachur, and the ſonne of him was Shemehi. Shemehi had ſixteene ſonnes, and ſixe daughters. But his bzethren had not many children, neither was all the kinred of them like to the children of Juda in multitude. And they dwelte at Berſabe, Molada, and at Hazar Shuall, at Bitha, at Ezem, and at Choiad, at Bethuel, and Hozma, at Ziklag, at Bethmarcaboth, Hazer, Sulim, at Bethbire, and at Haarim. Theſe wer their cities vnto the reign of Dauid. And theyr villages were Eram, and Zur, Rimmon, Cothen, and Aſan, fiue townes, & all their villages that were rolid about ſ ſame cities vnto Baal. E his is the habitation of th̄, and their genealogy. Mosabab, and Jaueleh, and Joſa the ſon of Amaſia, and Joell, and Jehu the ſonne of Joſibia, the ſonne of Saraia the ſonne of Aſiel, and Elioenai, and Jaakoba, Jſohaia, and Aſaiah, Adiel, Jſimiel and Benaia: and Ziza the ſon of Chibbi, the ſonne of Allon, the ſon of Jeroaia, the ſon of Zemri, the ſon of Nemaia. Theſe ar the famous captaines in their kinreds, letting vp gretipe the houſe of their fathers. And they went to the entring in of Gedor, euen vnto the eaſtſide of the valley, to ſeeke paſture for their ſheepe. And they founde fat paſture and good, and a wilde land, quiete and fruitfull: for they of Ham had dwelte there before. And theſe nowe afore written by name, camme in the dayes of Hezekia king of Juda, and ſmote the tentes of theim, and the habitations that were founde there, and deſtroyed them vtterly vnto this day, and dwelt in their rowmes: becauſe there was paſture there for their ſheepe. And ſome of the children of Simeon wente to mount Seyr, euen fiue hundred men, hauing for theyr captaynes, Phelathia, Nearia, Raphaia, and Uziell the ſoonnes of Jſi: and ſmote the reſt of the Amalekytes, that were eſcaped, and they dwelt there vnto this day.

The.v.Chapter.

The ſonnes of Ruben, the eldeſt ſoonne of Jſraell: for aſmuche as her was the eldeſt, and had defyled his fathers bed, his birthright was geuen vnto the ſoonnes of Joſeph the ſoonne of Jſraell: Gr. 49.4 Ero 6.b. Nu.26.f
howbeit the genealogy is not reckened after his byrthright. For Juda, he preuayled aboue his bzethren, and of his tryde came the chiefe, and the birthrighte was geuen to Joſeph. The ſonnes then of Ruben the eldeſt ſonne of Jſraell were: Henoch Phalu, Hezron and Charmi. The ſonnes of Joell: Samaiah his ſonne, Gog his ſoonne, and Shemhi his ſoonne, Micah his ſonne, Reaia his ſoonne, and Baal his ſonne, Beera his ſon. whom Thigiath Pilneſer kinge of Aſſiria, caryed awaye: for her was a greate Lozde amonge the Rubenites. And when his bzethren in theyr kynredes, reckened the genealogye of their generations: Jaiel, and Zachariah were the chiefe. And Baall the ſonne of Azan, the ſonne of Sema, the ſoonne of Joell, dwelte in Aroer: and ſoo foozth vnto Nebo, and Baalmeon. And Eaſtwarde, her enhabited vnto the entringe of the wilderneſſe, from the riuer Euphratis: for they had much cattell in the land of Gilead. And in the dayes of Saule, they

they warred with the Agarits, which were ouerthrowne into their hande. And they dwelte in their tentes throughout all the East land of Gilgal. And the children of Gad dwelte ouer against them in the lande of Basan, euen vnto Salcha. And in Basan, Jobel was the chiefest, and Saphan the next, then Janai, and Saphat.

And their brethren of the houshold of their fathers, were Michael Meshullam, Sheba, Jorai, Jachan, Zia, Eber seuen. These are the children of Abihail, the sonne of Huri, the sonne of Jeroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz.

Ahi (the sonne of Abdiel, the sonne of Guni) was a captain of the houshold of their fathers. And they dwelte in Gilead, in Basan, and in her townes, and in all the suburbes of Saron, and in their borders. All these were reckened vp in rolles in the dais of Jotham king of Juda, and in the dayes of Jeroboam kinge of Israel. The sonnes of Ruben, and of Gad, and of half the tribe of Manasse, were fighting men, and able to beare shield and sweard, and to shote with bowe, exercised in warre, euen foure and fourtye thousande, seuen hundred and three score, that went out to the warre. And they fought with the Hagarites, with Jethur, Nephis and Nodab. And they wer holpen of the Lord against them, and the Hagarites were deliuered into their hand, and so wer all that were with them. For they cryed to God in the battayle, and hee hearde them, because they put their trust in him. And they tooke of their cattell and of their camels, fiftie thousande and two hundred, and fifty thousande shepe, & two thousande asses, and of the sowles of men, an hundred thousande: and there fell many wounded, because the warre was of God. And they dwelt in their steedes, vntil the time that they were caried awaye. And the children of the halfe tribe of Manasse dwelte in the land, from Basan vnto Baal Hermõ, and Semir, and vnto mount Hermõ: for they were growen to a great multitude. And these were the heades of the houshold of their fathers: Epher, and Jesi, and Eliel, and Azriell, Jeremia, and Hodauia, and Jahdiel, stronge menne and valiaunte, famous men, and heades of the houshold of their fathers. And they transgressed against the God of their fathers, and went a whooring after the Goddes of the people of the lande, whome God destroyed before them: and God stirred vp the spirite of Phul king of Assiria, and the spirite of Thiglath Pilneser king of Assiria, and caryed them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and broughte them vnto Halah, Habor, Hara: and to the riuer Gosan vnto this day.

¶ The.vi. Chapter.

The sonnes of Leui: Gerson, Cahath and Merari. The Gen.46.b
sonnes of Cahath: Amram, Izhar, Hebron and Vzziel. The children of Amram: Aaron, Moses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar and Ithamar. Eleazar begat Phinehes, Phinehes begat Abisua, Abisua begatte Boki, Boki begat Vzi, Vzi begatte Zarahia, Zarahia begatte Meraioth, Meraioth begat Amaria, and Amaria begatte Ahitob, Ahitob begat Zadoc, and Zadoc begat Ahimaaz, Ahimaaz begat Azaria, and Azaria begate Johanam, Johanam begatte Azaria (whiche ministred in the Temple, that Salomon builte in Jerusalem.
* Azaria begatte Amaria, Amaria be- 2 par.26.f
gatte Ahitob, Ahitob begatte Zadoc, and Zadoc begat Sallum, Sallum begatte * Helkia, and Helkia begatte Azaria, Azaria begatte Seraia, and 4.Re.22.B
* Saraia begat Jehezedech. And Je- 4.Re.25
hozedech departed, when the Lorde caryed awaye Juda and Jerusalem by the hande of Nabuchadnezer.
* The sonnes of Leui: Gerson, Cahath, and Merari. And these be the

the names of the sonnes of Gerson: Libni and Shimhi. And the sonnes of Cahath were: Amram, Izachar, Hebron and Uziel. The sonnes of Merari: Mahli and Musi, and these are the kinreds of Leui, concerning their fathers. The soonne of Gerson was Lobni, whose sonne was Iohath, and his sonne Zemma, and his sonne Joah, and his sonne Iddo, and his sonne Zerah, and his soonne Iethzai. The
B sonnes of Cahath: Aminadab, and his sonne Korah, and his sonne Assir, and his sonne Elkana, and his soon Ebiasaph, and his soonne Assir, and Chahath was his sonne, and Uriell his sonne, and Uzia his sonne, and Saule was his sonne. The soonnes of Elkana: Amasai, and Ahimoth, and Elkana. The soonnes of Elkana, Zophai, whose soonne was Nahath, and his soonne Eliab, and Jeroham his sonne, and Elkana his sonne, and Samuell the soonne of him. And the sonnes of Samuell: the eldest Wasni and Abia. The soonnes of Merari: Mahli, and his sonne Libni, and his sonne Simhi, and his sonne Uza, and his sonne Simha, and his sonne Hagia, and his sonne Asaia. And these be they, whome Dauid set for to singe in the house of the Lorde, after that the Arke had rest. And they ministred before the dwellinge place, and the Tabernacle of witnesse with singinge, vntill Salomon had builte the house of the Lorde in Jerusalem. And then they wayted on their offices, according to the order of them. These are they that waited with their children, of the sonnes of Cahath: Heman a singer, which was the sonne of Joel, the sonne of Samuell, the sonne of
1. reg. 18 Elkana, the soonne of Jeroham, the sonne of Eliell, the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Amasai, the sonne of Elkana, the sonne of Joell, the soonne of Azaria, the sonne of Zephania, the sonne of Thahath, the sonne of Assir, the sonne of Ebiasaph, the sonne of Korah, the sonne of Izachar, the soon of Cahath, the sonne of Leui, the soonne of Israel. And his brother Asaph stoode on his right hande, and Asaph was the sonne of Barachia, the sonne of Shimha, the sonne of Michaell, the sonne of Baasaia, the son of Melchia, the soon of Atham, the soonne of Zerah, the soonne of Adaia, the soonne of Ethan, the sonne of Zima, the sonne of Shimhi, the sonne of Jahath, the soonne of Gerson, the sonne of Leui. And their brethren the sonnes of Merari stoode on the left hande: euen Ethan the soon of Kish, the sonne of Abdi, the sonne of Maluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helkia, the sonne of Amzi, the soonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui. Their brethren also the Leuites were ap- D
poynted vnto all manner of seruice of the tabernacle of the house of GOD. But Aaron and his sonnes burnt incense vppon the aultar of burntoffering, and on the aultar of incense (and were appoynted) for all that was to doo in the place moofte holye, and to make an attonement for theym of Israell, according to all that Moses the E
seruaunte of God had commaunded. These are the sonnes of Aaron: Eleazar whose soon was Phinehes, and his sonne of Abisua: and his soon Bokki, whose soonne was Uzi, and his sonne Zerahiah: and the soone of him Meraioth, and his soon Amaria, and the sonne of him, Ahitob: and Zadoc his sonne, and Ahimaaz his sonne.
And these are the dwelling places of them (throughoute their townes and coastes) euen of the sonnes of Aaron throughoute the kinred of the Caathites: for so the lot fell for them. And they gaue vnto them • Hebron in the Jo. 14.
land of Iuda, and the suburbs therof and. 21.
rounde about it. But the fielde of the
Citie, and the villages pertayninge F
thereto, they gaue to Caleb the sonne of Jephunne. And to the sonnes of Aaron they gaue the cities of refuge, euē Hebron and Libna, with their Suburbes: Jathir and Eshtemoa with

their

their suburbes: and Hsien with her suburbes, and Nabir with her suburbes: Alan and her suburbes. Bethsemes and her suburbes. And oute of the tribe of Ben Jamin: Geba, and her Suburbes. Alemeth and her suburbes. Anathoth and her Suburbes, all their cities throughout theyr kynredes were thirteene. And vnto the sonnes of Cahath the remnaunte of the kinne of the tribe, were cities geuen out of the halfe tribe of Manasse by lot, euen ten cities. And the sonnes of Gerson, throughout the kinredes, had out of the tribe of Issachar, out of the tribe of Aser, and out of the tribe of Nepthali, and oute of the tribe of Manasse in Balan, thirteene cities. And vnto the sonnes of Merari was geuen by lot throughoute theyr kinredes out of the tribe of Ruben, and oute of the tribe of Gad, and oute of the tribe of Zabulon, twelue Cities. And the children of Israell gaue the Leuites Cities with their suburbes, and that by lotte, oute of the tribe of the children of Juda, and oute of the tribe of the children of Simeon, and out of the tribe of the children of Ben Jamin, these cities which they called by their names. And they that were of the kinredes of the sonnes of Cahath, had cities and their coastes oute of the Tribe of Ephraim. And they gaue vnto them cities of refuge: Sichem in mounte Ephraim and her Suburbes, Gaser and her Suburbes, Jocmeam and her Suburbes, Bethoron and her Suburbes, Aialon and her Suburbes, Geth Rimmon and her suburbes. And oute of the halfe tribe of Manasse, Aner and her Suburbes, and Bileam and her suburbes for the kinred of the remnaunt of the sonnes of Cahath. And vnto the soonnes of Gerson were geuen out of the kinredde of the halfe tribe of Manasse: Golon in Balan and her Suburbes, and Astharoth and her Suburbes. Out of the tribe of Issachar, Redes and her Suburbes, Dabreth and her Suburbes, Ramoth also and her Suburbes, Jnem and her Suburbes. And oute of Aser, Masall and her suburbes, Abdon and her suburbes, Hukock and her suburbes, Rehob and her Suburbes. Out of the tribe of Nephthali, Redes in Galilea and her Suburbes, Hammon and her Suburbes, Kariathaim and her Suburbes. And vnto the reste of the children of Merari were geuen out of the tribe of Zabulon, Rimmon and her suburbes, Thabor and her suburbes. And on the otherside Jordan by Jericho, euen vnto the East side of Jordan, were geuen them oute of the tribe of Ruben: Bezer in the wildernesse with her Suburbes, Jahzah with her Suburbes, Kedemoth with her Suburbes, Mephath with her Suburbes. Out of the tribe of Gad, Ramoth in Gilead with her suburbes, Mahanaim with her Suburbes, Hesbon with her suburbes, and Jazer with her suburbes.

The. vij. Chapter.

The sonnes of Issachar: Thola, Phua, Jasub, Simron, foure.

And the sonnes of Thola: Vzi, Rephaia, Jeriel, Jamai, Jebsam and Semuel, which were heades in the houshoides of their fathers of Thola, men of mighte in theyr kinredes: whose number was in the dayes of Dauid, two and twentye thousande and sixe hundred. The sonnes of Vzi: Jzrahia. The soons of Jzrahia: Michael, Obadia, Joel, and Jesiah, fyue men, all captaynes. And with them in their generations after the houshoide of their fathers, were sixe and thirtye thousande souldiers, and valiaunte men of warre: for they had many wiues and soons. And their brethren among all their kinreds of Issachar, were valiaunt men of warre, reckened in all: foure score and seuen thousande. The sonnes of Ben Jamin, Bela, Becher and Jediel: three. The sonnes of Bela: Ezbon, Vzi, Vzied, Jerimoth and Iri, fiue heades of the houshoide of their fathers, men of might, and were reckened by the genealogyes. xxij. Thousande, and. xxxiij. The sonnes of Becher: Zemira, Joas, Eleazer,

B Elioenai, Omri, Jeremoth, Abia, Anathoth, and Alamath. All these are the childzen of Becher: and the number of them after their genealogie and generations, & captaynes of the householdes of their fathers, men of might twentye thousande and two hundzed. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin Ehud, and Canaana, Zethan, Tharsis and Ahilahaar. All these are the sonns of Jediel, auncient heades, and men of warre xvij. thousand and two hundzed, that wente out harnelled to battayle. And Suppim, and Hupim C were the childzen of Ir. And the Husites were the childzen of Aher. The sonnes of Nephthali: Jahziel, Guni, Jezer and Sallum, the childzenne of Gn. 30.b • Bilha: The sonnes of Manasse: Ezriel, whom (his wife) bare vnto him. But Aramiah hys concubyne bare Machir the father of Gilead. And Machir tooke wines for Huppim, and Suppim (his sonnes.) And the name of his sister was Maaca. And the name of an other sonne was Zelophahad. • And zelophahad had daughters. Nu. 26.b and. 36.a And Maaca the wife of Machir bare D a sonne, and called his name Pheres, and the name of his brother was Zeres, and his sonnes were Ulam and Reken. The sons of Ulam: Bedan. These are the sonnes of Gilead, the sonne of Machir, the son of Manasse. And his sister Molecath bare Ishud, Abiezer and Mahelah. And the sonnes of Semida were: Ahiam, Sechem, Likhi and Antham. The sons of Ephraim: Suthalah, whose soons was Bered, and Thahah his sonne, and his sonne Eladah, and Thahath his sonne, and Sabad his sonne, and Suthelah his sonne, and Ezer, and Elead. And the mē of Gath that were borne in that lande slue them, because they were come downe to take away their cattell. And Ephraim their fa- E ther mourned many a day, and his brethren came to comfort him. And when he went into his wife, she conceyued and bare him a sonne, and he called the name of it Beria, because it went euil with his houshold. And his daughter was Seera, which builte Bethoram the nether, and also the vpper, and Uzan Seera. And Raphah was his sonne, whose sonne was Resephe and Thelah, whose sonne was Thahan, and his sonne Ladan, and his son Ammihud, and his sonne Elisama, and his sonne Nun, and his sonne Jehesua. Their possessions and habitations was in Bethel, and the townes that longed therto, and vnto the East of Naeran, and on the Westsyde of Gezer with the townes thereof, Sechem and the townes thereof, Ajath and the townes therof, and alonge by the borders of the childzenne of Manasse, Bethsean and her Townes, Thaanach and her townes, Magiddo and her townes, and Dor and her townes. In these dwelt the childzen of Joseph the sonne of Israell. The F sonnes of Aser, Jimna, Jesua, Jsui, and Beria, & Serah was their sister. The sonnes of Beria: Heber, Melchiel, which is the father of Birsaith. And Hepher begat Japhlet, Somer, Hotham, and Sua was their sister. The soons of Japhlet: Malah, Bimhal and Asiah. These are the childzen of Japhlet. The sonnes of Semer: Ahi, Rohga, Jehubba and Aram. And the sonnes of his brother Helem: Zophah, Jimna, Seles & Amal. The G sonnes of Zophah, Suah, Harnepher Sual, Beri, and Jimrah, Bezer, and Hod, Samma, Silla, Jethran and Beera. The soonnes of Jether: Jephune, Pispa and Ara. The sonnes of Ola: Arah, Haniel and Rezia. All these were the childzen of Aser, and heades of their fathers house, noble men, and mighty heade captaynes. The number throughout the genealogy of them, that were apte to the warre and battell was xxvi. thousand men.

The. viij. Chapter.

BEn Jamin begat Bela his eldest sonne, Asbel the seconde, & A Aharath the thirde, Nohah the fourth, & Raphah the fyfthe. And the sonnes of Bela were: Addar, Gera, Abihud,

Ahihud, Abisua, Naaman, and Ahoha,
Gera, Sephuphan, and Huram. And
these are the sonnes of Ehud, and
these are auncient heades amonge the
inhabiters of Geba: and they caryed
them to Manahath: Naaman, Ahia,
and Gera, which Gera caryed theym
away, and begate Uza and Ahihud.
And he begat Saharaim in the fielde
of Moab, after he had sent thē away.
Husim also and Baarah wer his wi-
ues. And he begat of Hodes his wife,
Iobab, and Zibia, Mesa, and Mal-
cham, Ieuz, and Sachia, and Mirma.
These were his sonnes and auncient
fathers. And of Husim he begat Ahi-
tob and Elpaal. The sonnes of El-
paal were: Eber, Misaham, and Sa-
med, whiche built Ono, Lod, and the
townes thereof. Beria and Hema
were auncient fathers among the in-
habiters of Aialon, and they driue a-
waye the inhabiters of Geth. And
Ahio, Sasac, and Ieremoth, Zebadia,
Arad, and Eder, Michael, and Iispa,
and Joha, the sons of Beria, Zebadia,
Mesullam, Hezeki, and Heber, Ismer-
ai also and Iesliah, and Iobab, the
sons of Elpaal. Jakim, and Zicri, and
Sabdi, Elenai, Zilthai, and Eliel,
Adaia, and Beraia, and Zimreth the
sonnes of Simhi, Ispan, Eber, and
Eliel, Abdon and Zicri, and Hanan,
Hananias, Elam, and Anthothia,
Iephdeia, and Phenuel, the sons of
Sasac. And Samserai, Seharia and
Athaliah, Jaresiah, Elia, & Zicri the
sonnes of Jeroham. These were aun-
cient fathers and Captaynes in their
kinredes, and these dwelt in Jerusa-
lem. And at Gibeon dwelte Ihi Gi-
beon, whose wyfe was called Maa-
cah. And his eldest sonne was Abdon,
then Zur, Cis, Baal, and Nadab, Ge
dor, Ahio, and Zachir. And Mikloth
begat Simea. And these also dwelte
with their brethren in Jerusalem o-
uer against them. Ner begat Cis, and
Cis begat Saule, and Saule begat
Jehonathas, Malchisua, Abinadab &
Eshaal. And the soan of Jehonathan,
was Meribbaal, & Meribbaal begat
Micah, & ye sons of Micah wer Piton,
Melech, Thares and Ahaz. And A-
haz begatte Jehoiada. And Jehoiada
begat Alemeth, Asmaueth and Zim-
ri. Zimri begat Moza, Moza begatte
Binea, whose sonne was Raphe, and
his sonne was Elasa, and his soonne
Azel. And Azel had fiue soons, whose
names are these: Esricam, Bochri,
Ismaeli, Sheria, Obadia, and Hanā.
All these were the sonnes of Azell.
And the sonnes of Esek his brother
were: Ulam his eldest, Jehus the se-
conde, and Eliphelet the thirde. And
the sonnes of Ulam were myghtye
men and stronge archers and bowe-
men, and had many sonnes and sonnes
sonnes, an hundred and fiftie. All these
are the sonnes of Ben Jamin.

¶ The. ix. Chapter.

ANd so all Israell numbred by
kinredes: behoide, they are
written in the booke of the
kinges of Israell, and of Iu-
da, and wer caried awaye to Babilon,
for their transgression: Euen the olde
inhabiters that dwelt in their owne
possessions, and cities, the Israelytes,
the priestes, Leuites & Nethineites.
And in Jerusalem dwelt of the chil-
dren of Juda, of the children of Ben
Jamin, and of the children of Ephra-
im and Manasse. Athai the sonne of
Amihud, the sonne of Omri, the soon
of Imri, the soonne of Beni, of the
children of Pharez, the soon of Juda.
And of Siloni, Isaia the eldest, and
his sons. And of the sonnes of Zerah,
Jehuel and their brethē. vi. c. xc. And
of the sons of Ben Jamin: Sallu the
son of Mesullam the son of Hodauia,
the sonne of Senua: and Jibneia the
son of Jeroham. And Ela the soon of
Uzi, the sonne of Michri. And Me-
sullam the soonne of Sephatia, the
sonne of Reuuel, the sonne of Jibnia.
And theyr brethren, accordinge to
theyr kinredes, nyne hundred, fyftye
and sixe. All these were principall men
and auncient in the houshoides of
theyr fathers. And of the Priestes:
Jedaia: Jehoiarib and Jachin: Aza-
ria the soonne of Helkia, the soonne
of Mesullam the soonne of Sadock,

the sonne of Maasioth, the sonne of Ithiel the chiefest in the house of god And Adaiahu the sonne of Jeroham the sonne of Phalhur, the sonne of Melchia. And Maasi the sonne of Adiel the sonne of Jehezrah, the son of Mesullam, the sonne of Meshillomith, the sonne of Immor. And their brethren whiche were heades of the auncient housholdes of their fathers, a thousande, seuen hundred and three score actiue men, for the worke of the seruice of the house of GOD. And of the Leuites: Semeia the sonne of Hasub, the son of Azricam, the sonne of Hasabaia of the sonnes of Merari. And Bacbakar and Heres and Galal. And Mathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph. And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Idithun. And Berechia the sonne of Asa, the sonne of Elcana that dwelte in the villages of the Nethophatites.

2.Es. 11. * The porters were Sallum, Acub, Talmon and Ahiman and their brother Sallum was the chiefe. For they watched hitherto, euen vnto the kinges gate Eastwarde, throughoute the tentes of the children of Leui. And Sallum the sonne of Core, the soon of Abiasaph, the sonne of Core, and his brethren the Corahites (of the house of their father) had their baynesse and office to keepe the porches of the tabernacle: and their fathers the hoste of the Lorde, kept the entringe.

D And Phinehes the sonne of Eleazar was their forerugde, and the Lorde was with him. And Zacharia the sonne of Meselemia kepte the watch beefore the doore of the Tabernacle of witnesse. All these were chosen menne, to keepe the thresholdes, euen two hundred and twelue, and throughout all the genealogy were they numbred in their villages. And them did Dauid and Samuell the seer institute, because of their fidelity. So that and their children had the ouersyghte of the gates of the house of the Lord, euen of the Tabernacle to kepe them.

Nu.3.d. * In foure quarters did they keepe the watche: toward the East, West, North and South. And their brethren remained in the countrey, and came after seuen dayes from time to time with them. For the Leuites (whiche had the ouersight of the vessels and treasures of the house of God,) were vnder the custody of four notable porters: and they lay rounde about the house of God: because the keepinge thereof pertayned to them, and they had the keyes to open euery morning. And certayne of them had the rule of the ministringe vessels, and broughte them in and out by tale. Some of the were appoynted to ouersee the vessels, and all the ornaments of the sanctuary, and the floure, wine, oyle, frankensence and sweete odours. And certayne of the sonnes of the Priestes made oyntments of the sweete odours.

And Mathathia one of the Leuytes F whiche was the eldest sonne of Sallum the Corahite, had the ouersyght of the thinges that were made in the fryinge panne. And other of their brethren the sonnes of Caath hadde the ouersight of the Shewbread, whiche they prepared euery Sabboth. These are the singers, euen auncient fathers of the Leuytes, which dwelt in separate chambers: and were free, for they had to doo in the Temple both day and night. These were auncient fathers of the Leuites in their generations, & dwelt at Jerusalem. And in Gideon dwelt Abi Gibeon and Jehiel, whose wife was called Maacha, his eldest sonne was Abdon, then Zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, zacharia and Mikloth. And Mikloth G begat Shimeam. And they also dwelte with their brethren at Jerusalem, euen harde by them. And Ner begat Cis, & * Cis begat Saul. And Saule begat 1.re.9.3. Jehonathan, Malchisus, Abinadab & 1pa.18.5. Esbaal. And the soon of Jehonathan was Meribaal. And Meribaal begat Micah, and the sons of Micah were Pithon, Melech and Thaphrea. And Ahaz begat Jahza, Jahza begatte Asmaneth, Asmaneth, zimri, zimri begat Moza, Moza begat Benia, whose

sonne

sonne of Ithphaia, and his sonne was Elasa, and his sonne Azel. And Azell had sixe sons, whose names are these: Azricam, Bochru, Ismaell, Searia, Obadia and Hanan. These are the sonnes of Azel.

¶ The .x. Chapter.

A
1 Re. 31 a and. b. AND the Philistines fought against Israell. And the men of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa. And the Philistines followed, and were sure after Saule and his sonnes, and the Philistines smote Jehonethan and Abinadab and Melchisua the sonnes of Saule: And the battell went sore against Saul, and the archers founde him, and he was wounded of shoters.

Then sayd Saul to his weapon bearer: draw thy sweard, and thrust me
Jud. 9. g
1 Re. 31 b
through therewith, that these vncircumcised come not, and do me shame.

B
But his weapon bearer would not, for he feared exceedingly. So Saule caught a sweard, and fell vpon it. And when his harnes bearer sawe that Saule was deade, he fell on another sweard also, and died. And thus Saul and his thre sonnes, and all they of his house died together. And when all the men of Israell that were in the valley sawe howe they fled, and that Saule and his sonnes were deade, they forsoke theyr cities and ranne away, and the Philistines camme and dwelte in

C
1 Re. 31 c
therein. And it fortuned that on the morowe when the Philistines came (to strip the dead bodies) they founde Saule and his sonnes ouerthrowen in mounte Gilboa. And when they had stripte him, they tooke his heade, and his harnesse, and sente them into the lande of the Philistines round about to shewe them vnto theyr idols, and to the people. And they putte his harnesse in the house of their God, and fette vp his heade in the temple of

D
Dagon. And when all they of Jabes in Gilead heard all that the Philistins had done to Saule, they arose (all the strongest of them) and fet away the bodye of Saule, and the bodies of his sonnes, and brought them to Jabes, and buryed the bones of them vnder an oke in Jabes, and fasted .vij. days. So Saule died for his trespasse that he trespassed against the Lorde, in that he kept not the worde of the Lorde, and in that he sought and asked councel of a woman that worought with a spirit, and asked not the Lord. And therefore he slue him, and turned the kingedome vnto Dauid the sonne of Jsai.

¶ The .xi. Chapter.

THen all Israell gathered them
B
selues to Dauid vnto Hebron, saying: Behalde, wee bee thy
2 Re. 5. a
bones and thy flesshe. And moreouer in time passe, euen whenne Saule was king, thou leddest Israell out and in. And the Lorde thy God sayd vnto thee: thou shalt fede my people Israell, and thou shalt be captaine ouer my people Israell. Therefore came all the elders of Israell to the king to Hebron, and Dauid made a couenaunt with them in Hebron, before the Lorde. And they annoynted Dauid king ouer Israell,
1 Re. 16 a
according to the worde of the Lorde by the hande of Samuel. And Dauid and all Israell wente to Jerusalem, which is Jebus: whereas were the Jebusytes, inhabiters of the lande. And the inhabiters of Jebus sayde to Dauid: thou commest not here. Neuertheless Dauid wan the castell of
B
Sion, whiche is called the Cite of
2 Re. 5. d
Dauid. And Dauid sayd, whosoeuer smiteth the Gebusytes first, shall bee the principall captayne and a Lorde. So Joab the sonne of Zaruia went first vp, and was made the chiefe captayne. And Dauid dwelt in the castle Sion, and therefore they called it the Citie of Dauid. And he built the Citie on euerye syde, euen from Mello rounde about, and Joab repayred the reste of the Citie. And Dauid prospered and waxed great, and the Lord of
C
hoostes was with him. These are
2 Re. 23 a
the principall men of power whome Dauid hadde, and that cleue to him in his kingedome with all Israell

ouer his bande, accordyng to the
worde of the Lorde vnto Israel. And
this is the number of the mighty men
whom Dauid had: Iosobeam the son
of Hachmoni, the chiefe amonge thir-
tye, he lift vp his speare agaynst three
hundred, and wounded them at one
tyme. After him was Eleazar his vn-
cles sonne an Thothite, whiche was
one of the three myghtyest. He was
with Dauid at Pas dammin, and ther
the Philistines were gathered toge-
ther to battell. And there was there
a parcell of ground full of barley, and
the people fledde before the Philisti-
nes. And they, the three aforesayd kept
forth into the middes of the field, and
fought it from burninge, and slewe the
Philistines. And the Lorde gaue a
great victory. And they three of the thir
tie chiefe captaynes wente to a rocke
to Dauid, into the Caue Adullam.
And the hoofte of the Philistines a-
boade in the valley of Rephaim. And
when Dauid was in the holde, the
Philistines watche was at Bethle-
hem that same time. And Dauid lon-
ged, and sayde: Oh that one wolde
geue me drinke of the water of the
well that is at the gate at Bethlehem.
And the three brake through the hoste
of the Philistines, and drewe water
out of the well, that was by the gate
at Bethlehe, and tooke it, and brought
it to Dauid. Neuertheleffe, Dauid
woulde not drinke of it, but rather of-
fered it to the Lord, and sayde: my God
forbid it me, that I shoulde doo this
thinge. Shall I drinke the blood of
these men, that haue put their lyues in
ieopardye? (for with the ieopardie of
their lyues they brought it) therfore
he would not drink of it. And this did
these three mighty ones. And Thilai the
brother of Joab, he also was captaine
among three: for he lift vp his speare
agaynst three hundred, and wounded
them, and had a name among the three.
Yea among three, he was more hono-
rable then the two, for hee was their
captayne. Howebeit, he attained not
vnto the (firste) three. Banaia the
sonne of Iehoiada the sonne of a ve-
rye stronge manne did greater actes
then Cabzeel. He slue two stronge
Lyons of Moab, and went downe, and
slue a Lion in a pit in time of snowe.
And he slue an Egiptian, whose sta-
ture was euen fiue cubits longe, and
in the Egiptians hande was a speare
like a weauers beame. And the other
wente downe to him with a waster,
and pluckt the speare out of the E-
giptians hande, and slewe him with
his owne speare. Suche thinges did
Banaia the sonne of Iehoiada, and
had the name amonge the three migh-
tiest, and was honorable amonge the
but attayned not vnto the firste three.
And Dauid made him of his coun-
saple. The other men of armes were
these: Asahel the brother of Joab, El-
hanam his vncles sonne of Bethle-
hem: Shamoth the Harodite, Helez
the Pelonite, Ira the sonne of Ic-
kes the Thekoite, Abiezer the A-
nathothite, Sibbecai the Husathyte,
Ilai the Ahohite, Maharai the Nep-
thophathite, Held the sonne of Boa-
na the Nethophathite, Ithai the
sonne of Ribai of Gibea that perta-
neth to the children of Ben Jamin:
Banaia the Pirathonite, Hurai of
the riuers of Gaas: Abiell the Arba-
thite, Azmaueth the Baharumite, E-
liahba the Shalbonite. The soonnes
of Hasem the Gezonite, Jonathan,
the sonne of Sage, an Ararite, Ahi-
am the sonne of Sacar the Ararite,
Eliphal the sonne of Ur, Hepher the
Mecherathite, Ahia the Pelonite,
Hezro the Carmelite, Naari the soon
of Ezbai, Joel the brother of Na-
than, Mibhar the sonne of Hari, Ze-
legoth the Ammonite, Naharai a Ve-
rothite, the bearer of the harneste of
Joab the sonne of Zerhia, Ira the
Ithrite, and Gareb a Jethrite, Uria
the Hethite, and Zabad the soonne of
Ahlai, Adina the soonne of Siza, a
Rubenite, a captayne of the Rubenites, and thirtye with him, Hanan
the sonne of Maacah, and Josaphat
a Mithnite, Uzzia an Asterathite,
Sama and Jehiel the sonnes of Ho-
tham an Aroerite, Jediael the sonne of
Zimri,

Jisri, and Joha his brother an Hathizite, Eliell a Mahanite, Jeribai and Josaia the sonnes of Elnaan, and Jethma a Moabite, Eliel and Obed, and Jasiel of Melobaite.

¶ The xii. Chapter.

A These are they that came to Dauid to Ziklag, while her yet kept himselfe close, because of Saule the sonne of Cis, and they were very stronge helpers in battell. They were weaponed with bowes, and couldе hurle stones with the ryghte hande, and with the lefte, and shoote arrowes out of a bowe, and were of Saules brethren men of Ben Jamin. The chiefest were Ahiezer, and Joas the sonnes of Semaa a Gibeonite, and Jesiel and Pelet the sonnes of Azmaueth. Berecah and Jehu of Anathoth, and Jsmaia a Gibeonite, a mighty man among thirtye, and moze then the thirtye, Jeremiah, Jehoziel, Johanan, and Josabad of Gedor. Eleuzai, Jerimoth, Bealia, Semaria, and Saphatia, the Harophites, Elcana, Jesia, Azareel, Joezer, Jesebeam, Hakyrim, Joela and Zebadiah, the sonnes of Jeroam of Gedor. And B of the Gadites there seperated theym selues, some vnto Dauid into the holde of the wildernes, men of might and men apt for warre, and that could handle shielde and speare, whose faces were like the faces of Lions, and they were as swifte as the Roes in the mountaynes. Ezer the firste, Obdia the seconde, and Eliab the third, Mesmana the fourthe, Jeremia the fifth, Athai the sixte, Eliell the seuenthe, Johanan the eyghte, Elsabath the nineth, Jeremia the tenth, and Machbanai the eleuenth. These were of the sonnes of Gad, and were captaynes ouer the men of warre, the smalle vnder an hundred, and the greate a thousand. These are they that went ouer Jordan in the first moneth, whe he hadde filled ouer all his banckes. C And they put to flyght all them of the valley, both towarde the Easte and weste. And there came of the children of Beniamin and Juda to the holde vnto Dauid. And Dauid went out to meete them, and answered, and sayd vnto them, If ye be come peaceably vnto me, to helpe me, myne heart shalbe knit vnto you. But and if you come to betraye me to mine aduersaryes, (seynge there is no wickednesse in myne handes) the God of our fathers looke thereon, and rebuke it. And the spirite came vppon Amasai, whiche was the chiefe amonge thirtye, and he sayd: Thine are we Dauid, and on Tob 12d thy syde thou sonne of Jsai: Peace, peace be vnto thee, & peace be to thyne helpers, for thy God is thine helper. Then Dauid receyued them, and made theym headen of companyes of the men of warre. And there fell some D of Manasse to Dauid, when he came with the Philistines against Saule to battell, but they helped them not. 2.Ki.29a For the Lordes of the Philistines toke aduisement, and sent him away agayne, sayinge: he will fall to his master Saul, to the iooperdye of oure heades. As he wente to Ziklag, there fell to him of Manasseh: Jdna, Jazabad, Jediel, Michael, Jozabad, Elihu and Zilthai, headen of the thousandes that were of Manasse. And they help Dauid against the rouers. For they were all myghtye men of warre, and captaines in the hoste. For at that tyme there came one by other to Dauid, daye by daye, to helpe him, vntil it was a great host, like the host of God. And this is the number of the chief captains that were prepared to battelle, and came to Dauid to Hebron, to yourne the kingdome of E Saul to him, according to the worde of the Lorde. The children of Juda that bare shielde and speare, were sixe thousande and eyghte hundred readye prepared to the war. Of the children of Simeon, men of might to warre, seuen thousande and one hundred. Of the children of Leui, foure thousand and sixe hundred. And Jehoiada was the chiefe of them of Aaron, and with him thirtye thousande and seuen hundred. And Zadock a yonge man, strong & valiaunt, and of his fathers

houshold with captaynes. And of the
children of Ben Jamin the brethren
of Saul, three thousand. And a great
F part of the did (vnto that time) folowe
the house of Saul. And of the chil-
dren of Ephraim. xx. thousande and
eight hundred mighty men of warre,
and famous men in the houshold of
their fathers. And of the halfe tribe of
Manasseh. xviij. thousande, whiche
were appointed by name to come and
make Dauid kinge. And of the chil-
dren of Issachar, whiche were meane
that had vnderstandinge in the right
time, to knowe (how to commaund)
what Israell ought to doo. The hea-
des of them were two hundred, and
all their brethren were at their will.
And of Zabulon that went out to the
battaile, and proceeded forth to the
warre, with all maner of instrumen-
tes of warre, fifty thousand that wer
prepared to the warre, without anye
doublenes of hert. And of Nephthali,
a thousand captaines, & with the with
shield and speare) .xxxvij. thousande.
And of Dan prepared to battayle,
xxviij. thousande, and fyve hundred.
And of Aser, that went oute to the
warre, and kepte the forefront of the
battaile fortie thousande. And of the
other syde of Jordan, of the Rubenites
and Gadites, and of the halfe
G tribe of Manasse, with all maner of
instrumentes of warre, an hundred
and fiftie thousand. All these were
men of warre keeping the forefront
of the battaile with perfect hert, and
came to Hebron to make Dauid king
ouer all Israel. And all the rest of Jsra-
ell was of one accord, to make Dauid
kinge. And there they were with Dau-
id .iij. dayes eating and drinking: for
their brethren had prepared for them.
Moreouer, they that were nye them,
vntil Issachar, Zabulon and Nepht-
hali, brought bread on asses, camels, mu-
les, and oxen, and meate, flowre, fig-
ges, reasings, wyne, and oyle, oxen,
and sheepe abundantlye. For there
was ioye in Israell.

¶ The .xiij. Chapter.

AND Dauid counsailed with
the captaynes of thousandes
and hundredes, and with all
the Lordes, and saide vnto all the con-
gregation of Jsraell: If it seeme you
good and to be of the Lorde our God,
we will take and send vnto oure bre-
thren that are lefte in all the lande of
Jsraell, and with them also, to the
Priestes and Leuites, whiche are in
their Cities and suburbes, to gather
them together vnto vs. And wee B
will bringe againe the Arke of the
Lorde to vs: for wee regarded it not
in the days of Saul. And all the con-
gregation was content that he should
do so, for the thing seemed good in the
eyes of all the people. So Dauid ga-
thered all Jsraell together frō Sihor
in Egipt, vnto the entring of Hemath,
to bring the arke of the Lord frō Ka-
riath Jarim. And Dauid went vp,
and all Jsrael to an hye place towarde
Kyriath Jarim, that was in Jude,
to fette thence the Arke of the Lorde
God, that dwelleth betwene the Che-
rubes: where his name is called on.
And they carped the Arke of God in
a newe carte, out of the house of A-
binadab. And Uza and his brother
guyded the carte. And Dauid and all C
Jsrael played before the ark of God
of their might, with singing and har-
pes, plaitaries and timbrels, and trom-
pets. And when they came to the thre-
shinge floore of Chidon, Uza putte
forth his hande to holde the Arke, for
the oxen (being a little wilde) fromb-
led. And the Lord was wroth with
Uza, & smote him, because he put his D
hande to the Arke. And there he dyed
before God. And Dauid was oute of
quiete, because the Lord had rent a rent
in Uza, and he called the name of that
place, the rentinge of Uza vnto this
day. And Dauid was afrayd of God
that day, saying: How shall I bring
Arke of God home to me. And so Da-
uid broughte not the ark home to him to
the citie of Dauid. But caried it into
the house of Obed Edom, a Gethite.
And the Arke of God remayned with
Obed Edom, euen in his house three
mon-

monethes. And the Lorde blessed the house of Obed Edom, and all that he had.

¶ The.xiiij. Chapter.

SO Hyram the king of Tire sent messengers to Dauid, and timber of Cedar trees, with maions and carpenters, to build him an house. And Dauid perceiued that the Lorde had confirmed him king vpon Israel, and that his kingdome was lift vp on hie, because of his people Israell. And Dauid tooke yet moe wynes at Jerusalem, and begat mo sonnes and daughters. These are the names of his children whiche were borne vnto him at Jerusalem: Hamua, Sobab, Nathan and Salomon, Jebhar, Elisua, and Elphalet, Noga, Nepheg, & Japhia, Elisama, Berliada, and Elphalet. And when the Philistims herd that Dauid was annointed king vpon al Israel, all the Philistims went vp to seke Dauid. And Dauid hearde of it, and went out agaynst them. And the Philistines came in, and prayned through the valley of Raphaim. And Dauid asked counsaile at God, saying: shal I go against the Philistins, and wilt thou deliuer them into mine hand? And the Lorde sayde vnto him: goo vp, for I will deliuer them into thyne hande. And so they came vp to Baal Perazim, and Dauid smote them there. And Dauid sayde: God hath deuided mine enemies with mine hand, as a man would deuide water. And therefore they called the name of that place Baal Perazim. And when they had lefte their Goddes there, Dauid gaue a commaundement, & they were burnt with fire. And the Philistines came together agayne, and rushed into the valley. And Dauid asked agayne at God. And God said to him: go not vp after them, but turne awaye from them, that thou mayest come vppon them, ouer agaynst the peartrees. And when thou hearest a sound goo in the toppes of the peartrees, then goo oute to battayle: for God is gone forth before thee, to smyte the hoolte of the Philistines. Dauid therefore did as God commaunded him, & they smote the host of the Philistines, from Gibeon to Gazer. And the fame of Dauid went oute into all landes, and the Lord made all nations feare him.

¶ The.xv. Chapter.

AND Dauid made him houses in the city of Dauid, and prepared a place for the Arke of God, and pitched for it a tente. Then Dauid sayde: The arke of God ought not to be caried but of the Leuites. For them hath the Lorde chosen to beare the Arke of the Lorde, and to minister vnto him for euer. And Dauid gathered all Israell together to Jerusalem, to fette the Arcke of the Lorde vnto his place, which he hadde ordayned for it. And Dauid brought together the children of Aaron and the Leuites. Of the sonnes of Caath was Uziel the chiefe, and of his brethren there were an hundred and.xx. Of the children of Merari, Asaia the chiefe: and of his brethren. ij. hundred and twentye. Of the sonnes of Gerson, Joel the chiefe: and of his brethre an hundred and thirtye. Of the children of Elizaphan, Semmaia ye chefe: and of his brethren, two hundred. Of the sonnes of Hebron, Eliel the chefe: and of his brethren eyghtye. Of the sonnes of Uziel, Aminadab the chefe: and of his brethren an.C. and.xij. And Dauid called Sadock and Abiathar the Priests & the Leuites, Uziel, Asaia, Joel, Samaia, Eliel, and Aminadab, and said vnto them: Ye that are the principall fathers of the Leuites, sanctifie that ye be holy with your brethren that ye may bring in the Arcke of the Lorde God of Israell, vnto the place that I haue prepared for it. For because ye were not there at the first, the Lord our God made a rent among vs for that we sought him not, as the fashion ought to be. So the priests and the Leuites sanctified them selues: to fette the Arke of the Lord GOD of Israel, And the children of the Leui-

tes bare the arke of God vpon theyr
shoulders with staues thereon, as
Moyses commaunded, accordinge to
C the woorde of the Lord. And Dauid
spake to the chiefe heades of the Le-
uytes, that they shoulde appoynte cer-
tayne of their brethren to singe with
instrumentes of musicke, psalteryes,
harpes and symballes that they myght
make a sound, and to sing on hye with
ioyfulnesse: And the Leuites appoin-
ted Heman the sonne of Joel: and (of
his brethren) Asaph the sonne of Be-
rechia: And of the sonnes of Merari,
and of their brethrē, Ethan the sonne
of Cusaiahu: And with them their
brethren of the seconde degree: Zacha-
ria, Ben Jaazeil, Semiramoth, Je-
hiel, Unni, Eliab, Benaiahu, Maa-
siah, Mathathiahu, Eliphalehu, Mi-
kneiahu, Obed Edom, and Jeiel,
porters. So Heman, Asaph, and E-
than the singers made a sounde with
symballes of brasse. And Zacharia, A-
ziel, Semiramoth, Jehiel, Unni, E-
liab, Maasiahu and Benaiahu, played
with psalteryes on an Alomoth. Ma
thathiahu, Eliphalehu, Mikneiahu,
Obed Edom, Jeiel and Azaziah play-
ed vpon harpes, an eyght aboue with
courage. And Chenaniahu the chiefe
of the Leuits, was master of the song
for he taughte other to singe, because
D he was a man of vnderstanding. Be-
rechia and Elcana kepte the doore of
the Arcke. And Sebeniahu, Jehosa-
phat, Nethaniell, Amasai, Zacharia-
hu, Benaiahu and Eliezer the Prie-
stes did blowe with trompettes be-
fore the Arke of God. And Obed E-
dom and Jehai were keepers of the
2 Re. 6. c doore of the arke. And Dauid and the
elders of Israel, and the captaynes o-
uer thousandes went to fet the Arcke
of the appointment of the Lord out of
the house of Obed Edom with glad-
nes. And when God helped the Le-
uites that bare the arke of the appoint
ment of the Lord, they offred seuen ox-
en, and seuē rammes. And Dauid had
on him a linnen garment, like as had
also all the Leuites that bare the arke,
and so had the singers, and Chanania
the ruler of the song, with the singers
And Dauid had vpon him an Ephod
of linnē. And all they of Israel brought
the Arke of the Lordes covenant with
showting, and blowing of ☩ shawme,
and trompettes, making a noyse with
symballes, psalteries and harpes. And
as the Arke of the appointment of the
Lorde came into the Citie of Dauid,
Michol the daughter of Saule, look-
ing out at a windowe, sawe King
Dauid daunsing and playing, and she
despised him in her heart.

¶ The .xvi. Chapter.

SO they brought in the Arcke of A
God and sette it in the middes of
the tente that Dauid pitched for
it. And they offered burnte sacrifices
and peace offeringes before GOD.
And when Dauid had made an ende
of offering the burnte offeringes and
peaceofferinges, he blessed the people
in the name of the Lorde. And he dealt
to all Israell (both men and woman)
a cracknell of breade, and a good piece
of flesh, and a flacket of wyne. And
he appointed certaine of the Leuites
to minister before the Lorde, and to
repete, and to thanke and prayse the
Lord God of Israel. And Asaph was
the chiefe, and next to him Zacharia,
Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, Obed Edom, 2 Re. 6. b
and Jeiel with psalteries and harpes.
But Asaph made a sounde with sim-
bales. Benaiahu & Jahaziel Priestes
blewe with trompettes continually
before the Arcke of the covenaunt of
God. And that same time Dauid did
appoint chiefely to thanke the Lorde, B
by Asaph and his brethren. O geue Psa. 104
thankes vnto the Lorde, call vpon his Esa. 12. b
name, make his acts knowen amonge
the people. Sing vnto him and playe
vnto him, talke of all his wonderfull
dedes. Reioyce in his holye name: let
the hearten of them that seeke the
Lorde be gladde. Seeke the LORD
and his strength: Seeke his pre-
sence alway. Remember his marue-
les which he did, and his wonders,
and the iudgementes of his mouthe.

The

The seede of Israell are his seruants:
the children of Iacob are his chosen.
He is the Lorde oure GOD: in all
landes are his iudgementes. Thinke
on his appointment for euer, and on
the worde which he commaunded to
a thousande generations. Whiche hee
made with Abraham, and of his othe
to Isahac, which he set before Iacob
for a decree, and to Israel for an euer-
lasting couenant, saying: To thee will
I gene the land of Canaan, to be the
portion of youre inheritaunce. When
you were fewe and small in number,
and soiourners therein. And they wal-
ked from nation to nation, and from
one kingdome to another people. He
suffred no man to do them wrong: but
rebuked euen kinges for their sakes.
Touche not mine annoynted, and doo
my prophetes no harme. Sing vnto
the Lord all the earth, and shewe from
day to day his saluation. Tell of his
glory amonge the heathen: his won-
derfull workes among all nations. For
great is the Lorde, and worthy to be
prayed exceedingly: he is to be feared
aboue all Gods. For all the goddes of
the people are of no value: But the
Lorde made heauen. Prayse and ho-
noure are in his presence: strength and
gladnes are in his place. Ascribe vn-
to the Lord ye kinreds of people: As-
cribe to the Lorde glory and dominion:
Ascribe vnto the Lorde, the glorye due
vnto his name. Bring sacrifices and
come before him, and worship the lord
with holye honoure. Let all the earth
feare him, although the compasse of
the earth be so established, that it can
not be moued: let the heauens reioyce,
and let the earth be glad, and let men
tell among the nations, that the Lord
is king. Let the sea thunder, and the
fulnes thereof: let the fieldes reioyce,
and all that is therein. Then shall the
trees of the wood reioyce at the pre-
sence of the Lord, because he commeth
to iudge the earthe. O gene thankes
vnto the Lorde, for he is good, for his
mercy endureth euer: and saye, saue
vs (O God) of oure saluation, gather
vs together, and deliuer vs from a-
mong the heathen, that we maye gene
thankes to thy holye name, and tri-
umphe in the prayse of thee. Blessed
be the Lorde God of Israell for euer
and euer, and let all people say Amen,
and prayse the Lorde. And he lefte
there before the Arke of the Lordes
couenaunte, Asaph and his brethren
to minister before the Arke continu-
ally, in suche thinges as were to be
doone daye by day, (and that by theyr
courses.) And Obed Edom and his
brethren, three score and eyght, and O-
bed Edom the soon of Iedithun, and
Hosa were appointed to bee porters.
And Sadocke the Priest, and his bre-
thren the priestes, were before the ta-
bernacle of the Lorde, in the hye place
that was at Gibeon, to offer burnte
offeringes vnto the Lorde, vppon the
burntofferinge aultar perpetually, in
the morninge and euening, accoyding
to all that whiche is written in the
lawe of the Lorde, whiche he com-
maunded Israell. And with theym
were Heman and Iedithun, and other
that were chosen (whose names were
expressed) to gene thankes to the lord,
that his mercy lasteth euer. And with
them did Heman and Iedithun, singe
with the Trompets and Symballes,
making a swete melody with instru-
mentes of musicke and godly songes.
And the soonnes of Iedithun were
porters. And all the people departed,
euery manne to his house, and Dauid
returned to bielle his house.

¶ The.xvij.Chapter.

AND it fortuned that whē Da-
uid dwelt in his house, he sayd
to Nathan the prophet: loe, I
dwel in an house of Cedar tree: but
the Arke of the Lordes couenaunte
remayneth vnder curtayns. And Na-
than sayde vnto Dauid: doo all that
is in thine hert, for God is with thee.
And the same nighte it fortuned, that
the worde of GOD came to Na-
than, sayinge: goo and tell Dauid
my seruaunte, thus sayth the Lorde:
Thou shalte not buylde me an house

2 Re.7.a

to dwell in. For I haue dwelte in no house since the daye that I brought out the children of Israell, vnto this daye: but haue gone from tent to tent, and from one habitation to another. And wherelouer I haue walked with all Israell, spake I euer one word to any of the Iudges of Israel, (whom I commaunded to feede my people) saying: why haue ye not built me an house of Ceder tree? Nowe therefore, thus shalte thou say vnto my seruaunt Dauid: thus saith the Lorde of hostes: I tooke thee out of the pastures when thou wentest after shepe that thou shouldest be captayne ouer my people Israell. And I haue beene with thee whither soeuer thou haste walked, and haue weeded out all thine enemyes out of thy sighte, and haue made thee a name, like the name (of one) of the greatest menne that are in the earth. And I haue ordeined a place for my people Israel, and made it fast: so that nowe they may dwell in theyr place, and moue no more. Neither shall the children of wickednes vexe them any more as at the beginninge. And since the time that I commaunded Iudges to be ouer my people Israell, I haue subdued all thyne enemyes, and I tolde thee, that the Lord would buylde thee an house. This also shall come to passe: when thy dayes be expired, that thou muste go vnto thy fathers, I will rayse vp thy seede after thee, which shalbe of thy sonnes, and I will prepare for him the kingedome. He shall build me an house, and I will stablishe his seate for euer. I will be his father, and he shall bee my sonne, and I will not take my mercye away from him, as I toke it frō him that was before thee. But I will set him in mine house and in my kingedome for euer. And his seate shall be sure for euermore. According to all these wordes, and according to al this vision, did Nathan tell Kinge Dauid. And Dauid the kinge came and sat before the Lorde, & sayd: What am I (O Lord God,) and what is myne houshold, that thou haste promoted me thus farre? And yet this seemed litle in thine eyes, O God: But thou haste spoken also of thy seruauntes house for a great while to come: and haste looked vpon me as vppon a man of hye degree (O Lorde God.) What shal Dauid desire more of thee for the honoure of thy seruaunte? For thou haste knowen thy seruaunt: O Lorde, for thy seruauntes sake, euen according to thine owne heart haste thou done all this magnificence, to shewe all great thinges. Lorde, there is none lyke thee, neither is ther any God saue thou, according to all that we haue hearde with oure eares. Moreouer, what nation on the earth is lyke the people Israell, to whom God hath bouchsafed to come and redeeme them to be his owne people, and to make ther a name of excellencye and terribienes, with casting out nations from before the people, whom thou haste deliuered out of Egipt? Thy people of Israell diddest thou make thine owne people for euer, and thou becammeste their God. Therefore nowe Lorde, let the thing that thou haste spoken concerning thy seruaunt, and his house, be true for euer, that thou doo as thou haste sayd: let it come to passe, that thy name may be magnified for euer, that it maye be sayde: the Lorde of hostes is the God of Israell (euen the God of Israell) and the house of Dauid thy seruaunte endureth stable before thee. For thou (O my God) haste told thy seruaunt, that thou wilte buylde him an house. And therefore thy seruaunte hath founde in his hearte to praye before thee. And nowe Lorde, thou art God, and haste promised this goodnes vnto thy seruaunte. Nowe therefore, let it be thy pleasure to blesse the house of thy seruaunt, that it maye continue before thee for euer. For whome thou blessest (O Lorde) the same is blessed for euer.

¶ The .xviij. Chapter.

AND after this it fortuned, that Dauid smote the Philistins, and subdued thē, & toke Geth and the townes that longed thereto, out

out of the handes of the Philistines. And he smote Moab, & the Moabites became Dauids seruauntes, and payd him tribute. And Dauid smote Hadarezer king of Zoba vnto Hamath, as he went to stablish his dominion by the riuer Euphrates. And Dauid tooke from him a thousand charets, and.vij. M. horsmen, and xx. M. fotemen, and lamed all the charrets horses, and reserued of them an.C. charretes. And when the Syrians of Damasco came to helpe Hadarezer king of Zoba, Dauid slue of the Syrians. xxij. M. and Dauid subdued Syria and Damasco: And the Syrians becam Dauids seruauntes, and brought him tribute.

And the Lord preserued Dauid in all that he went to. And Dauid tooke the shieldes of golde that were on the seruauntes of Hadarezer, and brought them to Ierusalem. And from Tebhath, and from Chun (cities of Hadarezer) brought Dauid exceding much brasse. Wherwith Salomon made the 2.re.7.b. brasen laauatorye: the pilers, and the Je.52.c. dessels of brass. And whē Thou kinge of Hemath, heard how Dauid had beatē all the strengthe of Hadarezer king of Zoba, he sente Haduram his sonne to kinge Dauid, to make peace with him, and to bidde him, because he had fought agaynst Hadarezer, and beaten him (for Thou had war with Hadarezer,) and Dauid brought all manner of iewels of golde, siluer, and brasse with him. And king Dauid dedicated them vnto the Lorde, with the siluer and golde that he brought from all nations, from Edom, from Moab, from the childrē of Ammon, from the Philistines and from Amalec. And Abisai the sonne of Zeruia slew of the Edomites in the salt valley. xviij. M. and putte souldiers in Edom, and all the Edomites became Dauids seruauntes. Thus the Lord kept Dauid D in all that he tooke in hand. And Dauid reigned ouer al Israell, & executed iudgement and righteousnesse among all his people. And Joab the sonne of Zeruia was ouer the host, and Iehosaphat the sonne of Ahiud Recorder, & Zadock the sonne of Ahitob and Ahimelech the sonne of Abiathar were the priestes: and Saraia was scribe, and Banaiah the soon of Iehoiada was ouer the Cerethites, & the Pelethites and the eldest sonnes of Dauid were next vnto the king.

¶ The xix. Chapter.

After this, it chaunced, that A Nahas the kinge of the B childrē of Ammon died, and his sonne reygned in his steede. And Dauid sayde: I will shewe kindnesse vnto Hanon the sonne of Nahas: because his father beeit kindelye with me. And Dauid sente messengers to comforte him ouer the deathe of his father. And the seruauntes of Dauid came into the lande of the childrē of Ammon to Hanon, to comforte him. But the Lordes of the childrē of Ammon saide to Hanon: thinkest thou that Dauid doeth honoure thy father in thy sight: that he hath sente comforters vnto thee? Is not his seruants come to searche, to looke and espye out B. the land. Wherfore Hanon tooke Dauids seruauntes, (and polde them) and shaued them, and cut off their coates hard by their buttocks, and sent them awey. And there went certaine, & told Dauid, how the mē were serued. And the king sent to mete them (for the mē were exceedingly ashamed) and ? king said: tary at Iericho, vntil your berds be growen, and then return. And whē the childrē of Ammon sawe that they stanke in the sight of Dauid, Hanon and the childrē of Ammon sent a.M. talentes of siluer to hire them charets and horsmen out of Mesopotamia, and out of Syria, Maacha and out of Zoba. And they hyred.xxij. M. charets and the king of Maacha and his people, whiche came and pitched before Medeba. And the childrē of Ammon gathered them selues together from their cities, and came to battell. And when Dauid heard of it, he sent Joab and all the hoofte of stronge men.

And

Syth the children of Ammon sawe yt
and putte them selues in aray to bat-
tayle before the gate of the Citie. And
the kinges that were come, kept them
by them selues bache in the fielde.
C When Joab also sawe that the fronte
of the battaile was agaynst him be-
fore and behinde: he chose oute of all
the chosen menne of Israell, and put
them in aray agaynst the Syrians.
And the rest of the people he delyuered
vnto the hand of Abisai his brother,
and they putte them selues in araye a-
gaynste the children of Ammon. And
he sayde: If the Syrians be to stronge
for me, then shalte succoure me: and yf
the children of Ammon pitnayle a-
gaynst thee: I will help thee. Plucke
vp thine hearte, and let vs playe the
men: for our peoples sake, and for the
cities of our God, and the Lorde shall
doo that whiche is good in his owne
syghte. So Joab and the people that
were with him, dreswe nie before the
Syrians vnto the battayle, and they
fledde before him. And when the chil-
dren of Ammon sawe that the Sy-
rians were fled, they ranne away lyke-
wise before Abisai his brother, and
gate them into the Citie. And Joab
came to Jerusalem. And whē the Sy-
rians sawe that they were put to the
worse before Israel, they sent messen-
gers and fet out the Syrias that were
beyonde the riuer, and Sophach the
captain of the host of Hadarezer went
before theym. And it was tolde Da-
uid: and he gathered all Israell, and
went together ouer Jordan, and came
and set vppon them. And when Da-
uid had put him selfe in aray agaynst
the Syrians: they fought with him.
But the Syrians fled before Israell.
And Dauid destroyed of the Syrians
seuen thousand charets, and .xl. thou-
sande footemen, and killed Sophach
the captayne of the hoosle. And when
the seruants of Hadarezer sawe yt they
were put to the worse before them of
Israell, they made peace with Da-
uid, and became his seruauntes. Ney-
ther wouldе the Syrians helpe the
children of Ammon any more.

The xx. Chapter.

A And it came to passe, that after
the yere was expired, about
the time that kinges go oute
a warreiare: Joab ledde out the ar-
mye of the hoosle, and destroyed the
countrey of the children of Ammon, &
cam and besieged Rabba, and destroy-
ed it. But Dauid tarryed at Jerusa-
lem, while Joab smote Rabba, & de-
stroied it. And Dauid toke the crown
of their kinge, from off his heade, and
founde that it had the waighte of a
talent of golde, and there were pryci-
ous stones in it, and it was ordeyned
for Dauids head. And he brought al-
so exceeding muche spoyle oute of the
Citie. And he brought out the people
that were in it: and tormented theym
with sawes and harrowes of yron,
and with other sharpe instrumentes,
and so dealt Dauid with all the cities
of the children of Ammon. And Da-
uid and all the people came agayne to
Jerusalem. After this it fortuned,
there arose warre at Gezer with the
Philistines. At whiche time Sobe-
kai the Husathite slewe Sappai, that
was of the children of Raphaim: and
they were subdued. And there was a
battaile agaīs with the Philistines,
and Elhanan the sonne of Jair, slew
Lahemi, the brother of Goliath the
Gethite, whose spere was like a wee-
uers beame. And there chaunced yet a-
gayns warre at Geth, wherein was
a man of a greate stature, with .xxiij.
fingers and toes, sixe on euery hande,
and sixe on euery foote, & was the son
of Raphah. But when he defied Is-
rael, Jehonathan the sonne of Si-
mea, Dauids brother slue him. These
were borne vnder Raphah at Geth,
and were ouerthrowen in the hande
of Dauid: and in the hande of his ser-
uauntes.

The xxi. Chapter.

A And Satan stoode vp agaynst
Israell, and prouoked Dauid
to number Israell. And Da-
uid sayd to Joab, and to the rulers of
the people: Go ye and number Israel
from Beer Sheba to Dan, and bringe

it to me, that I may knowe the nomber of them. And Joab answered: the Lord make his people an. C. tymes so many mo as they be. But my Lorde, O kinge, are they not all my Lordes seruauntes? why then doth my Lorde require this thinge? why will my Lord be a cause of trespasse to Israel? Neuertheles, the kinges worde preuayled against Joab. And Joab departed and walcked throughout all the mo of Israell, and came to Jerusalem agayne, and gaue the number of ꝑ count of the people vnto Dauid.

And all they of Israell were a thousande thousande, and a hundred thousand men that drue sweard: and Juda was. cccc. lx. thousande menne that drue sweard. But the Leuites & Benjamin counted he not amonge them. For the kinges worde was abhominable to Joab. And the Lord was displeased with this thinge: and smote Israel. And Dauid sayde vnto God: I haue sinned exceedingly in doinge this thing. And now (I beseche the) do away the wickednesse of thy seruaunt, for I haue done very foolishly.

And the Lord spake vnto God Dauids seer, saying: goo, and tell Dauid, saying: Thus sayth the Lord: I geue thee the choyce of three thinges: chose the one of them, that I maye do vnto thee. And Gad came to Dauid, & sayde vnto him: Thus sayeth the Lorde: Chose thee, either three yeres famishment, or three monthes to be destroyed before thine aduersaryes, and that the sword of thine enemies may ouertake thee: or els the sweord of the Lord, and pestilence in the lande three dayes: and the aungell of the Lorde destroyinge throughout all the coastes of Israell. And now aduise thy selfe, what word I shall bringe agayne to him that sent me. And Dauid sayde vnto God, I am in an exceding straite: Let me fall nowe into the hande of the Lorde, for passinge greate are his mercyes: but let me not fall into the hande of men.

So the Lord sent pestilence vpon Israell, and there were ouerthrowen of Israel. lxx. thousande men. And God sent the aungel into Jerusalem to destroy it. And as he was about to destroy, the Lorde beheld, and had compassion on the euil, and sayd to the angell that destroyed it: it is ynough, lette nowe thine hande ceasse. And the aungel of the Lord stode by the threshinge floze of Ornā the Jebusite. And Dauid lift vp his eies, and sawe the angel of the Lord stand betweene the earth & heauen, hauing a drawen sweorde in his hand, stretched out toward Jerusalem. Then Dauid and the elders of Israel which were clothed in sacke, fell vpon their faces. And Dauid said vnto God: is it not I that cōmaunded ꝑ people to be numbred? Iu it not I ꝑ haue sinned and done euil in dede, and what haue these sheepe done, let thyne hand (O Lord my God) be on me and on my fathers house, but not on thy people, that they should be punished.

And the aungel of the Lorde cōmaunded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lord, in the threshing floze of Ornan the Jebusite. And Dauid wente vp, according to the sayinge of Gad, which he spake in the name of the Lord. And Ornan turned about, and sawe the angell, and his foure sonnes were with him, and hid them selues: But Ornan was threshing wheate. And as Dauid came to Ornan, Ornan loked and sawe Dauid, and went out of the threshinge floze, and bowed himselfe to Dauid, with his face to the ground. And Dauid said to Ornā geue me the place of the threshinge floze, that I may buildan aultar therin vnto the Lord. Thou shalt geue it me for as much money as it is worth, ꝑ the plage may ceasse from the people. And Ornan said vnto Dauid: take it to thee, and let my Lorde the kinge do that which seemeth good in his eyes. Lo, I geue thee Oxen also for burntsacrifices, and the threshinge sleades for wood, and wheate for meate offeringe: I geue it all. And kinge Dauid sayde to Ornan: not so, but I will bye it for as muche money as it is worth. For I will not take ꝑ which

is

is thine for the Lorde, nor offer burnt-
D offeringes without cost. And so Da-
uid gaue to Ornan for that place syc-
cles of golde .vi. hundred by wayght.
And Dauid built ther an altar vnto
the Lorde, and offred burntofferings
and peaceofferinges, and called vpon
the Lord, and he heard him from hea-
uen in fyre vpon the aultar of burnt-
offring. And when the Lorde had spo-
ken to the angel, he put vp his sweard
agayne into the sheathe of it. At that
time when Dauid saw that the Lorde
had heard him in the threshinge floore
of Ornain the Iebusite, he vsed to of-
fer there. For the Tabernacle of the
Lord, which Moses made in the wil-
dernesse, and the aultar of burntoffe-
ring were at that season in the hill
of Gibeon. And Dauid could not
go before it, to aske counsayle at God,
for he was afrayd of the sweard of the
aungell of the Lorde.

¶ The .xxij. Chapter.

AND Dauid sayde: this is the
house of the Lorde God, and
this is the altar for the burnt-
offeringe of Israell: And Dauid
commaunded to gather together the
strangers that wer in the land of Is-
racll, and her set masons to hewe free
stone for the building of the house of
God. And Dauid prepared plentye of
iron for nailes: and dezes of the gates
and to ioyne withall, and aboun-
daunce of brasse without waight, and
Cedar trees withoute number: For
the Zidons and they of Tyre brought
muche Cedar woodde to Dauid. And
Dauid sayde: Salomon my sonne is
ponge and tender, and the house that
is to be built for the LORDE must
exceede in gretnes, that it may be spo-
ken of and prayse[d] in all landes. I will
therefore make ordinaunce for it.
And so Dauid prepared manye thin-
ges before his death. And her called
Salomon his sonne, and charged him
to builde an house for the Lorde God
B of Israell. And Dauid sayde to Sa-
1 Re. 7.b lomon: • my son, I thought (as it was
2 Re.4.a in mine heart) to builde an house vn-
to the name of the Lorde my GOD.
But the worde of the Lorde came to
me, sayinge: Thou haste shed muche
blood, and haste made greate battay-
les: thou shalt therefore not buylde an
house vnto my name: for thou haste
shed much blood vpon the earth in my
sight. Behold, a sonne is borne to thee
and he shalbe a manne of reste, for I
will geue him rest from all his ene-
myes rounde about. For his name is
Salomon, and I will sende reste and
peace vpon Israell in his dayes. He
shall build an house for my name, and
he shalbe my sonne, and I will be his
father, and will prepare the seate of
his kingdome vpon Israell for ever.
Nowe therefore my sonne, the Lorde
be with thee, and prosper thee, & thou
shalt buylde the house to the name of
the Lorde thy God, as he hath sayd of C
thee. And the Lorde shall geue thee
wisdome and vnderstandinge, and
shall geue thee commaundementes for
Israell, that ye may keepe the lawe of
the Lorde thy God. For then thou
shalt prosper, euen when thou takest
heede and fulfillest the statutes and
lawes, which the Lord charged Mo-
ses with for Israel: Plucke vp thine
heart therefore, and be stronge, dreade
not, nor be discouraged. Beholde, in
myne aduersitye have I also prepared
for the house of the Lorde, an hundred
thousande talentes of golde, and a
thousande thousande talentes of sil-
uer, and as for brasse and yron, it can-
not be numbred, for it is verye much.
And I have prepared tymber & stone,
and thou mayest provide more thereto.
Moreover, thou haste workmen with
thee ynowe, and masons, and carpen-
ters to woorke in stone and timber:
and many men that be actiue for every
woorke. And of golde, siluer, brasse and
yron, ther is no number. Up therefore
and bee doinge, and the Lorde shalbe
with thee. And Dauid commaunded
all the Lordes of Israell to helpe Sa-
lomon his sonne, sayinge: Is not the
Lorde your God with you? and hath
he not geuen you rest on euerye syde?
for he hath geuen the inhabitours of
the

the lande into my hande, and the lande is subdued before the Lord, and before his people. Nowe therefore set youre hearte & your soules to seke the Lorde your God. Vp, and builde ye the temple of the Lord God, to bring the arke of the couenaunt of the Lord, and the holy vessels of God into the house, so built for the name of the Lorde.

The. xxii. Chapter.

3 SO when Dauid was olde, and
3. Re. 1. c full of dayes, he made Salomon his sonne kinge ouer Israell. And then he gathered together all the lordes of Israell, with the Priestes, and the Leuites. And the Leuites were numbred from the age of xxx. yeare and aboue: and the number and summe of them was. xxxviij. thousande menne. Of whiche. xxiiij. thousande were sette to further the workes of the house of the Lorde. And sixe thousand were officers and Iudges. Foure thousande were porters, and foure thousande praysed the Lorde with such instruments, as was made to prayse with all. And so Dauid put an order amonge them, deuydinge them in partes. Of the children of Leui: Gerson, Cahath, and Merari.
Of the Gersonites was Laadan and Semei. The sonnes of Laadan, the chiefe was Iehiel, Zethan and Ioell three. The sonnes of Semei: Selomith, Haziel and Haran three. These were the auncient fathers of Laadan. And the sonnes of Semei, were Iahath, Zina, Ieus and Beria: These four were the sonnes of Semei. And Iahath was the chiefe, Zina the second. But Ieus & Beria had not many sons, therfore they wer in one rekning according to their fathers household, reckened for one auncient household. The sonnes of Cahath: Amram, Izahar, Hebron and Vziel four.
Exo. 6. c. 1 Pa. 6. a The sonnes of Amran: Aaron and Moyses. And Aaron was separated to haue the rule of the holy thinges in the place moste holye, he and his sons for euer, and to burne incense before the Lorde, and to minister vnto him, and to bleese in his name for euer. Moyses also the man of God, and his children, were named with the tribe of Leui. The sonnes of Moses: Gerson and Eliezer. Of the sonnes of Gerson: Subuel was the chiefe. The soons of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes. And the sonnes of Rehabia were very many. The sonnes of Izahar, Salomith the chiefe. The sonnes of Hebron: Jerrahu the firste, Amaria the seconde, Jahaziel the thirde, and Jecamean the fourth. The sonnes of Vziel: Micha the first, and Iesia the seconde. The sonnes of Merari: Mahli and Musi. The sonnes of Mahli: Eleazar and Cis. And Eleazar dyed, and had no sonnes, but daughters: and their brethren the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, and Jeremoth three. These are the children of Leui after the household of their fathers, euen the auncient of the Fathers, accordinge to their offices, and after the number and summe of the names of them that did the worke in the seruice of the house of the Lorde, from the age of twentie yeres and aboue. And Dauid sayde: The Lord God of Israell hath geuen rest vnto his people, that they maye dwell in Jerusalem for euer. That the Leuites also should nowe no more beare the Tabernacle and all the vessels for the seruice thereof: for according to all the last workes of Dauid, the Leuits wer numbred from twentye yeare and aboue, and their office was vnder the hande of the sonnes of Aaron: for the seruice of the house of the Lorde, in the courtes of the celles, and in the purifyinge of all holy thinges, and in the worke of the seruice of the house of God. In the shewbread, in the fine floure, in the meat offering, in the wafers of sweete breede, in the frying panne, in the gridyron, and in all maner of measures and size, and to stande euery daye in the morninge to thanke and prayse the Lorde, and so lykewyse at euen. And to offer all burntsacrifices vnto the Lorde, in the Sabbothes, in the new Moones, and

is thine for the Lorde, nor offer burnt-
D offeringes without cost. And so Da-
uid gaue to Ornan for that place sy-
cles of golde .vi. hundred by wayght.
And Dauid built ther an aultar vnto
the Lorde, and offred burntofferings
and peaceofferinges, and called vpon
the Lord, and he heard him from hea-
uen in fyre vpon the aultar of burnt-
offering. And when the Lorde had spo-
ken to the angel, he put vp his sweard
agayne into the sheathe of it. At that
time when Dauid saw that the Lorde
had heard him in the threshinge floore
of Ornain the Iebusite, he vsed to of-
fer there. For the Tabernacle of the
Lord, which Moses made in the wil-
dernesse, and the aultar of burntoffe-
ring were at that season in the hill
of Gibeon. And Dauid could not
go before it, to aske counsayll at God,
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¶ The .xxij. Chapter.

A Nd Dauid sayde: this is the
house of the Lorde God, and
this is the altar for the burnt-
offeringe of Israell: And Dauid
commaunded to gather together the
strangers that wer in the land of Is-
racll, and her set masons to hewe free
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God. And Dauid prepared plentye of
iron for nailes: and dores of the gates
and to ioyne withall, and aboun-
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the Zidons and they of Tyre brought
muche Cedar woodde to Dauid. And
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is to be built for the LORDE must
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ges before his death. And hee called
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B of Israell. And Dauid sayde to Sa-
2 Re. 7.b lomon: • my son, I thought (as it was
2 Re.4.a in mine heart) to builde an house vn-
to the name of the Lorde my GOD.
But the woorde of the Lorde came to
me, sayinge: Thou hast shed muche
bloud, and hast made greate battay-
les: thou shalt therefore not builde an
house vnto my name: for thou hast
shed much bloud vpon the earth in my
sight. Behold, a sonne is borne to thee
and he shalbe a manne of reste, for I
will gene him rest from all his ene-
mies rounde about. For his name is
Salomon, and I will sende reste and
peace vpon Israell in his dayes. He
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be with thee, and prosper thee, as thou
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heart therefore, and be stronge, dreade
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myne aduersitye haue I also prepared
for the house of the Lorde, an hundred
thousande talentes of golde, and a
thousande thousande talentes of sil-
uer, and as for brasse and yron, it can-
not be numbred, for it is verye much.
And I haue prepared tymber & stone,
and thou mayest prouide more therto.
Moreouer, thou hast workmen with
thee ynowe, and masons, and carpen-
ters for woorke in stone and timber:
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woorke. And of golde, siluer, brasse and
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the lambe into my hande, and the lande to subdued before the Lord, and before his people. Nowe therefore set youre hearte & youre soules to seke the Lorde youre God. Vp, and builde ye the temple of the Lord God, to bring the arke of the couenaunt of the Lord, and the holy vessels of God into the house, so built for the name of the Lorde.

The xxiij. Chapter.

A SO when Dauid was olde, and
3.Re.1.c full of dayes, he made Salomon his soonne kinge ouer Israell. And then he gathered together all the lordes of Israell, with the Priestes, and the Leuytes. And the Leuytes were numbred from the age of xxx. yeare and aboue: and the number and summe of them was. xxxviij. thousande menne. Of whiche. xxiij. thousande were sette to further the worke of the house of the Lorde. And sixe thousand were officers and Iudges. Foure thousande were porters, and foure thousande prayed the Lorde
B with such instruments, as was made to prayse with all. And so Dauid put an order amonge them, deuydinge them in partes. Of the children of Leui: Gerson, Caath, and Merari. Of the Gersonites was Laadan and Semei. The soonnes of Laadan, the chiefe was Jehiel, Zethan and Joell three. The soonnes of Semei: Selomith, Haziel and Haran three. These were the auncient fathers of Laadan. And the soonnes of Semei, were Iahath, Zina, Jeus and Beria: These four were the soonnes of Semei. And Iahath was the chiefe, Zina the second. But Jeus & Beria had not many sons, therefore they wer in one rekning according to their fathers houshold, reckened for one auncient houshold. The soonnes of Caath: Amram, Izahar, Hebron and Vziel four.
Exo.6.c. 4 The soonnes of Amram: Aaron and
1Pa.6.a Moyses. And Aaron was separated to haue the rule of the holy thinges in the place moste holye, he and his sons for euer, and to burne incense before the Lorde, and to minister vnto him, and to bleese in his name for euer. Moyses also the man of God, and his children, were named with the tribe of Leui. The soonnes of Moses: Gerson and Eliezer. Of the soonnes of Gerson: Subuel was the chiefe. The soons of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes. And the sonnes of Rehabia were very many. The sonnes of Izahar, Salomith the chiefe. The sonnes of Hebron: Jerrahu the firste, Amaria the seconde, Jahaziel the thirde, and Iecamean the fourth. The sonnes of Vziel: Micha the first, and Iesia the seconde. The sonnes of Merari: Mahli and Musi. The sonnes of Mahli: Eleazar and Cis. And Eleazar dyed, and had no sonnes, but daughters: and their brethren the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, and Jeremoth three. These are the children of Leui after the houseC holde of their fathers, euen the auncient of the Fathers, accordinge to their offices, and after the number and summe of the names of them that did the worke in the seruice of the house of the Lorde, from the age of twentie yeres and aboue. And Dauid sayde: The Lord God of Israell hath geuen rest vnto his people, that they maye dwell in Jerusalem for euer. That the Leuites also should nowe no more beare the Tabernacle and all the vessels for the seruice thereof: for according to all the last workes of Dauid, the Leuits wer numbred from twentye yeare and aboue, and their office was vnder the hande of the sonnes of
D Aaron: for the seruice of the house of the Lorde, in the courtes of the celles, and in the purifyinge of all holy thinges, and in the worke of the seruice of the house of God. In the shewbread, in the fine floure, in the meat offering, in the wafers of sweete breade, in the fryinge panne, in the gridyron, and in all maner of measures and size, and to stande euery daye in the morninge to thanke and prayse the Lorde, and soo lykewyse at euen. And to offer all burntsacrifices vnto the Lorde, in the Sabbothes, in the new Moones, and

on the festifull dayes, by number and
custome continually (as they were
commaunded) before the Lorde. And
that they shulde wayte on the taber-
nacle of witnes, and on the holy place,
and on the sonnes of Aaron their bre-
thren, in their seruice of the house of
the Lorde.

¶ The .xxiiij. Chapter.

THese are deuisions of the sons
of Aaron. The sonnes of Aa-
ron, Nadab, Abihu, Eleazar,
Leu.16.a and Ithamar. Nadab also, and A-
bihu died before their father, and had
no children. But Eleazar and Itha-
mar executed the priestes office. And
Dauid ordered them on this manner:
Sadoc of the sonnes of Eleazer, and
Ahimeleck of the sonnes of Ithamar
wer according to their offices in their
ministration. And there wer mo aun-
cient men founde amonge the sonnes
of Eleazer, then the sons of Ithamar.
And thus wer they ordred together a-
mōg ȳ sons of Eleazer, ther wer .xvi.
rulers according to the houshold of
their fathers, & eyght among the sons
of Ithamer, according to the house-
holde of their fathers. And thus wer
they put in order by lotte, the one lotte
from the other: and so were these ru-
lers in the sanctuarye, and Lordes be-
fore God, as well of the sonnes of I-
thamar, as of the sonnes of Eleazar.
And Semeia the sonne of Nathana-
el the Scribe, of the kinred of the Le-
uites: wrote them before the kinge
and the Lordes, and before Sadoc the
Priestes, and Ahimeleck the soonne of
Abiathar, and before the auncient fa-
B thers, before the priestes and the Le-
uites, one principall houshold beinge
reserued for Eleazar, & one for Itha-
mar. And the first lot fel to Iehoiarib,
and the second to Iedaia. The thirde
to Harim, and the fourth to Seborim:
The fifte to Melchia, and the sixte to
Miamin. The seuenth to Hakos, and
the eyght to Abia. The ninth to Je-
shua, and the tenth to Sechaniahu. The
eleuenth to Eliasib, and the twelfth to
Iakim. The thirteenth to Hupa, and
the fourteenth to Iesebeab. The fif-
teenth to Bilga, & the sixteenth to Im-
mer. The seuenteenth to Hezir, and
the eyghteenth to Happezez. The .xix. to
Pathahia, and the .xx. to Iehezkel.
The .xxi. to Iachin, and the .xxij. to
Gamul. The .xxiij. to Delaiahu, and
the .xxiiij. to Maaziahu. These are C
the ordinaunces of them in their offi-
ces, when they came into the house of
the Lorde, according to their manner
under Aaron their father, as the Lord
God of Israel had commaunded him.
The rest of the soonnes of Leui are
these: Of the sonnes of Amram, Su-
bael: of the sonnes of Subael, Je-
hedeiahu. Of the sonnes of Rehabia:
the fyrste Iesia. Of the Iezharites
Selomoth. Of the soonnes also of Se-
lomoth, Iahath. The sonnes Ieriahu
the fyrste, Amariahu the seconde, Ia-
haziell the thirde, and Iekampam the
fourth. Of the sonnes of Vziel, Mi-
cha. Of the soonnes of Micha, Ha-
mir. The brother of Micha was Ie-
sia. Of the sonnes also of Iesia: Se-
charia hu. The sons of Merari were
Mahli and Musi. The soons of Ja-
haziahu, Beno. The soons of Mera-
ri by Iahaziahu, Beno, Sohem, Sa-
cur, and Ibri. Of Mahli came Elea-
zar, and he hadde no sonnes. Of Kis
the sonnes of Kis Ierahmeell. The
sonnes of Musi, Mahli, Eder, and
Ierimoth. These are the children of
the Leuites after the houshold of their
fathers. And these caste lottes next to
their brethren the sonnes of Aaron, in
the presence of Dauid the Kinge, and
Sadoc and Ahimeleck, and the auncie-
ent fathers, the priestes, and Leuites,
euen the principall fathers before the
yonger brethren. The lot made equall
distribution amonge them all.

¶ The .xxv. Chapter.

AND so Dauid, & the captaines B
of the hoste appointed oute to
do seruice to the sonnes of A-
saph, Heman, and Iedithum, when
they did Prophecye with Harpes,
Psalteries and Cymballes: and there
was a multitude of the menne that
were appoynted to the seruice and
ministration. Of the soonnes of

Asaph

Asaph: Zacur, Joseph, Nathanie, and Asareia that wayted on Asaph, which prophecied by the kinge. Of Jeduthum: the sonnes of Jeduthum, Gedeliahu, Zeri, Jesaiahu, Hasabiahu, and Mathathiahu, sixe, vnder the handes of their father Jeduthū which prophecied with a harpe, for to geue thankes and prayse vnto the Lorde. Of Heman: the sonnes of Heman, Bukiahu, Mathaniahu, Aziell, Jebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedelthi, Romamthi, Ezer, Josbekasa, Malothi, Hothir, and Mahazioth. All these were the soons of Heman which was the kings seer in the woorders of God to lift vp the horn (of the regal dignitie.) And God gaue to Heman. xiiij. sonnes, and three daughters. All these were at the handes of theyr father singinge in the house of the Lorde with Symballes, Psalteries and Harpes, when Asaph, Jeduthum, and Heman executed the seruice in the house of GOD, at the kinges hande. And the multitude of them with their brethren that were instruct in the songs of the Lord, euen all that were cunning, were two hundred, foure score and eyghte. And they cast lottes among them selues (how they should wait) aswel for the small as for the great, for the scholer, as well as for the schole maister. And the first lot in Asaph fell to Joseph. The seconde to Gedeliahu (with his brethren and sonnes) which were twelue.

The thirde fell to Zacur with his sonnes and brethren, beynge twelue personnes. The fourth, to Izri with his soons & brethren, twelue persons. The fifte to Nathaniahu with his sonnes and brethren, twelue persons. The sixt to Bukiahu with his soonnes and brethren, twelue personnes. The seuenth to Jesareia with his sonnes and brethren, twelue persons. The eight to Jesaiahu with his sons and brethren, twelue personnes. The ninth to Mathaniahu with his sonnes and brethren, twelue personnes. The tenth to Semei with his soons and brethren, twelue personnes. The eleuenth to Azareel with his sonnes and brethren, twelue personnes. The twelueth to Hasabia with his sonnes and brethren, twelue personnes. The thirteenth to Subuel with his soons and brethren, twelue personnes. The fourteenth to Mathathiahu with his sons and brethren twelue personnes. The fifteenth to Jeremoth with his sonnes and brethren, twelue persons. The sixteenth to Hananiahu with his sonnes and brethren, twelue personnes. The seuenteenth to Josbekasa with his sonnes and brethren. xij. personnes. The eighteenth to Hanani with his sonnes and brethren twelue persons. The. xix. to Maloth with his sonnes and brethren. xij. persons. The. xx. to Eliathath with his soons and brethren, twelue personnes. The xxi. to Hothir with his soonnes and brethren, twelue persons. The. xxij. to Gidalthi with his sonnes and brethren, twelue persons. The. xxiij. to Mahazioth with his sonnes and brethren. xij. persons. The. xxiij. to Romamthi, Ezer with his sonnes and brethren twelue persons.

¶ The. xxvi. Chapter.

These are the deuisions of the porters. Amonge the Corethites. Meselemiahu: the sonne of Kore of the children of Asaph. And the sonnes of Meselemiahu were these: Zachariahu the eldest, Jedthell the second, Zebadiahu the third, and Jahmiell the fourthe, Elam the fifte, Jehohenan the sixte, and Eleonai the seuenth. The sonnes of Obed Edom, Semeia the eldest, Jehosabad the seconde, Joah the thirde, Sacar the fourth, and Nathanael the fifth, Ammiel the sixth, Jssachar the seuenth, Peulthai the eyght, for God blessed him. And vnto Semeia his soon were sonnes borne, that ruled in the house of their father, for they wer mē of might. The sons of Semeia: Othni, Rapha el, Obed & Elzabad and his brethren wer strong mē, Elihu & Samachiahu. All these wer of the children of Obed Edom, they and their children: and their brethren actiue mē & of strength

to do seruice, euen. xxij. of Obed Edom. And Helimiah had soonnes and brethren actiue men. xviij. The soonnes of Hosa, of the childzen of Merari, Simri the chiefe, and thoughe he was not the eldest, yet his father sette him in the chiefest place. Helkiahu the second. Tebaliahu the thirde, and Zechariahu the fourth: al the sonnes and brethren of Hosa were. xiij. Amonge these was deuided the office of the porters hip, that they shoulde be auncient men, to wait with their brethren whe they ministred in the house of the Lorde. And they cast lottes betweene the greate and small after the house holde of their fathers for euery gate. And the lot on the Eastside fell vpon Selemeiahu. And for Zachariahu his sonne (whiche was a wise counsayler) they cast lottes, and his lotte came out toward the Nozth. And Obed Edoms lot fell to the South. And for his sonnes fell the houses of Asuppim. For Suphim and Hosa toward the west, with the gate that standeth toward the higher wape, one watche beinge ouer agaynste an other. In the east were sixe Leuites, and towarde the Nozth. iiij. a day, and toward the South. iiij. a day, and toward Asuppim two and two. In Pharbar toward the west two at the goinge by, and two in Pharbar. These are the deuisions of the porters amonge the sonnes of Kozth, and among the sonnes of Merari. And of the Leuites: Ahiah had the ouersyght of the treasure of the house of God, and of the treasure of the dedicate thinges. As concerning the sons of Laadan, whiche were the childzen of the Gersonites. Of Laadan came auncient fathers: Euen of Laadan there came Gersumi and Jehieli. The sonnes of Jehieli: Zetham and Joel his brother, which wer ouer the treasures of the house of the Lord. Of the Amramits also, and Izaharites, Hebronites and Ozielites, was Sabuel the sonne of Gerson the sonne of Moyses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiahu, whose sonne was Jesaiahu, whose sonne was Joram, whose sonne was Zichri, whose sonne was Selomith, whiche Selomith and his brethren were ouer all the treasures of the dedicate thinges which Dauid the king and the auncient fathers, the captaynes ouer thousandes and hundzedes, and the captaynes of the hoste, had dedicated oute of the spoyles wonne in battayles: they did dedicate theym to maintayne the house of the Lorde, and all that Samuel the Seer, and Saul the sonne of Cis, and Abner, the soon of Ner, and Joab the sonne of Zernia had dedicated, and wholoeuer had dedicate any thinge, it was vnder the hand of Selomith and of his brethren. Of the Izaharites was Chenaniahu and his sonnes appoynted to the businesse without kozth ouer Israell: for they wer officers and iudges. And of the Hebronites, Asabiahu and his brethren, men of actiuitie a thousande and seuen hundzed were officers among them of Israell beyonde Jozdan west ward, in all busynesse belonging to God, and seruice of the kinge. Amonge the Hebronites was Jehua the chiefest, euen a prince amonge the Hebronites and fathers of his kinred. And in the fourtye yeare of the kingdom of Dauid, they were sought for. And there were founde amonge them mē of actiuitie at Jazer in Gilead. And his brethren were men of actiuitie euen two thousande and seuen hundzeth, auncient fathers whome kinge Dauid made rulers ouer the Rubenytes, Gaddites, and ouer the halfe tribe of Manasse, for euery matter pertayning to GOD, and for the kinges busynesse.

The. xxvij. Chapter.

The childzen of Israell, after the number of them, the auncient heads and captaines of thousandes and hundzedes, and their officers that serued the kinge by diuerse courses which came in and went out, moneth by moneth, throughout all the monethes of the yeare. And in euerye course were, xxiij. thousande. Ouer the

the firste course for the firste moneth, was Iasobeam the sonne of Zabdiel. And in his course were four & twenty thousande. And the chiefest of all the captaines of the host, for the firste moneth was of the children of Pharez. Ouer the course of the seconde month was Dodai an Ahohite, and in his course was Michloth a ruler, (his helper.) And in the course were .xxiiij. thousande. The chiefe captaine of the third host for the thirde moneth was Banaiahu, the soon of Iehoiada the 2.Re.22.c ype Priestе, and in his course were ipd.11.c .xxiiij. thousande. This is that Banaiahu, which was mooste myghtye among thirtie, and aboue thirtye. And in his parte was Amizabad his sonne. The fourth captayne for the fourthe month was Asael, the brother of Ioab, and Zabadaia his soon after him. And in his course were .xxiiij. thousande. The fifth captayne for the fifth moneth was Samhut the Izrahite: and in his course were .xxiiij. thousande. The sixth captaine for the sixth moneth, was Ira the sonne of Ikkes a Thekonite, and in his course were .xxiiij. thousande. The seuenth captain for the seuenth moneth was Helez the Pelonite, of the childrē of Ephraim: and in his course wer. .xxiiij. thousand The eight captaine for the eight moneth, was Sibechai an Husathite of the kinred of Zarhi, and in his course were. .xxiiij. thousande. The ninth captaine for the ninth moneth was Abiezer an Anathothyte of the sonnes of Iemini, & in his course were .xxiiij thousande. The tenth captain for the tenth moneth was Maharai the Netophathite of the Zarahites, and in his course were .xxiiij. thousande: The eleuenth for the eleuenth moneth was Banaia ꝑ Pirathonite of ꝑ childrē of Ephraim: & in his course were .xxiiij. thousande. The twelfth captaine for the twelfth moneth, was Haldai the Nethophathite, with Othoniel, and in his course were .xxiiij. thousande. And the rulers ouer the tribes of Israell were these: Amonge the Rubenites was Eliezer the sonne of Zichri. Amonge the Himeonites also, was Saphatiahu the sonne of Maacha. Amonge the Leuites: Hasabia the sonne of Kemuel. Among the Haronites: Zadock. Among them of Iuda, Elihu of the brethren of Dauid. Among them of Isachar, Omri the sonne of Michael. Among them of Zabulon, Ismaiahu the sonne of Obadiahu. Amonge theym of Nephthali, Ierimoth the soon of Azriel. Among the children of Ephraim: Hosea the sonne of Azaziahu. In the halfe tribe also of Manasse: Ioel the son of Pedaiahu. Of the halfe tribe of Manasse in Gilead: Iddo the sonne of Zachariahu. Amonge them of Ben Iamin: Iaaziel the sonne of Abner. Among them of Dan: Azarel the sonne of Iehozam. These are the lordes of the Tribes of Israell. But Dauid tooke not the number of theym vnder xx. yeare: because the Lorde sayde: hee would encrease Israell like vnto the starres of the skye. And Ioab the 1pd.21.8 sonne of Zaruia began to number: but he finished it not, because that ther fell wyath for it agaynst Israell, neyther was the number put into the Chronicles of king Dauid. Ouer the kinges tresures was Izmaeth the son of Adiel. And ouer the tresures of the fielDes, in the cities and villages, and castels, was Iehonathan the sonne of Vziahu. And ouer the workemen in the fields that tilled the ground, was Ezri the sonne of Chelub. And the ouersight of the vyneyardes had Semei the Ramathite. Ouer the increse also of the vineyardes, and ouer the wynesellers was Sabdi, the Haliphunite. And ouer the olyue trees and mulberye trees that were in the valleyes, was Baal Hanam the Gederyte. And ouer the treasure of oyle was Ioas. Ouer the oxen that fed in Sharon, was Setari the Sharonyte. And ouer the oxen that were in the valleys was Saphat the son of Adlai Ouer the camelles, Obil the Ismaelite. And ouer the asses was Iehadiahu the Meronothite. Ouer the sheepe was Iazes the Hagarite. All

these were the rulers of the substaunce of kinge Dauid. And Jehonathan Dauids vncle, a manne of councell, and of vnderstanding was a Scribe: and Jehiell, the sonne of Hachmony was with the kinges sonns (instructing them.) And Ahithophell was of the kinges councell. And Husai the Brachite was the kings companion. And next to Ahitophell was Jehoiada, the sonne of Banaiahu and Abiathar. And the captayne of the kinges warre was Joab.

¶ The xxviij. Chapter.

AND Dauid gathered together all the Lordes of Israell: the lordes of the Tribes, the lordes of the companyes, that ministred to the kinge by course, the Captaines ouer Thousandes, and ouer hundredes, and the Lordes that hadde the ouersight ouer all the substaunce and possession of Dauid, his sonnes with the chamberlains: all the mightie and valiant, and all active men vnto Jerusalem. And king Dauid stode vp vppon his feete, and sayde: Heare me my brethren and my people. • I
2.Sa.7.a. had in mine heart to builde an house of rest for the Arke of the couenaunte of the Lorde, and for the foote stole of our God, and had made ready for the buildinge: But God sayde vnto me:
• Thou shalt not builde an house for
3.reg.5.a my name, because thou hast ben a man
1pa.22.b of warr, & hast shed bloud. Moreouer the Lorde GOD of Israell, • chose
1.Sa.16.a me before all the house of my father to be kinge ouer Israell for euer: for in Juda would he choose a captayne: and of the houshold of Juda is the house of my father, and amonge the sonnes of my father, he hadde a lust to me, to make me kinge ouer all Israell. And of all my sonnes, (for the Lorde hath geuen me manye sonnes) he hath chosen Salomon my sonne, to sit vpon the seate of the kingdome of the Lorde in Israell. And he sayde
2ps.17.a vnto me: • Salomon thy sonne, hee
2.pa.6.b. shall builde me an house and courtes, I haue chosen him to be my sonne, and I will be his father. I will stablishe his kingdome for euer. If hee will be stronge to doo my commaundementes, and my lawes, as it goeth this day. Nowe therefore, in the sight of all Israell the congregation of the LORDE, and in the audience of oure God: keepe and seeke for all the commandementes of the Lorde youre God, that ye may enioye a good land, and leaue inheritaunce for your children after you for euer. And thou Salomon my sonne, know thou the God of thy father, and serue him with a pure heart and with a swete courage. Psal.7.a
• For the Lorde searcheth all hearties, and vnderstandeth all the ymaginations of thoughtes. And yf thou seeke him, he will be founde of thee: But yf thou forsake him, he will cast thee off for euer. Take herde nowe, for the Lorde hath chosen thee, to builde him an house of a Sanctuary. Be stronge ¶ therefore, and play the man. And Dauid gaue Salomon his sonne the pattern of the porche (of the temple also) and of the houses that longed thereto, of the store houses, vpper chaumbers, inner parlours, and of the house of the mercy seat: and the example of al that he had in his mynde: for the courts of the house of the Lorde, and for all the celles rounde about, for the treasures of the house of God, and for the treasures of the dedicate thinges, and for the destinons of the priestes & Leuites that wayted by course, and for all the workmanship, that shoulde serue for the house of the Lord, & for all the vessels that shoulde serue in the house of the Lord. For gold, and for the wayght of gold, for all vessels of sundry ministrations: for all maner of vessels of siluer in waight, and for all vessels, what so euer purpose they serued vnto. & the waight of gold (for the candlesticks, and the gold for their lamps, with the waight for euery candlestycke, and for the lamps therof. And for the candlesticks of siluer by weyghte, both for the candlestycke, & also for their lamps accordyng to the diuersitie of the vse of euery candlestycke. And by waighte

(he

(he gaue) gold for the tables of the shewbread, euen for euerye table: and lykewyse siluer for the tables of siluer. And golde for fleshhookes, cuppes, and drinkinge pottes. And pure golde in weyghte for basons, euen for euerye bason. And likewyse siluer by weyght for euery bason of siluer. And for the altar of incense, pure gold by weyght. And golde for the patterne of the charet of the Cherubs that stretched out their wynges, and couered the Arke of the couenaunt of the Lorde. All (saide he) was geuen me by wryting of the hande of the Lorde, whiche made me vnderstande all the workemanshippe of the patterne. And Dauid sayde to Salomon his sonne: Be stronge, and do manfully, feare not, nor be fayntehearted. For the Lorde God, euen my God, is with the, and he shall not fayle the, nor forsake the, vntill thou haste finished all the worke that muste serue for the house of the Lorde. Beholde the priestes and Leuites are deuyded in companyes, for all maner of seruice that pertayneth to the house of God: they are with the for all maner of workemanshippe, and so are al that excell in wisedome for anye maner of seruice. Thou haste also the lordes, and al the people for euery thing that thou haste nede of.

¶ The xxix. Chapter.

AND Dauid the kinge sayde vnto all the congregation: God hath specially chosen
1.Ma.5.a Salomon my son which is yet yonge and tender, and the worke is great: for the house shall not be for man, but for the Lorde GOD. Wherefore I haue prepared with all my might, for the house of God, golde for thinges of golde, siluer for them of siluer, brasse for thinges of brasse, yron for thinges of yron, & wood for thinges of wood, and Onix stones, and stones to be set, glisteringe stones and of diuerse colours, and all manner of precious stones, and marble stones in greate aboundaunce. And because I haue delite to the house of my God: I haue of mine owne proper good, of golde and siluer which I haue seuerally geuen to the house of my God, beside all ther I haue prepared for the holye house, euen three thousande Talentes of golde, of Ophir, and seuen B thousande talentes of tryed siluer to ouerlaye the walles of the house withal: the golde for thinges of golde, siluer for things of siluer, and for al maner of worke by the handes of artificers. And whosoeuer is willinge, may this day consecrate his hande vnto the Lorde. And so the auncient fathers, and the lordes of the tribes of Israel, the captaynes of thousandes and hundredes, with the lordes that were rulers ouer the kinges worke, were willinge, and gaue for the seruice of the house of God, fyue thousande talentes of golde, and ten thousande pieces of gold, and ten thousand talentes of siluer, and xviij. thousand talentes of Brasse, and one hundrede thousande talentes of yron. And they with whome precious stones were founde, gaue them to the treasure of the house of the Lorde, by the hande of Iehiel the Gersomite. And the people C reioyced, when they were so willinge to geue their goodes, & with a perfect heart they offered vnto the Lord. And Dauid the kinge reioyced with greate gladnes. And Dauid blessed the Lord before all the congregation, and sayde: Blessed be thou Lorde God of Israel oure father from euer, and for euer. Thyne (O Lorde) is greatnesse, and power, glory, victorye, and prayse: for all that is in heauen and in earthe is thine, and thine is the kingdome (O Lorde) and thou exaltest thy selfe aboue all, euen as the heade of all. And richesse, and honoure come of the, and thou reignest ouer all, and in thyne hande is power and strength, and in thyne hand it is to make greate, and to geue strength vnto al. And nowe our God, we thanke thee, & prayse thy glorious name. But who am I, & what is my people, that we should enforce our selues to geue these thinges so willingly?

D But all thinges come of ther, and of
Ge. 47.b that which we receiued at thine hand,
Ps. 39.c. we haue geuen ther. For we bee but
Heb. 11 c straungers before thee, and sioorners,
as were all our fathers. Our dayes
on the earth also are but as a shadow
Sa. 2.b. and there is none abiding. O Lorde
our God, all this stuffe that we haue
prepared to build ther an house for thy
holye name commeth of thine hande,
and is al thyne. I (wot also my God)
that thou tryest the heartes, and haste
pleasure in vnfaynednesse. And in the
C vnfaynednesse of my hearte, I haue
willingly offred all these thinges. And
nowe haue I seene the people, which
are found here, to offer vnto thee willingly, and with gladnesse. O Lorde
God of Abraham, Isahac, and of Israell our fathers, keepe this for euer,
as the beginning of the thoughtes of
the hearte of the people, and prepare
their heartes vnto thee. And geue vnto Salomon my sonne a perfect heart,
to keepe thy commaundementes, thy
testimonies and thy statutes, and to
do all, and to builde the house, for the
C whiche I haue made prouision. And
Dauid sayde to all the congregation:
Nowe blesse the Lord your God. And
al the congregation blessed the Lorde
GOD of their fathers, and bowed
downe their heades, and worshipped
the Lorde, and the king. And they offered offeringes vnto the Lorde. And
on the morowe after the sayde daye,
they offered burnt offeringes vnto the
Lorde, euen a thousande yonge oxen, a
thousande rammes, and a thousande
sheepe, with their drinke offeringes.
Many sacrifices offered they for all
Israell, and did eate and drinke before
the Lord the same day: with great gladnes. And they made Salomon the son F
of Dauid kinge, the seconde time, and
annoynted him prince before the Lord,
and Sadock to be the hie preest. And 3.rr.2.d.
Salomon sat on the seate of the Lord,
as was king in stede of Dauid his father, and prospered, and all they of Israell obeyed him. And all the lordes
and men of power, and all the sonnes
of king Dauid, submitted theym selues, and were vnder king Salomon.
And the Lord magnified Salomon 2.rr.4.d.
in dignitie, in the sight of all them of
Israell, and geue him so glorious a
kingdome, as no kinge had before him
in Israell. And so Dauid the sonne of G
Isai reygned ouer all Israel. And the
space that he reigned ouer Israel, was
forty yeare: seuen yere reygned her in
Hebron, and xxxiij. yere reygned he in
Jerusalem. And he died in a good age.
Full of dayes, riches, and honoure.
And Salomon his sonne reygned in
his steede. The Actes of Dauid the
king, first and last: Beholde, they are
written in the booke of Samuell the
Seer, and in the booke of Nathan the
Prophete, and in the booke of Gad
the Seer, with al his kingdome,
power, and times that went
ouer him, and ouer al Israell, and ouer all the
kingedomes of
the earth.

¶ The ende of the fyrste Booke of the Chronicles: Otherwise called the firste Booke of Paralipomenon.

The seconde booke of the Chronicles: which in the Hebrue is one with the firſt

¶ The firſte Chapter.

AND Salomon the ſoon of Dauid waxed ſtronge in his kingdome: and the
2.rr.3.a. • Lord his God was with him, and magnified him in the diguitie. And Salomon ſpake vnto all Iſrael, to the captains ouer thouſandes, and to the captaynes ouer hundredes, to the Iudges, and to euerye officer in all Iſrael, and to the auncient fathers. And ſo Salomon and
3.rr.3.a. all the congregation with him • went to the hye place that was at Gibeon:
1.pa.21.b • for there was the tabernacle of witneſſe of God • which Moyſes the ſeruaunte of the Lorde made in the wil-
Ex.36. 37.38
2.rr.6.a derneſſe. But the Arke of God • had Dauid brought from Kiriath Iearim, into the place whiche Dauid had prepared therefore. For he had pitched a tent for it at Ieruſalem. Moreouer,
Ex.38.a the braſen aultar • that Bezaleel the ſonne of Uri, the ſonne of Hur had made was there, before the tabernacle of the Lorde. And Salomon and the congregation wente to viſite it. And Salomon gate vp there before the Lorde to the braſen aultar, that was before the tabernacle of witneſſe, and
3.reg.3.c • offered a thouſande burntſacrifices vpon it. And the ſame night did God appere vnto Salomon, and ſayde vnto him: Aſke what I ſhall geue thee. And Salomon ſayde vnto God: thou haſte ſhewed great mercye vnto Da-
Dap.9.a uid my father, and • haſte made me to
3.rr.3.a regne in his ſtede. Nowe therfore, O Lorde God, let thy promiſe which thou madeſt vnto Dauid my father,
3.rr.3.a. be true. • For thou haſte made me kinge ouer a people, whiche is lyke the duſte of the earthe in multitude: Wherefore, geue me nowe wiſedome and knowledge, that I maye be able to goo in and oute before this people: for who els (except thou) can iudge this people that is ſo greate. • And
3.rr.3.b. God ſayde to Salomon: Becauſe this ¶ was in thine heart, and becauſe thou haſte not aſked treaſure and richeſſe, and honoure, and the lyues of thyne enemyes, neyther yet longe lyfe: but haſte aſked wildome and knowledge for thy ſelfe, to iudge my people, ouer which I haue made thee kinge: Wiſdome and knowledge is graunted vnto thee, and I will geue thee treaſure and richeſſe, and glorye: ſo that amonge the kinges that haue bene before thee, or after thee, none was or ſhall be lyke thee. And ſo Salomon came from the hilanlter (that was at Gibeon) to Ieruſalem, from the tabernacle of witnes, and regned ouer Iſrael. • And Salomon gathered
3.rr.10.b ¶ charettes and horſemen: and he had a thouſande and foure hundred charets: and tweine thouſande horſemenne, whom he beſtowed in the charet Cities, and with the kinge at Ieruſalem. • And the kinge made ſiluer and
3.rr.10.b golde at Ieruſalem as plenteous as ſtones: and Cedar trees made he as plentye as the mulberye trees, that growe in the valleyes. And the horſes whiche Salomon hadde, were brought him out of Egipte by the kinges marchauntes, that were together, whiche beinge of one companye, tooke them out at a price. They came alſo and brought out of Egipte a charet for ſixe hundred peeces of ſiluer: euen an horſe for an hundred and fyfty. And ſo brought they horſes for all the kinges of the Hethites, and for the kinges of Syria, by theyr owne hande.

¶ The.ij.Chapter.

AND Salomon determined to ¶ builde an houſe for the name of the Lorde, and an houſe for his kingdome: And Salomon tolde out threeſcore and tenne thouſande men to beare burthens, and foure ſcore thouſande men to hewe ſtones in the moun-

tayns: and thre thousand and six hun-
3 Reg. 5a dred to ouerse them. And Salomon
sent to Hiram the kinge of Tyre, say-
ing: As thou diddest deale with Da-
1. Reg. 5 uid my father, and diddest sende him
Cedar wood, to build him an house to
dwell in, euen so deale with me. For
I am about to builde an house for the
name of the Lord my God, to offer vn-
to him holye thinges, and to burne
sweete incense, and to set the shewbreade
before him continually: to offer burnt
sacrifice of the morninge and eue-
ninge, on the Sabboth dayes, in the
first day of euery newe moone, and in
the solempne feastes of the Lorde oure
B God: for it is an ordinaunce to be con-
tinually kept of Israel. And the house
which I build, shalbe great: for great
is our God aboue all Goddes. But
who is able to builde him an house?
when that heauen, and heauen aboue
all heauens is not able to receiue him?
what am I then that I should builde
him an house? nay, but euen to burne
sacrifice before him, shall this buil-
ding be: send me nowe therfore a cun-
ning man, that can worke in gold and
siluer, in brasse and yron, in purple cri-
mosin and pealowe silke, and that can
skil to graue, with the cunning men,
that are with me in Iude and Jeru-
salem, whom Dauid my father dyde
C prepare. Sende me also Cedar trees,
Pyne trees, and Almuge trees, out of
Libanon. For I wotte that thy ser-
uauntes can skill to hewe timber in
Libanon. And beholde my men shalbe
with thine, that they may prepare me
timber ynough. For the house which
I am determined to build, shalbe wō-
3 Re. 8.d derfull great. And beholde, for the
D hyre of thy seruants, the cutters, and hew-
ers of timber: I haue geuen. xx. thou-
sande quarters of beaten wheate, and
xx. thousande quarters of barley, and
xx. thousande bates of wyne, and. xx.
thousande bates of oyle. And Hiram
the king of Tyre answered in wryt-
inge, whiche he sente to Salomon:
Because the Lord hath loued his peo-
ple, therefore hath he made thee kinge
ouer them. And Hiram sayde more-
ouer: blessed be the Lorde God of Is-
rael, whiche made heauen and earth,
and that hath geuen Dauid the kinge
a wise sonne, and one that hath discre-
tion, prudence and vnderstondinge, to
build an house for the Lord, and a pa-
lace for himselfe. And nowe I haue
sent a wise man, and a man of vnder-
standinge (whom my father Hiram
did vse) the sonne of a woman of the 3 reg. 7.b
daughters of Dan, and his father
was a man of Tyre, and he can skill
to worke in golde and siluer, in brasse
and yron, in stone and timber, in pur-
ple, and pealowe silke, in fyne whyte
and crimosin, and can graue all kindes
maner of grauinges, and to fynde out
diuerse maner of subtil worke that
shalbe set before him, with thy cun-
ning men, and with the cunning men of
my Lorde Dauid thy father. Nowe
therefore, the wheate, the barley, oyle,
and wine, which my Lorde hath spo-
ken of, let him sende vnto his seruan-
tes. And we will cut wood in Liba-
non, as much as thou shalt nede, and
we will bring it to thee, in shyps by sea
to Japho from whence thou mayest
carye them to Jerusalem. And Salo-
mon numbred all the straungers that
were in the land of Israel, after the
number of them, whom his father
Dauid had numbred. And they were
found an hundred and three and fyfty
thousand and fyue hundred. And he set
lxx. thousand of them to bear burthes
and. lxxx. thousande to hewe stones,
in the mountaine: and three thousande
and fyue hundred officers, to sette the
people a worke.

¶ The. iij. Chapter.

A And Salomon began to build A
the house of the Lord at Jeru-
salē in mount Moyes, where 1 par. 21b
(the Lorde) appeared vnto Dauid
his father, euen in the place that Da-
uid prepared in the threshinge floore
of Ornan the Jebusite. And he began Actes. 7.f
to builde in the seconde daye of the 3 Re. 6.a
seconde moneth the fourth yeare of his
reygne. And these are the patternes
where-

wherby Salomon was instructe to
builde the house of God. The length
was three score cubites after the olde
measure, and the breadth. xx. cubites.
The porche, that was in breadthe as
large as the temple, hadde. xx. cubites:
and the height was an hundred and
xx. cubites: And he overlayde it on the
inner side with pure golde. And the
greater house he sieled with firre trees,
which he overlaid with the best golde,
and graued therto Palme trees and
chaynes. And he overlayde the house
with precious stone beautifulye. And
the golde was golde of Paruaim. The
house (I saye) the beames, poostes,
walles and doores therof, overlayd he
with golde, and made grauen worcke
vpon the walles. And he made the
house moste holye, whose length was
twentie cubites, like to the breadthe
of the house, and the breadthe therof,
was also twentie cubites. And he o-
verlaid it with good golde, euen with
vi. hundred talentes. And the weight
of the nayles of golde was fiftie sik-
cles. And he overlaid the vpper cham-
bers with golde. ¶ And in the house
Exo. 25.b moste holy, he made two Cherubins
of ymage worcke, like children, and o-
verlayed them with golde. And the
wynges of the Cherubs were. xx. cu-
bites long. The one wynge was fyue
cubites, reachinge to the wall of the
house, and the other wynge was like-
wise fyue cubites reaching to ỹ wing
of the other Cherub. And euen so the
one wynge of the other Cherub was
fyue cubites, reaching to the wall of
the house, and the other wynge was
fyue cubites also, and reached to the
wynge of the other Cherub. So that
the wynges of the tyde Cherubes
were streched oute twentye cubites.
And they stoode on theyr feete, and lo-
ked inwardes. And he made sore
hanginge of yelowe silke, purple, cre-
mosin, and fine white, and caused the
pictures of Cherubs to be broudered
theron. And he made before the house
two Pillers of. xxxv. cubites highe.
And the heade that was above on the
toppe of euery one of them was fyue
cubites, and he made chaines of wre-
then woorke for the quecre, and putte
them on the heades of the pillers, and
made an hundred pomegranates, and
put them on the chaynes. And he rea-
red vp the pillers before the Temple:
one on the right hande, and the other
on the left: and called the right Jachin
and the left, Booz.

¶ The. iiij. Chapter.

AND he made an altar of braſſe ℣
xx. cubites long, and. xx. cubi-
tes broade, and tenne cubites
hie. ¶ And he caste a braſen Lauatorye 3.re.7.d
of ten cubits from brim to brim, rounde
in compaſſe, and fiue cubites hie: and
a line of thirty cubits did compaſſe it
rounde aboute. And vnder it was the
fashion of Oxen which did compaſſe
it round about: with ten cubites did
they compaſſe the Lauatorye rounde
about, and there were. ij. rowes of ox-
en whiche were caste of lyke molten
worke. And it stode also vpon twelue
oxen: three loked towarde the North,
three towarde the West, three towarde
the South, and three toward the East:
and the Lauatorye was set vpon them,
and all their backes were toward the
Lauatorye. And the thickest of it was
an hand breadth, and the brym lyke the
brim of a cuppe with flowres of lilies. ℣
And it receyued and helde three thou- 3 Reg.7.e
sond bates. ¶ And he made ten lauers,
and put fiue on the ryghte hande, and
fiue on the lefte, to washe and cleanse
in them, suche thinges as they offered
for a burntoffring. But the great La-
uatorye was for the priestes to washe
in. And he made ten candlesticks of
golde (according to ỹ pattern that was
geuen of them) and putte them in the
temple: fiue on the right hand, s. b. on
the lefte. And he made also. x. tables, &
put them in the temple. b. on the right
side, and fiue on the left. And he made
an C. basens of golde. And he made
the court of the priestes, and the great
court and doores to it: and overlaid the
doores of them with braſſe. And he set
the great lauatorye on the right side of
the

the East end, ouer against the south. And Hiram made pottes, shouelles, and basens, and finished the worke that he was appointed to make, for kinge Salomon in the house of God. The two pillers, the couerynges, or two heades, on the toppe of the pillers: and the two wreathes to couer the two scalpes or heades that were on the toppes of the pillers: and foure hundred Pomegranates on the two wrethes, two rowes of pomegranats on one wrethe, to couer the two tops, or heades that were on the pillers. And he made two bottomes, and layers made he vppon the bottomes: the greate Lauatorye, and twelue Oxen vnder it. Pottes also and shouelles, fleshookes, and all these vessels did Hiram (his father) make to kinge Salomon for the house of the Lorde of bryghte brasse. In the playne of Jordan did the kinge caste them, euen in the clay ground that is betwene Socoth and Zaredatha. And Salomon made all these vesselles in greate aboundaunce, for the weyght of brasse could not be reckened. And Salomon made all the vessels that were for the house of God: the golden aultar also & the tables to set the shewbread vpon. Moreouer, the Candlesticks with their lampes (to burne after the manner before the queere) and that of precious golde: and the floures and the lampes, and the snuffers made he of golde, and that perfecte golde: and the dressinge knyues, basens, spones, and sencers of pure golde. And (he made) the doore of the temple, and the inner dores within the place moste holye, and the inner dores of the temple were guilted. And so was all the worke that Salomon made for the house of the Lord finished.

¶ The. v. Chapter.

AND so al the worke that Salomon made in the house of the Lorde was finished, and
3. Reg. 7. Salomon brought in all the things that Dauid his father had dedicated, with the syluer and golde, and all the iewels, and put them among the treasurers of the house of God. Then Salomon gathered the elders of Israell together, and al the heades of the tribes and auncient fathers of the children of Israell, vnto Jerusalem: to bringe the Arke of the couenaunte of the Lorde out of the citye of Dauid: which is in Zion. Wherefore, all the men of Israell resorted vnto the king in the feast, euen in the seuenth moneth. And all the elders of Israell came, and the Leuites tooke vppe the Arke. And the priestes and the Leuites brought awaye the Arke and the tabernacle of witnesse, and all the holy vessels that were in the tabernacle, and they bare them. And king Salomon, and all the congregation of Israell that were assembled vnto him before the Arke, offred shepe and Oxen, so manye that they coulde not bee tolde nor numbred for multitude.

And the priestes brought the Arke of the appointment of the Lorde vnto his place, euen into the queere of the Temple, within the place moste holy, and set it vnder the wynges of the Cherubs, that the Cherubs stretched out theyr wynges ouer the place of the arke, and the Cherubs couered bothe the Arke and her barres aboue on hye. And the barres of the Arke were so longe, that the heades of the barres were seene without the Arke within the queere, but not without. And there the Arke remayned vnto this day. But there was nothinge in the Arcke, saue the two Tables 3. Reg. 8
whiche Moses put therein at Horeb, when the Lorde made a couenaunte with the children of Israel, after they were come out of Egipte. And it fortuned, that when the priestes were come out of the holye place (the sanctuarye was filled with smoke) for all the Priestes that were presente, were sanctified, and dyd not then wayte by course, that bothe the Leuites, and the singers vnder Asaph. Heman and Jedithun, were appoynted to sundrye offices, with their children

children and brethren, and were arayed in fine white, hauinge Cymbals, Psalteries and harpes, and stoode at the East end of the aulter: and by them an hundred and twentie priestes blowinge with Trompettes. And the trompet blowers and the singers so agreed, that it seemed but one voyce in praysinge and thanckinge the Lorde. And when they lyfte vp their voyce with the Trompettes, Cymballes, and other Instrumentes of musicke: and when they praised the Lord (and sayd:) how that he is good, and that his mercy lasteth euer: the house of God was filled with a cloude, so that the priestes coulde not endure to minister, by the reason of the cloude. For the maiestye of the Lorde hadde filled the house of God.

¶ The.vi. Chapter.

3.re.8.b. THen Salomon sayd: • the Lord hath spoken, how we that he will dwel in the cloude. And I haue builte an habitation for thee, a place for thy dwellinge for euer. And the kinge turned his face, and blessed the hole congregation of Israell, and all the congregation of Israel stode. And he sayde: blessed be the Lorde God of Israell, which hath with his handes fulfilled it, that he spake with his mouthe to my father Dauid, sayinge:

2.re.7.a. • since the daye that I broughte my
3.re.13.b people out of the lande of Egipte, I chose no cytie amonge all the tribes of Israell to builde an house in, that my name might be there, neither chose I anye man to be a ruler ouer my people
2.pa.7.b Israell, sauinge that I haue chosen
and.12.b Ierusalem, that my name might be there, and haue chosen Dauid to be o-
1.re.7.a. uer my people Israell. • And when it
3.re.8.b. was in the heart of Dauid my father,
1.pa.22.b to builde an house for the name of the Lord God of Israell: the Lorde sayde to Dauid my father: forasmuche as it was in thine heart to builde an house for my name, thou diddest well that thou so thoughtest in thine hert. Not withstandinge, thou shalt not builde the house, but thy sonne which is proceeded out of thy loynes, he shall builde an house for my name. The Lord therefore hath made good his saying that he hath spoken, and I am risen vp in the rowme of Dauid my father, and am sette on the seate of Israell, as the Lorde promised, and haue builte an house for the name of the Lorde God of Israell. And in it haue I putte the Arke, wherein is the couenaunte of the Lorde that he made with the children of Israell. And the kinge stoode before the aulter of the Lorde, in the presence of all the congregation of Israell, and stretched out his handes. For nowe Salomon hadde made a brasen pulpit of fiue cubites longe, and fyue cubites broade, and thre of heigth, and had sette it in the middes of the greate court, and vpon it he stode and kneled downe vpon his knees before all the congregation of Israell, and stretched out his handes towarde heauen, and
¶ sayde: • O Lorde God of Israell, there
3.re.8.c. is no God like thee in heuen & in erth which keepest couenaunt, and shewest mercye vnto thy seruauntes that walk before thee with all their hertes. Thou which hast kept with thy seruaunt Dauid my father, thy thinges thou promisedst him: thou saydest it with thy mouth, and hast fulfilled it with thine handes, as it is to see this day. And now Lorde God of Israell, keepe with thy seruaunte Dauid my father, the thinges that thou promisedst him, sayinge: • thou shalte in my
3.re.2.a. sighte, not be without a manne: that
and.9.b. shall sit vpon the seate of Israell, so
2.pa.7.d that thy children take heede to their wayes, to walke in my lawe, as thou haste walcked before mee. And nowe Lorde God of Israell, let thy sayinge be true which thou spakest vnto thy seruaunt Dauid. And will God in very deede, dwel with men on earth? Beholde, • heauen and heauen aboue
3.reg.8.c al heauens do not contains thee: howe
Esa.66.a much lesse the house which I haue
Actes.7. builded? Let it be thy pleasure therefore to tourne to the prayer of thy seruaunte, and to his supplication (O Lorde my God) to harken vnto the

voyce

doyce and prayer which thy seruaunt prayeth before thee, and let thine eyes be open towarde thy house daye and nyght ouer this place, wherein thou hast saide, that thou wouldest put thy name, to harke vnto the prayer which thy seruaunte prayeth in this place: D harken vnto the prayers of thy seruaunte, and of thy people Israell, whiche they praye in this place: heare thou, (I saye) oute of thy dwellinge place, euen oute of heauen: heare, and 3 Re.8.d be merciful. ¶ If a man sinne agaynst his neyghboure, and take an othe agaynst him, and make him to sweare, and they both come before thine auter in this house, then heare thou frō heauen, and worke, and iudge thy seruauntes, that thou rewarde the vngodly, and recompence him his worke vpon his heade, and iustifie the righteous, and geue him accordinge to his righteousnes. And yf thy people Israell be put to the worse before the enemye, because they haue synned agaynst thee: Yet yf they tourne and geue thanks vnto thy name, and make intercession, and praye before thee in this house, then heare thou from heauen, and be mercyfull vnto the sinne of thy people Israell, and bringe theym agayne vnto the lande whiche thou gauest to theym and to their fathers. E ¶ When heuen is shut vp, and there be De.10.b no rayne, because they haue synned a- 3 Re.17.8 gaynste thee: yet yf they praye in this place, and confesse thy name, and repent from theyr sinne, for the whiche thou chastnest them: then heare thou in heauen, and be mercifull vnto the sinne of thy seruantes, and of thy people Israell, and guyde thou them into the good waye, to walcke in, and sende rayne vppon thy lande, whiche thou haste geuen vnto thy people, for an inheritaunce. And yf there bee dearth in the lande, or pestilence, corruption, or blastinge of corne, grassehoppers, or caterpillers, or that theyr enemyes beseige theym in the Cities of their lande (and destroye the countreys) or whatsoeuer plage or sickenes it be: Then what supplications and prayers soeuer shalbe made of anye manne, and of all thy people Israell, whiche shall knowe euerye man his owne sore, and his owne griefe, and shall stretch out their handes towarde this house, thou shalt heare from heauen, euen from thy dwellinge place, and shalt be mercifull, and geue euery man accordinge vnto all his waynes, euen as thou dooest knowe euerye mannes hearte: for thou onelye knowest the hearetes of the childerne of men: that they maye feare thee, and walke in thy wayes as longe as they lyue in the lande, whiche thou gauest F vnto oure fathers. ¶ Moreouer, the 3.Re.8.c straunger whiche is not of thy people Ioh.12.c Israell, yf he come from a farre lande Actes.3.f for thy greate names sake, and thy myghtye hande, and thy stretched out arme: If they come (I saye) and praye in this house: thou shalte heare from heauen, euen from thy dwellinge place, and shalte doo accordinge to all that the straunger calleth to thee for. That all people of the earth maye knowe thy name, and feare thee, as doeth thy people Israell: and that they maye knowe, howe that in this house which I haue builte, thy name is called vpon. If thy people go oute to warre agaynste theyr enemyes, by the waye that thou shalte sende them, and they praye to thee, in the waye to- Deu.6.f. warde this Citie, whiche thou haste cholen, euen toward the house which I haue builte for thy name: then heare thou from heauen their supplication and prayer, and helpe theym in their ryght. If they synne agaynst thee, as G ¶ there is no man but he doeth synne, 3 Re.8.b and thou be angrye with theym, and 1 Ioh.1.c deliuer theym ouer before theyr enemyes, and they take theym and leade them away vnto a lande farre or nere: yet yf they repent in their heart in the lande where they be in captiuitie, and tourne, and praye vnto thee in the lande of theyr captiuitie, saynge: We haue synned, we haue done euill and wickedlye, and turne agayne to thee with all their heart and all their soule, in the lande of their captiuitie, where they

they kepe theym in bondage, and so
praye towarde the lande whiche thou
gauest vnto their fathers, ruf toward
the citie which thou hast chosen, and
toward the house which I haue built
for thy name: Then heare thou from
heauen, euen from thy dwelling place
their supplication and their prayer,
and iudge their cause, and be mercifull
vnto thy people which haue sinned a-
gaynst thee. Nowe my God, let thine
eyes be open, and thyne eares attente
vnto the prayer that is made in this
Ps.132.8 place. Nowe vp • O Lorde God into
thy restinge place: thou and thy arke
of thy strength. O Lord God, let thy
Priestes be clothed with health: and
let thy saynctes reioyce in goodnesse.
O Lorde God tourne not awaye the
face of thine annoynted. Remember
the mercyes which thou hast promi-
sed to Dauid thy seruaunt.

¶ The.vij.Chapter.

3 Reg.8 f Leui.9.b 2.pa.8.g

AND • when Salomon had made an ende of prayng • ther came downe fyre from heauen, and consumed the burntoffering, and the sacrifices. And the house was fil-led with the glorye of the Lorde, and the Priestes couldo not goo into the house of the Lorde, because the glorye of the Lorde had fylled the Lordes house. And when all the children of Israell sawe howe the fyre, and the glory of the Lorde came downe vpon the house, they fell downe flatte vpon their faces to the earth vpon the pauy-ment, and worshipped, and confessed vnto the Lorde that hee is gracious, and that his mercye lasteth euer. And
B the king and all the people offered sa-crifices before the Lorde. And kinge Salomon offered a sacrifice of .xxij. M. oxen, and an hundred and twentie thousand shepe. And so the king and al the people dedicated the house of God And the priestes waited on their of-fices, and the Leuites had the instru-mentes of musike of the Lorde, which king Dauid had made to confesse vn-to the Lorde, for his mercy lasteth euer: playing a psalm of Dauid with their hande. And the Priestes blewe with trompets before them: and all they of Israel stoode. Moreouer, Salomon hallowed the middle of the court, that was before the Lorde: for there he offred burnt offerings, & the fat of the peace offrings, because ? brasen altar which Salomon had made, was not able to receiue the burnt offrings, & the meat-offrings & the fat. So at ? same time C
Salomon kept a feast of seuen dayes 1.Mac.3
and all they of Israell with him, an exceedinge greate congregation, euen from the entring in of Hemath, vnto the riuer of Egipt. And in the eyght day they made a gathering. For they kept the dedication of the aultar seuen dayes, and the feast seuen dayes. And the .xxiij. day of the seuenth moneth, he lette the people departe, into theyr tents glad and merye in heart: for the goodnesse that the Lorde had shewed to Dauid and to Salomon, and to Is-rael his people. • And so Salomon finished the house of the Lorde, and the kinges house: and all that came in his heart to make in the house of the Lorde, and in his owne house, went prosperously forwarde. And the Lorde appeared to Salomon by night
D and sayde to him: I haue heard thy 3.re.9.a.
petition, and • haue chosen this place 2.pa.6.a.
for my selfe to bee an house of sacri-fice. If I shut vp heauen that there bee no rayne: or if I commaunde the Locustes to deuoure the lande: or if I sende pestilence amonge my peo-ple. And if they that are of my people, amonge whome my name is called vppon, doo humble theym selues, and make intercession, and seeke my presence, and tourne from their wic-ked wayes: then will I heare from heauen, and be mercyfull vnto theyr synne, and will heale theyr lande. And from henceforth mine eyes shall be open, and myne eares attent vnto the prayer that is made in this place. E
And therefore nowe • I haue cho- 2.pa.6.f
sen and sanctified this howse, that my name maye bee there for euer: and mine eyes and mine heart shalbe

there

there perpetually. And if thou wilte walke before me, as Dauid thy father walked, to do all that I haue commaunded thee, and shalt obserue my statutes and my lawes, then will I stablish the seate of thy kingdome, according as I made the couenant with Dauid
1 Re. 2. & and. 20. b thy father, saying: • Thou shalte not
2. ps. 6. e. be without a man to be ruler in Israel. But and if ye turne away, and forsake my statutes, and my commaundementes whiche I haue sette before you, and shall goo, and serue other goddes, and worshippe them: then will I plucke them by by the rootes, out of my lande, which I haue geuen them, and this house which I haue sanctified for my name, will I cast out of my sight, and will make it to be a prouerbe and a iest among al nations. And euery one that passeth by, shalbe astonied at this house, which belonged to the most hye God, and shal say:
deu. 29. d • Why hath the Lord dealt of thys fashion with this lande, and with this
3 Re. 9. b house? And they shall answere: because
Ie. 22. c. they forsooke the Lorde GOD of their fathers, which brought them out of the land of Egipt, and caughte holde on other gods, and worshipped them, and serued them: euen therefore hath he brought all this euill vppon them.

¶ The. viij. Chapter.

And • it fortuned, that after
3 Re. 9. b twentie yere when Salomon had buylt the house of the lord and his owne house, he buylte the Cities that Hirom gaue him, and put of the children of Israell in theim. And Salomon went to Hamath zoba, and strengthed it. And he buylte Thadmor in the wildernesse, and repayred all the store cities which were in Hamath. And he buylte Bethhoron the vpper, and Bethhoron the nether. strong cities, hauing walles, gates, and barres. And Baalah, and all the store cities that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasaunte place that Salomon hadde lust to buylde in Ierusalem and Libanon, and throughout all the land of his dominion. And B
all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Iebusites, whiche were not of the children of Israell: but were the children of them whiche were left after them in the lande, and were not consumed of the children of Israell, them did Salomon make to paye tribute, vntil this day. But of the children of Israel did Salomon make no bondmen for his worke: but they were men of warre, and rulers, and greate Lordes with him, and captaynes ouer his charrets and horsemen. And kinge Salomons officers that ouerlew and ruled the people, were two hundred and fifty. And Salomon brought the C
daughter of Pharao out of the Cittye of Dauid, into the house that hee had buylded for her. For he sayd: my wife shall not dwel in the house of Dauid king of Israell, for it is holye: because that the arke of the Lord is come vnto it. Then Salomon offred burnt offeringes vnto the Lorde, on the aultare of the Lorde, which he had buylt before the porche, being euerye thing in his due time, and offering according to the commaundement of Moses, in the Sabbothes, newe Moones, and solempne feastes; • three tymes in the Ex. 23. f. De. 16. f
yeare, that is to saye: in the feaste of swete bread, in the feast of weekes, and in the feast of Tabernacles. And Salomon set the sortes of priests to their offices, as Dauid his father had ordered them, & the Leuites in their watches, for to praysle and minister before the priestes daye by daye, and the porters by course at euery gate. • For so 1. ps. 9. b
had Dauid the man of God commaun- D
ded. And they omitted not the commaundementes of the kinge vnto the Priestes and the Leuites, concerninge any maner of thinge, and concerninge the treasures. For Salomon made prouision for the charges, from the fyrste daye that the foundation of the house of the Lorde was layed: till it was finished, that the house of the Lorde was perfect. Then went kinge Salomon to Ezion Gaber, and to Eloth

Eloth at the red sea syde in the lande of Edom. And Hiram sente him by the handes of his seruauntes, shippes, and seruauntes that had knowledge of the sea: and they camme with the seruauntes of Salomon to Ophir, and caried thence foure hundred and fiftye talentes of Golde, and broughte it to king Salomon.

The.ix. Chapter.

3.Kn.13.a mat.12.b luk.10.b

AND when the Queene of Saba herd of the fame of Salomon, she came to proue him in harde questions at Jerusalem, with a very greate companye, with camels that bare spices and plentie of golde, and precious stones. And when she was come to Salomon, she communed with him of all that she had in her hearte. And Salomon sopled her all her questions, and there was not one worde hid from Salomon, whiche he tolde her not. And when the Queene of Saba had sene the wisdome of Salomō: and the house that he had built: and the meate of his table, the sitting of his seruauntes, and the standing of his wapters, their apparell, his butlares, their apparell, his going by, by the whiche he went into the house of the Lorde, there was no more spirite in her. And she said to ✠ king: the saying, whiche I heard in mine owne lande, of thine actes, and of thy wisedome, is true. I beleued not the wordes of them, vntill I came, and mine eyes had sene it. And beholde, the one halfe of thy wisedome was not tolde me: for thou exceedest the fame that I hard. Happye are thy men, and happye are these thy seruauntes which stande before thee alway, and heare thy wisdome. Blessed be the Lorde thy God, which had iust to thee, to set the king on his seate, that thou mightest be king, ordeyned by the Lorde thy God: Because thy God loueth Israell, and hath delite to make them continue euer: therefore made he thee king ouer theym, to do righte and equitie. And she gaue the king an hundred and.xx. talentes of golde, and of spices exceeding great abundaunce, and precious stones: neither was there any more such spice as the queene of Saba gaue king Salomon. And the seruauntes of Hiram and the seruauntes of Salomon which brought golde from Ophir brought also almug wood and precious stones. And the king made of the almudge wood steppes in the house of the Lorde, and in the kinges palace, and harpes and psalteryes for singers. And there was no such wood sene before in the lande of Jude. And kinge Salomon gaue to the Queene of Saba euery pleasaunte thinge that shee asked, but not soo muche as shee brought vnto the Kinge. And so shee tourned and went away to her owne land with her seruants. The weight of golde that came to Salomon in one yeare, was syxe hundred. lxbi. talentes of golde, besydes that which chapmen and marchauntes brought, and all the kinges of Arabia, and rulers of that countrey brought gold and siluer to Salomon. And Kinge Salomon made two hundred buckelers of beaten golde, and syxe hundred sicles of beaten golde were spente vppon one buckeler, and three hundred shieldes made he of beaten golde, and one shield cost three hundred peces of golde: and the kinge put them in the house that was in the forest of Libanon. And the kinge made a great seate of Iuorye: and ouerlayd it with pure golde. And there were syxe steppes to the seate, wyth a foteestole of golde fastened to the seate: and pommelles on eche side of the sitting place, and two lyons standing by the pommels. And twelue lions stoode on the one side and on the other vpon the syxe steppes, soo that there was no suche woorke made in any kyngdome. And all the drynking vesselles of kinge Salomon were of gold, and all the vesselles of the house that was in the forest of Libanon were of precious gold: for siluer was counted nothing worth, in the dayes of Salomon. For the Kinges shyppes went to Tharsis with the seruauntes of Hiram: euerye three yeare

once come the shippes to Tharsis, and
F brought gold, siluer, Iuory, and apes,
3.Re.10 and peacockes. ¶ And king Salomon passed all the kinges of the earth, in riches and wisedome. And all the Kinges of the earth sought the presence of Salomon, to heare his wisdome that God had put in his hearte. And they brought euery man his present, vessels of siluer, and vessels of gold, rayment, harnesses, spices, horses & mules, and whatsoeuer might be gotten pere by yere. ¶ And Salomon had foure thou-
3.Re.4d sand stalles for horses, and charettes, and twelue thousand horsmen, whom he bestowed in the charet cities, and some were with the king at Ierusalē.
G And he reygned ouer all the kinges that were from Euphrates vnto the lande of the Philistines: and to the border of Egipte. ¶ And the kinge
2.Re.10 made siluer in Ierusalem as plenteous as stones, and Ceder trees as plenteous as the mulberye trees that grow in the valleis: and they brought vnto Salomon horses out of Egipte,
3.Re.11 and out of all landes. ¶ The reste of the actes of king Salomon firste and laste, are they not written in the sayinges of Nathan the prophete, and in the prophecie of Ahiad the Silonite, and in the visions of Ido the seer of visions agaynst Ieroboam the son of Nabat? And Salomon reygned in Ierusalem vppon all Israell fourtie peres. And Salomon slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his steade.

The.x.Chapter.

A
3.Re.12 AND ¶ Rehoboam went to Sichem, for to Sichem were all Israell come together to make him kinge. And when Jeroboam the sonne of Nabat (which was
3.Re.12g fled into Egipte from the presence of Salomon the kinge) heard it, he returned out of Egipt. And they sente and called him. And so Ieroboam and all they of Israel came and communed with Rehoboam, saying: Thy father layd a greuous yoke vppon vs, nowe therfore remit thou somewhat of the greuous seruice of thy father, and of his heauy yoke that he put vppon vs: and we will serue thee. And he sayde to theym: come agayne vnto me after three dayes. And the people departed.
And Kinge Rehoboam counsayled B
with the elders that had stande before Salomon his father, whyle he yet liued, and he saide: what counsaile geue ye me, to answere this people agayne. And they tolde him saying: If thou be kinde to this people, and shewe thy selfe louynge vnto theym, and speake louinge wordes to theym, they will be thy seruauntes for euer. But he lefte the counsayle whiche the elders gaue him, and toke counsayle with the yonge men that were growen vp with him, and that stode in his presence. And he sayd vnto them: what aduise geue ye, that we maye answere this people, which haue communed with me, saying: Abate somwhat of the yoke which thy father did put vppon vs. And the C
younge men that were growen vppe with hym, spake vnto hym, saynge: Thus shalte thou answere the people that spake to thee, saynge: Thy father made onre yoke heauye: but make thou it somwhat lighter for vs. Thus shalte thou saye vnto theym: my little finger shall be hea-
uier then my fathers loynes. ¶ For 3 Re.12h
where my father putte a heauye yoke vppon youe, I wyll putte more to-youre yoke: my father chastysed you with whippes, but I will chastise you with Scorpions. And so Ieroboam and all the people came to Rehoboam the thirde daye, as the kinge badde, saynge: Comme agayne to me the thirde daye. And the Kinge answered theym cruelye: and Kinge Rehoboam lefte the counsayle of the aged menne, and answered theym after the aduyse of the younge menne, saynge: My father made your yoke greuous, and I will adde therto: my father chastised you with whyppes, but I wil chastise you with scorpiōs. D
And so the kinge harkened not vnto the people, but the occasion came of God, that the Lorde might make good

his

his sayinge, • whiche he spake, by the
hande of Ahia the Silonite to Jero-
boam the sonne of Nabat. And when
all they of Israell sawe that the king
would not agre vnto them, the people
answered the king, saying: what part
have we with Dauid, or inheritance
with the sonne of Isai? let euery man
3.rr.12.d of Israell go to his tent. • And nowe
Dauid, see to thine house. And so all
Israel gat them to their tents, so that
Rehoboam reygned ouer no mo of the
children of Israell, then dwelte in the
cities of Juda. Then kinge Rehobo-
am also sent Haduram that was ru-
ler ouer the tribute, and the children
of Israel stoned him with stones that
he died. But kinge Rehoboam made
speede to get him vp to his charet, to
flie to Jerusalem. And they of Israel
rebelled against the house of Dauid
vnto this daye.

¶ The.xi. Chapter.

3 And when Rehoboam was
3.rr.12.e come to Jerusalem • he gathe-
red of the house of Juda and
Ben Jamin, nine score M. chosen me
of warre to fight against Israell, and
to bring the kingdome againe to Re-
hoboam. And the woord of the Lorde
came to Semeiahu the man of God,
saynge: speake vnto Rehoboam the
son of Salomon, kinge of Juda, and
to all them of Israell that are in Ju-
da and Ben Jamin, and say: thus say-
eth the Lorde: Ye shall not goe vp nor
fight against your brethren: retourne
euery man to his house, for this thing
is doone of me. And they obeyed the
woordes of the Lorde, and returned frō
goinge agaynste Jeroboam. And Re-
hoboam dwelt in Jerusalem, & builte
strong cities in Juda. He builded vp
B Bethlehem, and Etham, and Thecō:
Bethzur, Socho, and Odullam: Gath
& Maresa, and Ziph, Adurahim, La-
chis and Azecha: Zorea, Aialon, & He-
bron, which is in Juda and Ben Ja-
min, stronge Cities. And he repayred
the stronge holdes, and put captaynes
in them, and store of vitaile, and wyne
and oyle. And in all Cities he putte
shieldes and speares, and made them
exceeding stronge, hauinge Juda and
Ben Jamin on his side. And the prie-
stes and the Leuites that were in all
Israell, resorted to him out of all their
coastes. For the Leuites left their su-
burbes and their possession, and came C
to Juda and Jerusalem: for Jeroboa-
2.pa.13.b am and his sonnes had caste them out
from ministring vnto the Lord. • And
3.rr.12.g he ordeyned him Priestes for the hill
aultares, for the Deuilles, and for the
calues whiche he had made, and after
the Leuites there went of all the tribes
of Israell, suche as submitted their
hearts to seke the Lord God of Isra-
ell, and came to Jerusalem, to offer
vnto the Lorde God of their fathers.
And so they strengthed the kingdome
of Juda, and made Rehoboam the
sonne of Salomon, mighty three yere
longe, for three yeare they walked in
the waye of Dauid and Salomon.
And Rehoboam toke him Mahalath D
the daughter of Jerimoth, the son of
Dauid to wife, & Abihail the daugh-
ter of Eliab the sonne of Isai, which
bare him children Jeus, Samaria, &
zaha. And after her he tooke • Maa-
3.rr.15.8 cha, the daughter of Absalon, which bare
him Abia, Athai, Ziza, and Selo-
mith. And Rehoboam loued Maacah
the daughter of Absalon aboue al his
wiues and concubines, for he tooke
xviij. wiues and three score concubins,
and begate .xxviii. Sonnes, and three
score daughters. And Rehoboā made
Abiah the sonne of Maacah the chiefe
ruler amonge his brethrenne, and to
haue the ouersight of the kingdome.
And he played wiselye, and scattered
all his children throughoute all the
Countries of Juda, and Ben Jamin
vnto euery stronge citie. And he gaue
them aboundaunce of vitayle, and ob-
tayned manye wiues.

¶ The.xii. Chapter.

And it came to passe, that whē I
Rehoboam had stablished the
kingdome, & became mighty,

he forsoke the lawe of the Lorde, and
3.Re.13 all Israell with him. ¶ And it foretuned, that in the fifth yeare of Kinge Rehoboam, Sesac the king of Egipt came vp agaynste Jerusalem, because they had trãsgressed agaynst the Lord with xii.C.charets, and.lx.M.horsmen. And the people were without number, that came with him oute of Egipte, Lubim, Sukkim, and the blackmozes. And they toke the strong cities in Juda, and came to Jerusalẽ. Then came Semeis the Prophete to Rehoboam, and to the lords of Juda, that were gathered together within
B Jerusalem for Sesac, and sayde vnto them: thus sayth the Lord: ye haue left me, and therefore haue I also left you in the hands of Sesac. Wherupon the lordes of Israell, and the king humbled them selues, and sayde: the Lord is righteous. And when the Lord sawe that they submitted theim selues, the worde of the Lorde came to Semeis, saying: They submit thẽ selues, therfore I will not destroy them. But I will deliuer them some what, and my wrath shall not burne vpon Jerusalẽ by the hande of Sesac. Neuertheles, they shalbe his seruauntes, to knowe what differẽce is betwene my seruice
C and the seruice of the kingdome of the world. And so Sesac king of Egipt came to Jerusalem, & tooke awaye the treasures of the house of the Lord, and the treasures of the kinges house: he
3Re.10 tooke euen all. And he caried awaye the shieldes of gold ¶ which Salomon made. In steade of which, king Rehoboam made shieldes of brasse, & committed them to the handes of the captaines which had the ouersight of the kotemen, and that kept the entraunce of the kinges house. And it came to passe, that when the kinge entred into the house of the Lorde, the garde came and fet them, and brought them agayne vnto the garde chamber. And when he humbled him selfe, the wrath
D of the Lord turned from him, that he woulde not destroye altogether. And in Juda all was well. And so kinge Rehoboam waxed mighty, and reygned in Jerusalem. And Rehoboam was.xli.yere olde, when he began to reygne, and he reygned.xvij. yeares in Jerusalem, the Citie which the Lord had chosen out of al the tribes of Israell to put his name there. And his mothers name was Naama an Ammonitesse. ¶ And he did euill, because 2Re.14
he prepared not his heart to seeke the Lorde. The actes also of Rehoboam, firste and last, are they not written in the sayinge of Semeis the prophet, & Iddo the lear whiche noted the genealogy? and ther was warre alwaye betwene Rehoboam & Jeroboam. And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abia his sonne reygned in his stead.

¶ The.xiij. Chapter.

THe xviij. yere of kinge Jeroboam ¶ beganne Abia to reygne 4.Re.15.1
ouer Juda, and he reygned thre yere in Jerusalẽ. His mothers name also was Michaiahu, the daughter of Uriell of Gibea. And there was warre betwene Abia & Jeroboam. And Abia made mouision for ỹ warre, hauing valiaunt and expert men of warre, euen foure hundred thousande chosen men. And Jeroboam set him selfe in araye to fight against him, with eyght hundred thousand picked men which were strong and men of armes. And Abia stode vp vpõ Zemaraim an hil which is in mount Ephraim, and sayd: heare me thou Jeroboam and all Israell: Do not you knowe howe that the Lorde God of Israel gaue the kingedome, ouer them of Israell, to Dauid for euer, euen to him and to his sons with a salted couenaunte? And Jeroboam the sonne of Nebat the seruant of Salomon, the sonne of Dauid is risen vp, and hath rebelled against his
B Lorde. And there gathered to him lewde men, the children of Belial, and preuayled agaynste Rehoboam, the sonne of Salomon when Rehoboam was ponge and tender hearted, and coulde not stande before theym. And nowe ye saye, that ye be able to

prenayle agaynst the kingdome of the Lorde, which is in the hand of the sonnes of Dauid, and ye be a great multitude, and haue the golden calues
3.kn.12.f which Jeroboam made you for gods
4.pa.11.c And haue ye not cast out the priestes of the Lorde, the sonnes of Aaron, and the Leuites, and haue made you priestes after the maner of the nations of other landes? so that whosoeuer commeth and consecrateth his hand with a younge ore, and seuen rammes, the same maye be a Priest of them that are no goddes. But we belong vnto the Lorde our God, whom we haue not forsaken, and the priestes are the sonnes of Aaron which minister vnto the Lorde, and the Leuites wayte
C vpon their office. They burne vnto the Lorde euerye morning and euenynge, burnte sacrifices and sweete encense: the shewebreade set they in order vpon a pure table: and prepare the candlestiche of golde with the lampes of the same, to burne euer at euen. And truely we kepe the watche of the Lorde our God, but ye haue forsaken him. And beholde, God him selfe is our captayne, and his priestes blowe with the trompettes, and crye alarum agaynst you. O ye childzen of Israell, fight not agaynst the Lord God of your fathers: for it will not prosper with you. But for all that, Jeroboam conuayed men priuelye about, to come behind them, and so they were before Juda, and the lyers in wayte were behinde them. And when they of Juda loked about: behold the battell was before and behinde, and they cryed vnto the Lorde, and the priestes blewe with the trompettes, and the men of Juda gaue a showte. And as the men of Juda showted, it came to passe, that God smote Jeroboam, and all Israell before Abia and Juda. And the childzen of Israell fled before Juda, and God deliuered them into their hande. And Abia and his people slue a great slaughter of them: there fell downe wounded of Israell fyue hundzed thousande chosen men. And so the childzen of Israell were
brought vnder at that time, and the childzen of Juda prenayled: because they leaned vnto the Lorde God of their fathers. And Abia followed after
E Jeroboam and toke cities from him: Bethel, with the townes belonging thereto. Jesana with the towns that belonged thereto, and Ephzon with her townes. And Jeroboam recouered no strength agayne in the dayes of Abia. And the Lorde plaged him, and he dyed. But Abia waxed mightye, and maryed.xiiij. wiues, and begat.xxij. sonnes, and.xvi. daughters. The reste of the actes of Abia, his customes and sayinges are written in the storye of the prophete Jddo.

¶ The.xiiij. Chapter.

SO Abia slepte with his fathers, and they buryed him in the citye of Dauid, and • Asa hys sonne reigned in his stead. In whose daies the lande was in quietnes ten yeare. And • Asa dyd that was good and right in the eyes of the Lord his God: for he tooke awaye straunge auters, and the hyllauters, and dzake downe the images, and cut down the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accozding to the lawe and commaundement. And he put awaye out of all the cities of Juda the hyllauters and the ymages: and the kingedome was quiet before hym. And he built strong cities in Juda: because the lande was in reste, and he had no warre in those yeres. For the Lord had geuen him reste. Therefore he sayde vnto Juda:
B let vs build these cytyes, and make about them walles, towers, gates, and barres, for the lande is yet in reste before vs, because we haue sought the Lorde our God: we haue sought him, and he hath geuen vs reste on euerye syde: and so they builte, and it prospered with them. And Asa had an armye of menne that bare shyeldes and speares, oute of Juda, thzee hundzed thousande: and oute of Ben Jamin that bare shyldes, and drue bowes,

two hundred and foure score thousand all these were valiaunt men. And there cam out against them Zarah, the blacke
C Moore, with an hoost of. x. hun-
2.pa.16c dred thousande, and three hundred charettes, and came as farre as Maresa. And Asa went out before him, & they ioyned the battell in the valley of Zephata beside Maresa. And Asa cried vnto the Lord his God, and said: Lord
1.Ki.18.14b • It is no harde thinge with thee to helpe, eyther many, or them that have no power, helpe vs therefore, O Lord our God, for we truste in thee, and in thy name we go against this multitude. Thou art the Lorde our God, & no man shall preuayle against thee. So the Lorde smote the blacke Moores before Asa and Juda, & the blacke
D Moores fled. And Asa and the people that was with him, followed after them vnto Gerar. And the blacke Moores host was ouerthrowen, that there was none of them left, but were destroyed before the Lorde, and before his hoste. And they caryed awaye a mighty great praye. And they smote all the cities round about Gerar. For the feare of the Lord came vpon them. And they spoyled all the cities, and ther was exceding much spoile in the. They smote also the tentes of cattell, and caryed away plentie of shepe and camels, and returned to Jerusalem.

The. xv. Chapter.

A And the spirite of God cam on Azaria the sonne of Obed.
And he went out to mete Asa and sayde vnto him: Heare me Asa, and all Juda, and Ben Jamin. The Lord is with you, whyle ye be with him, and when ye seeke him, he will be founde of you: and agayne when ye forsake him, he also will forsake you. And truely for a longe season in Israell no man sought the true God, no man regarded the priest that taught them, no man cared for the lawe. And when anye man in his trouble didde turne vnto the Lorde God of Israell, and sought him, he was found of them And in that time there was no peace to him, that didde go out and in: but great sedition was there amonge all the inhabiters of the earth. And nation was destroyed of nation, and citie of citie: for God did moue all aduersitie among them. Playe ye therfore the men, and let not your handes slacke for your woorke shall be rewarded.
B And when Asa hearde those wordes, and the prophecye of Azaria the sonne of Obed the Prophet, he tooke courage, and put awaye the abhominable idoles oute of all the lande of Jude and Ben Jamin, and out of the cities whiche he wanne in mounte Ephraim, and renued the aultar of the Lorde, that was before the porche of the Lorde. And he gathered all Jude and Ben Jamin, and the strangers with them oute of Ephraim, Manasse, and Simeon. For there fell manye to him oute of Israell, when they sawe that the Lorde his God was with him. So they assembled
C at Jerusalem the thirde moneth, the fyftenthe yeare of the reygne of Asa. And they offered vnto the Lorde the same time of the spoyle whiche they had brought. vii. hundred oxen, and. vii. thousande shepe. And they made a couenaunt to seeke the Lorde God of their fathers, with all their heart, and all their soule. And who soo euer would not seke the Lord God of Israell should dye for it, whether he were small or greate, man or woman. And they sware vnto the Lorde with a loude voyce, shoutinge and blowinge with trompets and shaulmes. And all they in Juda reioyced at the othe, for they had swoorne vnto the Lorde with all their heart, and sought him with all their lustes, and he was founde of them. And the Lorde gaue them reste
D rounde about on euerye syde. And kinge Asa put Maacha his mother out of auctoritie, because she had made an abhominable idol (of Priapus) in a grone: and Asa brake downe her idoll, and stamped it, and burnte it at the brooke Cedron. But all the hil aulters were not taken awaye out of Israell, though the heart of Asa was

perfectrall his dayes. And he broughte into the house of God, the things that his father had dedicate, and that he himselfe hadde dedicate: euen siluer, and gold, and Jewels. And there was no more warre vnto the. xxxv. yeare of the regne of Asa.

Judi.3.b

¶ The.xvi.Chapter.

3.rr.15.c

IN the. xxxvi. yere of the reigne of Asa, came Baasa kinge of Israell vp agaynst Juda, and builte Rama, to that intente he woulde lette none passe oute or in (sayeth he) to Asa kinge of Juda. And Asa set out golde and siluer out of the treasures of the house of the Lord, and of the kinges house, and sent to Benhadad kinge of Syria that dweite at Darmesec, and said: There is a confederation betweene me and thee, betwene my father and thine. Beholde I haue sente thee siluer and golde, that thou wilt come and breake thine appointmente with Baasa kinge of Israell, that he maye departe from mee. And Benhadad graunted vnto kinge Asa, and sente to the captaynes of his armye to the cities of Israell. And they smot Jion, Dan and Abelmaim, and the strong cities of Nephthali. And when Baasa hearde this, he lefte buildinge at Rama, and lette his woorke cease. And then Asa the kinge tooke all Juda, and caried awaye the stones and timber of Rama wherewith Baasa was a buildinge, and he built therewith Geba & Mizpa. At that time, Hanani the seer came to Asa king of Juda, and sayde vnto him: Because thou haste trusted in the king of Syria, and not rather put thy trust in the Lorde thy God, therefore is the hoste of the kinge of Syria escaped out of thine hande. Had not the blacke Moyes and Lubim an exceedinge greate hooste, with manye charettes and horsemen? And yet because thou trustedst in the Lord, he deliuered them into thine hande. For the eyes of the Lorde beholde all the earth to strength them that are of perfecte heart towarde him. Herein thou haste done foolishly, and therefore from hencefoorth thou shalt haue warre.

A

B

C

1.pa.14.c

D

And Asa was wroth with the seer, and put him into a prison house, for he was displeased with him, because of this thing. And Asa destroyed certayne of the people the same season. And beholde the dedes of Asa, firste and laste, are written in the booke of the kinges of Juda and Israell. And Asa in the. xxxix. yeare of his regne fell sicke in his feete, and that his disease continued very long. And in his sickenes he sought not the Lorde, but phisitions. And Asa slepte with his fathers, and died in the. xli. yere of his regne. And they buried him in his owne sepulchre, whiche he had made for him selfe in the Citie of Dauid, and laied him in the bed which he had filled with diuerse kindes of spices and sweete odours, made by the craft of the poticaries. And they burnt verye much spice about him.

Gen.31.d

1.rr.13.c

Eccle.31

¶ The.xvii.Chapter.

AND Jehosaphat his son reigned in his stead, and preuailed agaynste Israell. And he put souldiers in all the stronge Cities of Juda, & set rulers in the lande of Juda, and in the cities of Ephraim, whiche Asa his father had wonne. And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, & sought not Baalim. But sought the Lord God of his father, and walked in his commaundementes: and not after the doinges of Israell. And the Lorde stablished the kingdome in his hande, and all they that were in Juda brought him presentes, so that he had abundaunce of riches and honour. And he lift vp his heart vnto the wayes of the Lord, and he put downe yet more of the hilaultars and groues out of Juda. In the third yere of his regne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, & to Michaiah that they should teach in the cities of Juda, and with thē he sent Leuites, euen Semeiah, Nethaniah, Zabadiah,

Mat.1.b

B

Michell, Semiramoth, Iehonathan, Adoniahu, Tobiahu, and Tobadoniah and with them Elisamah and Iehoram prestes. And they taught in Iuda, and hadde the booke of the lawe of God with them, and went about throughout all the cities of Iuda, and D taughte the people. And the feare of the Lorde fell vpon all the kingdoms of the landes that were rounde about Iuda, and they fought not against Iehosaphat. And some of the Philistins brought Iehosaphat giftes, and tribute siluer, and thetetes the Arabians brought him cattell: euen. vij. M. and vij. hundred rammes, and. vij. M. and vij. hundred he goates. And so Iehosaphat prospered and grewe vp an hye. And hee builte in Iuda, castelles and strong cities: & he had great substance in the Cities of Iuda, but the menne of armes and strongest souldiers wer in Ierusalem. And these are the offices of them in the houses of their father, the captaynes ouer the thousandes in Iuda. Iohna the captayne, and with him of fighting men. ij C. M. And nexte to his hande was Iehohanan a captaine, and with him. ij. C. and lxxx. M. And next him was Imaszia the sonne of Zichri, which of his owen good will offered him selfe vnto the Lord, and with him. ij. C. M mighty men of warre. And of the children of Ben Iamin, Eliada a man of might and had with him armed men with bowe and shielde. ij. C. M. And nexte him was Iehosabad, and with him an. C. and. lxxx M. that wer prepared for the warre. These wayted on the king, besides those which ỹ king put in the stronge Cities throughout all Iuda.

¶ The. xviij. Chapter.

3 AND Iehosaphat had aboundaunce of riches and honour, and ioyned affinitie with Ahab. And after certain yeres he went 3 Re. 22.2 downe to Ahab to Samaria, and Ahab slue many shepe and oxen for him, and for the people that hee had with him, and entreated him to go vp with him vnto Ramoth in Gilead. And Ahab kinge of Israell sayde vnto Iehosaphat kinge of Iuda: wilte thou goe with me to Ramoth in Gilead? And B he answered him: I will be as thou, and my people shall bee as thine, and we will go with thee to the warre. And Iehosaphat said vnto the king of Israell: aske councel I praye thee, at the woorde of the Lorde, this same day. There fore the king of Israell gathered together of prophetes. iiij. C. men and sayde vnto them: shall we goe to Ramoth in Gilead to fight, or should I cease? And they sayde: goe vp, and God shall deliuer it vnto the kinges hande. But Iehosaphat said: is there yet here neuer a prophete more of the Lordes that we might aske of him? And the king of Israel said vnto Iehosaphat: there is yet one manne, by whom we maye aske the Lorde. But I hate him: for he neuer prophecieth me good, but alway euil, and the same is Michias the son of Imla. And Iehosaphat sayde: let not the kinge saye so. And the king of Israell called one of his chamberlaynes, and said: fetche hither quickely Michias the sonne of Imla. And the kinge of Israell and Iehosaphat kinge of Iuda sat either of them on his seate in their apparell, in a threshinge flooze beside the gate of Samaria, and all the Prophetes prophecied before them. And one Zedekia the sonne of Chanana had made him hornes of yron, and sayde: thus sayth the Lord: with these shalt thou ouerthrowe Syria, vntill they bee brought to naught. And all the Prophetes prophecied euen soo, sayinge: Go vp to Ramoth in Gilead, and it shall prosper with thee: for the Lorde C shall deliuer it into the hande of the king. And the messenger that went to call Michea, spake to him, sayinge: beholde, the wordes of the prophetes speake good to the kinge with one assent, let thy wordes therfore be like one of theirs, that thou speake that whiche is pleasaunte. And Michias sayd: as truely as the Lord liueth, euē what my god saith, that will I speke.

And

And when he was come to the king, the kinge sayde vnto him: Micheas, shall we goo to Ramoth in Gilead to fighte, or leave off? And he saide: goo vp, and all shalbe wel: and they shalbe delivered into youre hande. And the kinge sayde to him: How and how manye times do I charge thee that thou saye D nothinge but the trueth to me, in the name of the Lord. Then he said: I did see all them of Israell scattered in the mountaynes, as sheepe that have no shepherde. And the Lorde sayde: these have no master, let them returne every manne therefore to his house in peace. And the king of Israell said vnto Jeholaphat: did not I tell thee, that hee wolde not prophecy good vnto me, but evil? But he saide agayne: therefore heare ye the woorde of the Lorde, 3.Re.12.d • I saw the Lorde sit vpon his seate, Esay.6.a and all the company of heaven stoode on his right hande, and on his lefte. And the Lord sayd: who shall deceyve Ahab king of Israel, that he maye go vp and be overthrowen at Ramoth in Gilead? And he sayde: one sayth this, another that. And there came oute a spirite, and stode before the Lorde, and said: I wil deceive him. And the Lord E sayd vnto him: wherein? And he sayd: I wil go out, and be a lying spirite in the mouth of all his Prophetes. And the Lord said: thou shalt deceyve him, and shalt preuayle, go out, and do even so. And nowe therefore, beholde, • the 2.Re.22.d Lorde hath put a lying spirite in the Job.12.d mouthes of all these thy Prophets, & Eze.14.e the Lorde hath spoken evil agaynste thee. And Zedekia the sonne of Chanana went to, and smote Micheas vpon the cheke, and sayd: by what way went the spirite of the Lord from me, to speke with thee? And Micheas said: thou shalt see the day when thou shalt goo from chambre to chambre, for to hide thy self. And the king of Israell said: take ye Micheas, and bringe him to Amón the governer of the citie, and to Joas the kinges sonne, and ye shal say, thus sayeth the king: put this fe-low in the prison house, and feede him with breade of affliction, and water of trouble, vntill I come agayne in peace. And Micheas sayd: if thou come agayne in peace, then hath not the Lord spoke vnto me. And he said: har-ke to, ye people every one of you. And F so the king of Israel, and Jeholaphat the king of Juda went vppe to Ra-moth in Gilead. And the king of Is-rael sayde vnto Jeholaphat: I muste chaunge me, when I go to the battell; but see that thou have thine own ap-parel vpon thee. And the king of Is-rael chaunged him self, and they came to ♀ batel. But the king of Syria had commaunded the Captaynes of the charets that were with him, saying: see that ye fight not agaynste small or great, save against the king of Israel only. And when the captaynes of the charettes saw Jeholaphat, they saide: G It is the king of Israel, and therfore they compalled about him to fighte. But Jeholaphat cried oute, and the Lord delivered him, & God chased thē away from him. For it came to passe, that when the captaynes of the cha-rettes perceived, that it was not the kinge of Israell, they returned backe agayne from him. And a certaine man drewe a bowe with all his might, and smote the kinge of Israell betweene the joyntes of his habergin. And hee sayde to his charet man: tourne thine hande, that thou mayest cary me out of the hoste: for I am wounded. And the battel ceased that day. Howbeit the kinge of Israell caused his charet to stand stil against the Syrians vntill even. And about the time of the Sun goinge downe, he died.

¶ The. xix. Chapter.

AND Jeholaphat the Kinge of Juda, camme home agayne in I peace to Jerusalē. And Jehu the sonne of Hanani the Seer, wente oute to meete him, and sayde to Kinge Jeholaphat. Wouldest thou helpe the vngodlye, and love them that hate the Lorde? Therefore is wrath come downe vppon thee, from before the Lorde. Neverthelesse there are some

good actes found in thee, in that thou
haste hewen downe the Grones oute
of the lande, and haste prepared thine
B hart to seke God. And so Jehosaphat
dwelte at Jerusalem: and turned and
went out to the people from Beerse-
ba to mounte Ephraim, and brought
them agayne vnto the Lorde God of
their fathers. And he sette iudges in
the land, throughout all the strong ci-
ties of Juda, citie by citie, and sayde
to the iudges: take heede what ye doo,
for ye execute not the iudgementes of
man but of God, which is with you
in the iudgement. Wherfore nowe, let
the feare of the Lorde bee vppon you:
and take hede, and be doing the thing
that pleaseth him. For there is no vn-
C righteousnesse with the Lorde oure
Rom. 2 b God: that he shuld have any respect of
Act. 10. e persons, to take rewardes. Moreouer
Eph. 6. b in Jerusalem did Jehosaphat sette of
Col. 3. d. the Leuites, and of the priestes and of
the auncient fathers ouer Israell, in
the iudgement and cause of the Lorde.
And they returned agayne to Jerusa-
lem. And hee charged them, sayinge:
Thus shall ye doo in the feare of the
Lorde, with the truth and a pure heart:
What cause so euer comme to you of
your brethren that dwell in their Ci-
ties, betweene blonde and blonde, be-
tweene lawe and commaundemente,
betweene statutes and ordinaunces, ye
shall warne them, that they trespasse
D not agaynste the Lorde, and so wrath
come vppon you, and your brethren.
Thus do, and ye shal not offende. And
beholde, Amaria ỹ hye priest is among
you in all matters of the Lorde, and
Zebadia the sonne of Jsmael, a ruler of
the house of Juda, hee is ouer suche
busines as concerne the kinge: there
be officers of the Leuites also before
you. Take courage to you therefore,
and be doing manfully: and the Lorde
shalbe with suche as be good.

The xx. Chapter.

3 After this also it fortuned that
the children of Moab and the
children of Ammon, and with
them other of the Ammonites came a-
gainst Jehosaphat to battel. And ther
came some that told Jehosaphat, say-
ing: there commeth a great multitude
agaynst thee from the other side of the
sea, and oute of Syria. And beholde,
they be in Hasason Thamar, whiche
is Engaddi. And Jehosaphat feared,
and set himselfe to seeke the Lorde, and
proclaymed fastinge throughoute all
Juda. And they that were in Juda,
gathered them selues together, to aske
counsell of the Lorde. And they came
oute of all the cities of Juda, to make
intercession to the Lorde. And Jehosa-
phat stode betweene the congregation
of Juda and Jerusalem in the house
of the Lord before the newe court, and
said: O Lorde God of our fathers, art
not thou God in heauen, and reignest
not thou on all the kingedomes of the
Hethen? And in thine hand is power B
and might, and there is no man that is
able to withstand thee. Arte not thou
our God, whiche diddest caste out the
inhabiters of this land before thy peo-
ple Jsraell, and gauest it to the sede of
Abrahã thy louer for euer? And they
dwelt therin, and haue built thee a te- 2. Par. 6.
ple therin for thy name, saying: If e-
uill come vppon vs, as the swearde of
iudgement, pestilence or honger: then,
if we stande before this house in thy
presence, for thy name is in this house,
and crye vnto thee in our tribulation,
heare thou and helpe. And nowe be-
holde, the children of Ammon & Mo- C
ab, and mount Seir, by whome thou
wouldest not let them of Jsraell goe,
when they came out of the land of E-
gipt: but they departed from them, and
destroyed them not. See, how they re-
ward vs, to come for to cast vs oute of
the possession, which thou hast geuen
vs to inherite. O our God, wilt thou
not iudge them: for we haue no might
against this great company that com-
meth agaynste vs. Neyther wot we
what to to: but our eyes be vnto thee.
And all Juda stoode before the Lorde
with their yonge ones, their wiues
and their children: and there was Je-
haziel the sonne of Zacharia the son of
Banaia the sonne of Jehiell, the son
of Mathania, a Lepite of the sonnes

of

of Asaph, and vpon him came the spirite of the Lorde, euen in the middes of the congregation. And hee sayde, herken all Juda, and ye inhabiters of Jerusalem, and thou king Iehosaphat: Thus sayth the Lord vnto you: be not afrayd, nor faynte hearted by reason of this greate multitude: for the battell is not yours but Goddes. To morowe go ye downe against the: for they come vp at the, & ye shall finde them at the ende of the brooke before the wildernes of Jeruell. Ye shal not nede to fighte in this battell: but stey forth and stand, and beholde the helpe of the Lord which is with you: feare not, nor let your hartes fayle you: O ye of Juda and of Jerusalem. To morow go out against them: for the Lord will bee with you. And Iehosaphat bowed his face to the earthe, and all Juda and the inhabiters of Jerusalem fell before the Lord worshipping the Lord. And the Leuites of the childrenne of the Cohathytes, and of the children of the Corathytes stode vp, to prayse the Lorde God of Israell with a loude voyce on hye. And when they arose early in the morning, they gat them out vnto the wildernesse of Thekoa. And as they went oute, Iehosaphat stoode and sayd: heare me, O Juda, and ye inhabiters of Jerusalem. Put your truste in the Lord your God, that ye may be founde faythful. Geue credence to his prophetes, and so shall ye prosper. And hee gaue the people counsell, and set some to singe vnto the Lorde, and to prayse him in the beawtie of holynes, and to go oute before the armie, as they wente, and to say: praise the Lorde for his mercye lasteth euer. And what time as they beganne to lande and prayse, then the Lorde stered vp certayne of the childrē of Ammon and Moab, whiche layed waite for thē that were of mount Seir which were come against Juda. And they wer ouerthrowē with strokes among themselues. For the children of Ammon & Moab rose against the inhabiters of mount Seir. And they slue and destroyed them. And when they had made an ende of the inhabiters of Seir, euery one helped to destroye another among them selues. And when Juda came to the edge of the wildernes, they looked vnto the multitude. And beholde, they were dead carcasses falle to the erth, and none escaped. And whē Iehosaphat and his people came to take awaye the spoyle of them, they founde amonge them aboundaunce of goodes, rayment and pleasant iewels, which they toke for them selues, more then they couilde carye awaye: so that they were three dayes in gathering of the spoyle, it was so muche. And the fourth daye they assembled in the valley of blessing for there they blessed the Lorde. And therefore they called the name of the same place, the valey of blessing vnto this daye. And so all the men of Juda and Jerusalem returned with Iehosaphat their heade, for to go againe to Jerusalem with gladnesse: for the Lorde had made them to reioyce ouer theire enemies. And they came to Jerusalem with psalteries & harpes, and shawmes, euen vnto the house of the lord. And the feare of god fell on the kingdomes of all landes, when thy had heard that the Lorde fought against the enemies of Israel. And so the realme of Iehosaphat was in tranquillitye: and his God gaue them rest on euery side. And Iehosaphat raygned vpon Juda, and was xxxv. yere old when he began to raign, and raigned. xxv. yeare in Jerusalem. And his mother name was Abusa the daughter of Silhi. And hee walked in the waye of Asa his father, and bowed not there from, doynge that whiche was ryghte in the syghte of the Lorde. How be it the hyll aulters were not taken awaye, for the people had not yet prepared theyr hartes vnto the God of their fathers. The reste of the actes of Iehosaphat first and last: beholde, they are wrytten among the sayinges of Jehu the sonne of Hanani, whiche noted them in the booke of the Kinges of Israell. After this dyd Iehosaphat king of Juda ioyne hym selfe with Ahaziahu kinge of

Israell

Israell whose minde was to do wickedly. He coupled him selfe with him, to make shippes to goo to Tharsis, and they made the shippes in Ezion Gaber. And Eliezer the sonne of Dodanah of Maresa prophecyed agaynste Iehosaphat, saying: because thou hast ioyned thy selfe with Ahaziahu, the Lorde hath broken thy woorkes. And the shippes were broken that they were not able to go to Tharsis.

¶ The.xxi.Chapter.

A
3.re.2.g IEhosaphat also • sleept with his fathers, and was buried with his fathers in the citie of Dauid, and Iehozam his sonne reigned in his stede: and he had brethren which were the sonnes of Iehosaphat, Izaria, Iehiel, Zacharia, Asaria, Michaell, and Sephatiahu. All these were the sonnes of Iehosaphat kinge of Juda. And their father gaue them manye greate giftes of golde, and syluer, and other speciall substaunce, with strong cities in Juda, but the kingedome gaue he to Iehozam, for he was the eldest.

And Iehozam roose vp agaynste the kingdome of his father, and prevailed
Judi.9.a and • slewe all his brethren with the swearde, and diuers of the Lordes of
4.reg.8.e Israell. • Iehozam was .xxxii. yeare
B olde when he began to reigne, and he raigned .viii. yere in Jerusalem. And he walked in the waye of the kings of Israell, lyke as did the house of Ahab, for he had the daughter of Ahab to wife, and he woroughte euill in the eyes of the Lorde. Howe be it the Lorde would not destroye the house of
2.Re.2.a Dauid, because of the • couenaunt that
2.par.6.c he had made with Dauid, as he promised to geue a lighte to him, and to his sonnes for euer. • In his dayes
4.reg.8.e the Edomits rebelled when they were vnder the dominion of Juda, & made them selues a kinge. And Iehozam wente forthe with his Lordes, and all his charettes were with him: and he rose vppe by nighte, and smote the Edomites, whiche compalled him in, and the captains of the charets. But Edom rebelled still, so that they were not be vnder the hande of Juda vnto this daye. That same time also did Libna departe from beyng vnder his hande, because Iehozam had forsaken the Lorde God of his fathers. Moreouer he made hill auiters in the cities of Juda, and caused the enhabiters of Jerusalem to committe fornication, and prouoked Juda to ydolatrie. And ¶
there came a writinge to him frome Elia the prophet, saying: Thus sayth the Lorde God of Dauid thy father: because thou hast not walked in the wayes of Iehosaphat thy father, and in the wayes of Asa kinge of Juda, but walkedst in the waies of the kinges of Israell, and hast made Juda and the dwellers in Jerusalem to goe a whoringe, like to the whoredome of the house of Ahab, and hast slayne thy brethren, euen thy fathers house, whiche were better then thou: Beholde, with a greate plague will the Lorde smite thy folke, thy childrenne, thy wiues, and thy goodes. And thou shalte suffer greate payne: euen a disease of thy bowels, vntill thy guttes fall out by reason of thy sickneſſe, daye by daye. And so the Lorde styred vp against Iehozam the spyrit of the Philistines, and the Arabians that were beside the blacke Moores: And they came vp into Juda, and wasted it, and carted awaye all the substaunce that was founde in the kinges house, and his sonnes, and his wiues: so that there was neuer a sonne left him, saue Iehohahas, which was the yongest among his sonnes. And after all these things, the Lord smote him in his bowels with an incurable disease: And
D it came to passe, ỹ in processe of time, euen after thend of .ii. peres his guts fell out in his sickneſſe: & so he dyed of very euill diseases. And they made no burning for him like the burninge of his fathers. When he began to regne he was .xxii. yere olde, and raigned in Jerusalem .viii. yere, and lined wretchedly: howbe it they buried him in the citie of Dauid, but not among the sepulchres of the kinges.

The

¶ The.xxij. Chapter.

4.reg.8.a And the enhabiters of Jerusalē made Jhaziahu his yonge sonne king in his stead. For the men of warre that came with the hoste of the Arabians, had slayne all his eldest sonnes. And so Jhaziahu the sonne of Jehozam king of Juda, was made king. ¶ Two and forty yere olde was he, when he began to raigne, and he raigned one yeare in Jerusalē: his mothers name was Athaliahu the daughter of Amri. And he walked also in the ways of the house of Jhab, for his mother (by her counceil) entysed hym to do wickedly. Wherefore he dyd that which was euill in the sight of the Lorde, as did they that were of the house of Jhab: for they were hys counceliers after the death of his father to his destruction. And he walked after their councel, and went with Jehozam ℏ sonne of Jhab king of Israell, to fyght against Hazael kyng of Syria at Ramoth in Gilead: and the Syrians smot Jehozam. And he returned to be healed in Jezrel, of the woundes whyche were geuen hym at Rama when he fought with Hazael king of Syria. And Jhaziahu the sonne of Jehozam king of Juda, went downe to se Jehozam the sonne of Jhab at Jezrel, because he was diseased. And it came of God, that Jhaziahu shoulde be dispised for his comming to Jehozam: for when he was come he went oute with Jehozam agaynste Jehu the sonne of Nymsy, 4.reg.9.b whom the Lorde had appoynted to destroye the house of Jhab. And so it came to passe that when Jehu was executinge iustice vppon the house of Jhab, and hadde found the Lordes of Juda, and the sonnes of the brethren of Jhaziahu that serued on Jhaziahu, he slew them. And he soughte Jhaziahu, and they caught him where he was hid in Samaria, and brought hym to Jehu, and when they hadde kylled hym, they buried him: because (sayde they) he is the sonne of Jehosaphat, whiche sought the Lord with all his hart. And the house of Jhaziahu, hadde no power to keepe styll the kyngdome. But when Athaliahu the mother of Jhaziahu sawe that her sonne was dead, she arose and destroyed all the kinges seede in the kinred of the house of Juda. And Jehosabeth the daughter of the king tooke Joas the sonne of Jhaziahu, and stale him from amonge the kinges sonnes that were slayne, and put hym and hys nourse in a preuye Chambre. And so Jehosabeth the daughter of king Jehozam, the wife of Jehoiada ℏ priest, and the sister of Jhaziahu hydde hym frō Athaliahu, that he was not slayn, And so he was with them hid in the house of God. vi. yeare. And Athaliahu raigned ouer the lande.

¶ The.xxiij. Chapter.

And in the seuenth yeare Jehoiada being bolde, tooke the captains of hundreds. Jzariahu the sonne of Jehozam, and Jsmael the sonne of Jehohanam, Jzariahu the sonne of Obed, Maasiahu the son of Jdaiahu, and Elisaphat the sonne of Zichri, and made a bond with them. And they went about in Juda, and gathered the Leuites out of all the cities of Juda and the ancient fathers of Israel: and they came to Jerusalē. And all the congregation made a bond with the kinge in the house of God. And he sayde vnto them: beholde, the kinges sonne muste raygne, as the Lorde hath sayd of the children of Dauid. This is it therefore that ye shall do: The third part of you shal (on the Sabboth) come to the Priestes, Leuites, and kepers of the porches. And another thirde part shalbe by the kinges house, and another third part shall be at the gate of the foundation, and all the people shalbe in the courtes of the house of the Lorde. But there shall none come into the house of the Lorde, saue the priestes, and they that minister vnto the Leuites. They shal goo in, for they are holye: but all the people shall keepe the watche of the Lorde, and the Leuites shall compasse

4.re.11.b

3.re.11.d and. 9.b. 2.ha.6.c. 7.b. and 21.b

the king round about, and euery man shall haue his weapon in his hande: and what other man soeuer doth come into the house of the Lord, he shall be slayne: and let them be with the king, when he commeth in, and when he goeth oute. And the Leuites and all Iuda did accoyding vnto all thinges that Iehoiada the priest had commanded, and take euery man his men, that came in on the Sabboth with the that went out on the Sabboth daye: neyther dyd Iehoiada the priestе lette the captaynes depart. And Iehoiada the priest deliuered to the captayns of hundredes, speares, shieldes, and buckelers that had pertayned to kinge Dauid, and were in the house of God. And he set all the people euery man hauing hys weapon in hys hande from the ryghte syde of the temple, to the lefe syde of the temple, alonge by the aultar and the temple, rounde aboute the king. And they brought out the kynges sonne, and putte vppon him the crowne, and the testimonie, (and they gaue him in hys hande, the lawe that was to be kepte) and made hym king. And Iehoiada and his sonnes annoynted him, and sayde: God saue the king. When Athaliahu heard the noyse of the people, running and praising the kinge, she came to the people into the house of the Lorde. And she looked, and beholde, the king stoode in his place at the entryng in, and the Lordes and the trompettes were by the kinge: and all the people of the lande reioyced, blowing with trompets, and dyd playe with instrumentes of musike, and taught to singe and prayse. But Athaliahu rente her clothes, and sayd: Treason, treason. And Iehoiada the priest wente oute to the captayns of hundredes, that were gouernors of the hoast, and said vnto the: Haue her oute withoute the dooze of the temple: and who so foloweth her, let hym be slayne with the swearde. For the priest saide, that they shoulde not slea her in the house of the Lorde. And they layde handes on her, till she was come to the entring of the horse gate, beside the kinges house, & there they slue her. And Iehoiada made a bonde betwene him and all the people and the king, that they shoulde be the Lordes people. And all the people went to the hous of Baal, and destroyed it, and brake his aultares, and his ymages, and slewe Mathan the priest of Baal before the aultars, and Iehoiada put the officers for the house of the Lord vnder the hand of the priestes and Leuites, as Dauid hadde distributed them in the house of the Lorde, to offer burnte offeringes vnto the Lorde, as it is written in the lawe of Moyses, with reioycing and singing, as it was ordeyned of Dauid. And he set porters by the gates of the house of the Lorde, that none whiche was vncleane in any thinge shoulde enter in. And he toke the captaines of hundredes, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the king to come downe out of the house of the Lorde, and they came through the hye gate of the kinges house, and set the king vpon the seate of the kingdome. And all the people of the land reioyced: and the citie was in tranquilitie, after that they hadde slayne Athaliahu with the swearde.

The xxiiij. Chapter.

IOas was seuen yeare olde when he began to reygne, and reygned fortie yeare in Ierusalem. His mothers name also was Zibia of Beer Sheba. And Ioas did that which was righte in the sight of the Lorde all the dayes of Iehoiada the Priest. And Iehoiada toke him two wiues, and he begate sonnes and daughters. And it chaunced after this, that Ioas was minded to renewe the house of the LORD, and he gathered together the Priestes and the Lemites, and said to them: Go out vnto the cities of Iuda, and gather of all Israell money to repayre the house of youre God from yeare to yeare, and see that ye haste the thing: howbeit the Leuites wer slacke. And the kinge called Iehoiada that was

was the chiefest, and sayde vnto him. Why requirest thou not of the Leuites to bring in, out of Juda and Jerusalem, • the collection of money, accordyng to the commaundement of Moses the seruaunt of the Lorde, and the congregation of Israell shoulde offer it for the tabernacle of witnesse. For wycked Athaliahu and her chyldren brake vp the house of God, and all the thinges that were dedycate for the house of the Lorde dyd they bestowe for Baalim. And at the kinges commaundement, • they made a chest, and set it without at the gate of the house of the Lorde: and made a proclamation throughout Juda and Jerusalem, to bryng into the Lorde • the taxation of money, that Moyses the seruaunt of God set vpon Israell in the wylderneſſe. And the Lordes and all the people reioyced, and brought in, and caſte into the chest, vntill it was full. And it fortuned, that the same time they brought in the cheſte (vnto them which were in the kinges buſineſſe) by the hand of the Leuites. And when they saw that ther was much money, the kinges scribe (and one appoynted by the hye priest) came, and emptyed the cheſte, and toke it, and caryed it to his place agayne: thus they did daye by day, and gathered muche money. And the kinge and Jehoiada gaue it to suche as did the laboure and worke in the house of the Lorde, and hyred masons and carpenters to repayre the house of the Lord, and so did they artificers in yron and braſſe, to mende the house of the Lorde. And so the worke men wrought, and the worke mended throughe their handes, and they made the house of god as it ought to bee, and strengthed it. And when they had finished it, they brought the reſte of the money before the king, and Jehoiada: and therewith were made beſſelles for the house of the Lorde, euen beſſelles to minister withall, and to serue for burntofferinges, chargers, and spones, beſſels of golde and syluer. And they offered burntofferinges in the house of the Lorde continually all the dayes of Jehoiada. But Jehoiada waxed olde, and dyed full of dayes. For an hundred and thirtie yere olde was he when he dyed. And they buried him in the citye of Dauid amonge the kinges, because he dede well with Israel, and with God, and with his house. And after the death of Jehoiada, came the Lordes of Juda, and made obeysaunce to the king. And the kinge harkened vnto them. And so they lefte the house of the Lorde God of their fathers, and serued groues and ydoles. And then came the wrath of God vpon Juda and Jerusalem, for this their treſpasse sake. And he sent prophets to them, to bring them agayne vnto the Lorde. And they testified vnto them: but they would not heare. And the spirit of God came vpon Zacharia the sonne of Jehoiada the priest, whiche stode by the people, and sayde vnto them: Thus sayeth God: why transgreſſe ye the cõmaundementes of the Lorde, that ye can not prosper? For because ye haue forsaken the Lorde, he also hath forsaken you. • And they conspired againſt him, and stoned him with stones at the commaundement of the kinge in the court of the house of the Lord. And so Joas the kinge remembred not the kindnes whiche Jehoiada his father had done to him, but slue his son. And when he died, he saide: the Lorde loke vpon it, and require it. And when the yere was out, it fortuned, that the host of Syria came vp againſt him: & they came againſt Juda & Jerusalem, and destroyed all the Lordes of the people from amonge the people, and sente all the spoyle of them vnto the kinge to Damasco: for the Syrians came with a small company of men, and the Lord deliuered a very great hoste into their hand, because they had forsaken ỹ lord God of their fathers. And moreouer they serued Joas accordinge to his dedes. And when they were departed from him, they left him in great diseases: and • his owne seruants conspired againſt him, for the blond of the chyldren of Jehoiada the priest, and slue him

Exo. 39b

4. Reg. 12. b

mat. 23. d

4. Reg. 12. d

him on his bedde, and he dyed, and they buried him in the citie of Dauid: but not in the sepulchres of the kinges. And these are they that conspired agaynst him: Zebad the sonne of Shimeath an Ammonite, and Iehozabad the son of Shimrith a Moabite. And his sons, and the summe of the tare that was rayled in his time, and the repayring of the house of GOD beholde, they are wrytten in the storye of the boke of the kinges. And Amaziahu his sonne reigned in his stede.

¶ The.xxv. Chapter.

Amaziahu was.xxv. yere olde when he beganne to reygne, and he reygned. xxix. yeare in Ierusalem. His mothers name was Iehoaddan of Ierusalem. And he didde that whiche is righte in the sighte of the Lord, but not with a perfecte heart. And as soone as he was setteled in the kingedome, he slewe his seruauntes that hadde killed the kinge his father. But he slewe not their children, because it is wrytten thus in the lawe and boke of Moises, where the Lord commaunded, saying: The fathers shall not dye for the children, neither shall the children dye for the fathers, but euerye man shall dye for his owne sin. And Amaziahu gathered Iuda together, and made them captaynes ouer thousandes and ouer hundredes, according to the houses of their fathers, throughoute all Iuda and Beniamin. And he numbred theym from twentye yeare olde, and aboue, and founde among theym, thre hundred thousand chosen men able to go to battell, and that could handle spere and shield. He hired also an hundred thousande stronge fighting men out of Israell, for an hundred talentes of syluer. And there came a man of God to him, and sayd: O king, let not the armye of Israell come with thee, for the Lord is not with Israell, neyther with all the house of Ephraim. But if thou wilt nedes be sayntlesse, come on, and take the battell in hand, & god shall make thee fall before the enemye. For God hath power to helpe, and to caste downe. And Amaziahu sayd to the man of God: what shall we doo then for the hundred talentes, which I haue geuen for the hoost of Israel? The man of GOD answered: the Lorde is able to gene thee muche more then they be. And Amaziahu seuered them to the armye that was come to him out of Ephraim to goe home agayne. Wherefore they were exceedinge wrothe with Iuda, and returned home in greate angre. And Amaziahu toke heart, and caried out his people, and went to the salte valley, and smote of the childzen of Seir ten thousande. And other tenne thousande didde the childzen of Iuda take alyue, and caryed them vnto the toppe of a rocke, and cast them downe from the toppe of the rocke, that they all to burste: but the souldiours of the armye whiche Amaziahu sent awaye, that they should not go with his people to battayle, fell vpon the Cities of Iuda, from Samaria vnto Bethoron and smote three thousand of them, and toke muche spoyle. And it chaunced, after that Amaziahu was come from the slaughter of the Edomites, he brought the Goddes of the childzen of Seir, and set them vp to be his gods and bowed him selfe before them: and burned insence vnto them. Wherfore the Lorde was wroth with Amaziahu, and sente vnto him a Prophete, whiche sayde vnto him: why hast thou sought the Gods of the people, which were not able to deliuer their owne people out of thine handes? And it chaunced, that as the Prophete talked with him, the kinge sayde vnto him: Haue men made thee of the kinges counsell. Ceasse, why wilte thou be beaten? And the Prophete ceassed, and said: I am sure that God is mynded to destroye thee, because thou hast doone this, and agreest not vnto my counsell. Then Amaziahu kinge of Iuda tooke aduise, and sente to Ioas the sonne of Iehoahaz, the sonne of Iehu king of Israell, and said: Come that we may see eyther other. And Ioas king of Israell sent to Amaziahu,

A 4.kk.14 b

Deu.24c 4.kk.14 b

¶

4.kk.14b

king

king of Juda, saying: a thistle that is
in Libano, sent to a Ceder tree of Li-
2Re.14c banon, saying: ✱ gene thy daughter to
F my sonne to wife. And there cammea
wylde beaste of Libanon and treade
downe the thistle. Thou sayest that
thou haste beaten the Edomites, and
thine heart maketh thee proud, to glo-
rifie thy selfe. Nowe therefore bide at
home, whye doest thou provoke vnto
evill, that thou maist perish, both thou
and Juda with thee? But Amaziahu
would not hearken to him: for it came
of God, euen to deliuer them into the
G hande of their enemies, because they
sought counsell at the gods of Edom.
And so Joas the king of Israell came
vp, and they sawe either other, both he
and Amaziahu king of Juda at Beth-
shames whiche is in Juda. And Juda
was put to the worse before Israell,
and they fledde every man to his tent.
And Joas the king of Israell tooke
Amaziahu king of Juda, the sonne of
Joahas, the sonne of Jehohahas at
Bethshames, and brought him to Je-
rusalem, and tare the wall of Jerusa-
lem (from the gate of Ephraim vnto
the gate that was ouer agaynste it)
foure hundred cubites. And he toke a-
way also all the gold and siluer, and al
the Jewelles that were found in the
house of God with Obed Edom,
and the treasures of the kinges house,
and the yong warders, and returned to
Samaria. And Amaziahu the sonne of
Joas kinge of Juda, lyued after the
death of Joas sonne of Jehoahaz king
of Israell fyfteene yere. The rest of
the actes of Amaziahu firste and laste,
are they not written in the boke of the
kinges of Juda and Israell. And af-
ter the time that Amaziahu did turne
4.Ki.14.k ✱ away from the Lorde ✱ they conspired
treason agaynste him in Jerusalem,
and when he was fled to Lachis, they
sent to Lachis after him and slue him
there; and brought him vp with hor-
ses, and buried him with his fathers
Luke.1.a in ✱ the citie of Juda.

¶ The.xxvi.Chapter.

THen all the people of Juda toke
Uzia (whiche was ✱ syxteene

yere olde) and made him kinge in the
roume of his father Amaziahu. And
he built Eloth, and brought it againe
to Juda, after that the king was layd
to sleepe with his fathers. Sixetene
yere old was Uzia when he began to
reigne, and he regned. lii. yere in Je-
rusalem. His mothers name also was
Jecholia of Jerusalem. And he dyde
that whiche was right in the sight of
the Lorde, accordyng to all, as did his
father Amaziahu. And it came to passe
that he sought God in the dayes of
Zachariahu (whiche maynteyned the
feare of God) and as long as he sought
the Lorde, God made him to prosper.
And he went to battayle agaynst the
Philistines, and brake downe the
wall of Geth, and the wall of Jabne,
and the wall of Asdod, and built cities
about Asdod, and amonge the Phili-
stines. And God holpe him agaynst
the Philistynes, and agaynste the
Arabians that dwelte in Gurbaall,
and Hammehunim. And the Ammo- B
mites gaue tribute to Uzia, and his
name spreade abroade, euen to the en-
tringe in of Egipte: for he played the
manne exceadingelye. Moreouer Uz-
zia buylte towres in Jerusalem by
the corner gate, and by the valleye
gate, and at the tourning of the wall,
and made them stronge. And he builte
towres in the wilderneſſe, and dyg-
ged manye welles: For he had muche
catteil in the valleyes and playnes,
plowemenne and dine dressers in the
mountaynes, and Charmell, for he lo-
ued husbandrie. And Uzia hadde an
hoofte of fightinge menne that went
to warre in the armye, accordinge to
the number of their office, vnder the
hande of Jeiell the Scribe, and Ma-
asiahu the ruler, and vnder the hande
of Hananiahu, whiche was one of the
kinges lordes. And the whole num-
ber of the auncient fathers, and of the
menne of mighte were twoe thou-
sande and syxe hundreth: and vnder
the hande of theym was the armye of
the menne of warre, euen three hun-
dreth and seuen thousande, and syxe
hundreth that made warre with the

power of an armye, helping the kinge
C agaynst the enemies. And Vzia prouided them throughout all the hoolle, shieldes, speares, helmettes, habergginnes, bowes and stinges for to caste stones. And he made subtile enginnes in Jerusalem, which he inuented and layed on the towres and corners, to shoote arowes and great stones with all. And his name spred farre abroade, because he was helped so excellentlye, so that he became verye mightie. But in his strength, his heart arose to his destructio: for he transgressed against the Lorde his God, and wente into the temple of the Lord, to burne cense vpon the aulter of incense. And Asariahu the priest wente in after him, and with him fowre score priestes of the Lorde that were valiaunt men. And they stode by Vzia the king, and saide
Nu. 18 a vnto him: it pertaineth not to thee Vzia to burne incense vnto the Lord, but to the priestes the children of Aaron, that are consecrate for to offer incense. Come therfore out of the sanctuary, for thou hast trespassed: and it is no worshipp to thee before the Lord
D God. And Vzia was wroth, and had incense in his hande to burne it: and so whyle he had indignation agaynst
3. re. 15. a the priestes, the leprosy sprang in his forehead before the Priestes in the house of the Lorde, euen beside the incense aulter. And Asariahu the chiefe priest with all the other priestes lo-ked vpon him: and behold he was become a leper in his forehead, and they dryed him thence. And he was fayne to go out, because the Lorde had smitten him. And Vzia the kinge continued a leper vnto the day of his death, and dweit seuerall in an house, beyng a leper, and shut out of the house of the Lorde. And Iotham his sonne hadde the gouernaunce of the kinges house and iudged the people of the lande.

The rest of the actes of Vzia first and last did Iesaye the prophete the sonne of Amos write. And so Vzia slepte with hys fathers, and they buryed him with his fathers in the fyelde of the buriall, whiche was beside the sepulchres of the kinges, for they sayde he is a leper. And Iotham his sonne reigned in his stede.

The .xxvii. Chapter.

IOtham was fiue and twenty yere
I olde, when he began to reigne, and 4. re. 14. a
he reigned sixtene yere in Jerusalem. His mothers name also was Jerusa, the daughter of Sadoc. And he did that whiche was righte in the sight of the Lorde in all poyntes as did his father Vzia, saue that he came not into the temple of the Lord, and the people did yet wickedlye. He builte the hie gate of the temple of the Lord, and on the wall (where the house of ordinaunce was) he built much. Moreouer, he built cities in the mountaines of Juda, and in the wodde countrey, he buylte castles and towres. He fought with the kinge of the childern of Ammon, and preuailed against the. And the childrenne of Ammon gaue him the same yere an hundred talentes of siluer, and ten thousande quarters of wheate, and ten thousande of barley. So muche did the children of Ammon gene him the seconde yeare, and the thirde also. Soo Iotham became mightie, because he directed his waye before the Lorde his God. The rest of the actes of Iotham, and all his warres, and his conversation, lo, they are written in the boke of the kinges of Israell and Juda. He was xxv. yere old when he began to reigne, and reigned .xvi. yere in Jerusalem. And Iotham slepte with his fathers, and they buryed him in the citie of Dauid: and Ahaz his sonne reygned in his steade.

The .xxviii. Chapter.

AHaz was twentie yere olde
A when he began to reigne, and 4. re. 16. a
reygned sixtene yeare in Jerusalem, and he dydde not that whiche is righte in the sight of the LORD, as didde his father Dauid. For he walked in the wayes of the kinges of Israell, and made molten ymages for Baalim. He offered incense in the
valley

valley of the sonne of Hinnom, and
De.18.b. burnte his children in fire after the
4.kk.21.a abhominations of the heathen, whom
the Lorde caste oute before the children
of Israell. He offered also and burnte
incense in hill cuitores, and on moun-
4.kk.16.a taynes, and vnder euerye greene tree.
Esa.7.a. Wherefore the Lorde his God deli-
uered him into the hande of the kinge
of the Syrians, which beat him, and
caried awaye a great multitude of his
captiues, and brought them to Damas-
con. And he was deliuered into the
hande of the kinge of Israell, whiche
smote him with a greate slaughter.
For Pekah the sonne of Remaliahu
slue in Juda an hundred and twenty
thousande in one daye, which were al
lightinge men: and that because they
had forsaken the Lorde God of their
fathers: And Zichri a mighty man of
Ephraim slue Maasiahu the kinges
sonne, and Azrica the gouernor of the
house, and Elcana that was next vnto
the king. And the children of Israell
tooke prisoners of their brethren, two
hundred thousande wemen, sons and
daughters, and caryed awaye muche
spoyle of them, and brought the spoile
B to Samaria. But there was a Pro-
phet of the Lordes (whose name was
Obed) and he wente oute before the
hoste that came to Samaria, and sayde
vnto them: Behold, because the Lorde
God of your fathers is wroth with
Juda, hee hathe deliuered them into
your hande. And ye haue slayne them
with cruelnesse, that reacheth vp to
heauen. And nowe ye purpose to kepe
vnder the children of Juda and Jeru-
salem, and to make them bondmen and
bondwemen. And do ye not late your
selues with sinne in the sighte of the
Lorde your God. Now hear me ther-
fore, and deliuer the captiues agayne
whiche ye haue taken of your brethre:
for els shall the great wrath of God
be vpon you. Wherefore, certaine of the
C heades of the children of Ephraim, as
Jsaria the sonne of Jehohanam, Be-
rechiahu the sonne of Meshillemoth,
and Jehezkiahu the son of Sallum,
and Amasa the sonne of Hadlai, stode
vp agaynste them that came from the
warre, and sayd vnto them: bring not
in the captiues hither. For where as
we haue offended toward God alrea-
dye, ye intende to adde more to oure
sinnes and trespalle. For our trespalle
is great al ready, and there is a feerce
wrathe agaynste Jsraell. And vppon
that, the rest of armes left the captiues
and the spoyle before the Lordes and
all the congregation. And the menne
that were nowe rehearsed by name, rose
vp, and tooke the prisoners, and with
the spoyle, clothed all that were naked
among them, and arayed them, & shoed
theym, and gaue theym to eate, and to
drinke, and annoynted them, and carri-
ed all that were feeble of them vppon
Asses, and brought them to Jericho,
(the citie of Palmetrees) to their bre-
thren: & then they returned to Sama-
ria again. At that same time did king 4.kk.16.b
Thaz send vnto the kinges of Assur, to
haue help of them. And the Edomites
came againe, and slewe some of Juda,
and caryed awaye captiues. And the
Philistines inuaded the Cities in
the lowe countrey, and towarde the
south of Juda: and tooke Bethsames
and Thalon, and Gederoth, and Socho
with the townes longing therto, and
Thimna with the townes of the same:
Gimso, and the Townes therrof, and
dwelt there. For the Lorde brought
Juda lowe, because of Thaz kinge of
Juda, whiche made Juda naked, and
transgressed sore against the Lorde.
And Thilgath Pilneser kinge of the
Assirians came vppon him, and trou-
bled him, rather then strengthed him.
For Thaz toke awaye a portion out of
the house of the Lorde, and oute of the
kinges house, and oute of the Lordes D
houses, and gaue vnto the kinge of
the Assirians, and yet it helped him
not. And in the verye time of his tri-
bulation did king Thaz trespalle yet
more agaynste the Lorde. For he offe-
red vnto the Goddes of them of Da-
masco, whiche bet him, and hee sayde:
because the Goddes of the kinges of
Syria helpe them, therfore will I of-
fer to the, that they may helpe me also.

But they were his destruction, and the destruction of all Israell. And Ahaz gathered together the vesselles of the house of God, and brake them, and
2.pa.29.a • shut vp the dores of the house of the
2.pa.31.c Lord, and made him • aulters in every corner of Jerusalem. And in al the cities of Juda he made hill aultares to burne incense vnto other goddes, and angred the Lorde God of his fathers. The rest of his actes and his workes firste or last: beholde, they are written in the boke of the kinges of Juda and Israell. And Ahaz slepte with his fathers, and they buried him in the citie of Jerusalem: but broughte him not vnto the sepulchres of the kinges of Israel. And Hezekia his sonne reigned in his stead.

¶ The.xxix.Chapter.

A 3.re.18.a HEzekia began to reygn, whē he was fiue and twenty yere old, and reigned. xxix. yere in Jerusalem. And his mothers name was Abia the daughter of Zachariahu. And he did that which was righte in the sight of the Lorde, in all
1.pa.28.d poyntes as did Dauid his father. He • opened the dores of the house of the Lord (in the first yere and first month of his reygne) and repaired them. And he brought in the priestes and the Leuites, and gathered them together into the East strete, and said vnto them: Here me ye Leuites, and nowe bee sanctified, and halow the house of the Lorde God of your fathers, bringe filthinesse oute of the holye place. For our fathers haue trespalled and doone euil in the eyes of the Lord our God: and haue forsaken him, and tourned awaye their faces from the habitation of the Lorde, and turned their backes on it. And beside that they haue shutte vp the dores of the porche, and quenched ℔ lampes, and haue nether burnt incense, nor offered burntofferinges in the holye place vnto the God of Israell. Wherefore the wrath of the Lorde fell on Juda and Jerusalem: and hee hath brought theym to trouble to bee wondred on, and to be hissed at, euen as ye see with your eyes. For loe, our fathers were ouerthrowen with the sweard, and our sons, our daughters and oure wiues were caried awaye captiue for the same cause. And nowe it is in my heart, to make a couenaunt with the Lord God of Israel, that he may turne awaye his heuye indignation from vs. Nowe therefore my sons, Nu.18.a
be not negligent, for the Lorde • hath C
chosen you to stand before him, and for to minister and serue him, and to burn incense. Then the Leuites arose: Mahath the sonne of Amasai, and Joell the sonne of Asariahu, of the children of the Cahathites. And of the sonnes of Merari, Kis the sonne of Abdi, and Asariahu the sonne of Jehaleiell. And of the sonnes of the Gersonites: Joah the sonne of Simma, and Eden the sonne of Joah: and of the sonnes of Elizaphan, Simri and Jehiel. And of the sonnes of Asaph, Zecharias & Mathaniahu. And of the sonnes of Heman, Jehiell and Simei. And of the sonnes of Jeduthun, Semeia and Vziell. And they gathered their brethren, and purified theym selues, and came accordinge to the commaundement of the king and the wordes of the Lorde, for to clense the house of the Lord. And the priestes went into the inner partes of the house of the Lorde to clense it, and broughte oute all the vnclennesse that they found in the temple of the Lorde into the courte of the house of the Lorde. And the Leuites toke it, to carye it out into the brooke Cedron. They began the firste daye of the first month to purify, and the. viij. D
daye of the moneth, came they to the porche of the Lord: & purged the house of the Lord in. viij. daies, & in the. xvi. daye of the first moneth they made an ende. And they went into Hezekia the king, and said: We haue clensed all the house of the Lord, the aultar of burnt offeringe with all his vessels, and the shewbread table with all his apparel: & all the vessels which king Ahaz did cast aside when he reigned and transgressed, theym we haue prepared and
sanc-

sanctified: and beholde, they are before
E the aulter of the Lord. And Hezekia ꝑ
kyng rose early, & gathered the Lordes
of the city, and went vp to the house of
the Lorde. And they brought. vii. Oxen, seuen rammes, seuen shepe, and seuen hee goates, to be a synne offeringe
for the kingdome, for the sanctuary, &
for Juda. And he commaunded the
priestes the sonnes of Aaron, to offer
them on the aultare of the Lorde. And
they slue the Oxen, and the priests receyued the bloude, & sprinkled it vpon
the aulter: likewise, when they hadde
slaine the rammes, they sprinkeled the
bloud vpon the aulter: they slue also ꝑ
shepe, and they sprinkled the bloud vpon the aulter. And then they brought
forth ꝑ hee goates for the synne offring
before the kyng and the congregation,
and put their handes vpon them. And
the Priestes slue them, and with the
bloud of them they clensed the aulter,
to make satisfaction for all Israell: for
the kyng commaunded that the burnte
offering, and the synne offering should
be made for all Israel. And set the Lewites in the house of the Lorde with
F cimbals, psalteries and harpes, accor-
1.pa.25.a dinge to the commaundement of David, and of Gad the kinges seer, and
Nathan the prophet. For so was the
commaundement of the Lord thorow
the hande of his prophetes. And the
Lewites stode, hauing the instruments
of David, and the priestes healde the
Trompets. And Hezekia commaunded to offer the burnteofferinge vppon
the aulter. And when the burnteoffering began, the songe of the Lorde began also, and the trompettes with the
instruments that wer ordeyned by the
hand of David kyng of Israel. And al
the congregation worshipped, singing
a songe, and blowinge with the trompets, and all this continued, vntill the
burnte offeringe was finished. And
when they had made an ende of offering, the kinge and all that were presente with him, bowed them selues,
and worshipped. And Hezekia the
kinge, and the Lordes spake to the Lewites to praysle the LORDE with
the woordes of David, and of Asaph
the seer. And the Lewites sang praises
with gladnesse, and the other bowed
themselues, and worshipped. And Hezekia answered, and said: now ye haue
consecrate your handes to the Lorde:
go to therfore, & bring in the sacrifices
and thankeofferinges into the house
of the Lorde. And the congregation
brought in the sacrifices and thankeoffringes, and burntoffringes, as many as were of a free liberal heart. And
the noumber of the burntofferinges
which the congregation brought, was
lxx. Oxen, an C. Rammes, and CC.
shepe: whiche were all for the burnt
offering of the Lorde. And there were
dedicated. vi. C. oxen, and iii. thousand
shepe. And the priestes were to fewe,
to slay all the burntofferings: but their
brethren the Lewites did helpe them,
till they had ended the worke, and vntill the priestes were sanctified. For
the Lewites were purer hearted to be
sanctified then the priestes. And therto the burnteoffringes were manye,
with the fatte of the peaceoffringes,
and the drinke offringes that belonge
to the burntoffring. And so the seruice
pertayninge to the house of the Lorde,
was finished. And Hezekia reioyced,
and all the people, that God had made
the folke so readye, and that the thing
was so sone done.

¶ The. xxx. Chapter.

AND Hezekia sent to all Israell and Juda, & wrote letters
to Ephraim & Manasse, that
they shoulde come to the house of the
Lorde at Jerusalem, and offer Passeouer vnto the Lorde God of Israell.
And the king held a councel with his
Lordes, and all the congregation of
Jerusalem, to kepe the feaste of passeouer in the seconde moneth. For they Nu.9.a
coulde not kepe it at that time, because
the priestes were not sanctified sufficiently, neyther was the people gathered together at Jerusalem. And the
thinge pleased the kinge, and all the
congregation, And they decreed that

it shoulde be proclaymed throwout all Israel from Berssabe to Dan, that they shoulde come, and holde the feaste of Passeouer vnto the Lorde God of Israell at Jerusalem: for they had not done it of a great season, as they shold have done by the lawe. So the postes went with letters of the hande of the kinge, and of his Lordes throughout all Israell and Juda: and at the commaundement of the kinge, they sayde: Ye children of Israell, turne agayne vnto the Lord God of Abraham, Isaac and Israell, & let euery one returne to the remnaunt that are escaped you out of the hand of the kings of Assur. And be not ye like your fathers, and your brethē which trespassed against the Lord God of their fathers, which gaue them vp to be destroied, as ye see.

B And nowe be not ye stiffenecked, ipke as were your fathers, but yelde your selues vnto the Lorde, and enter into his holy place whiche he hath sanctified for euer, and serue the Lorde your God: and the feercenesse of his wrath shall tourne away from you. For if ye turne agayne vnto the Lord, then shall your brethren and your children finde compassion in the presence of theym that tooke them captiue, and they shall

Exo. 34 turne agayne vnto this lande: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him. And so the postes wente from citie to citie in the land of Ephraim and Manasse, euē vnto Zabulon, but they laughed them to scorne and mocked them. Neuertheleſſe yet diuers of Assur, Manasse, and of Zabulon submitted them selues, and came to Jerusalem. And the hande of God was in Juda, so that he gaue them one heart, to doo the cōmaundement of the kinge and of the rulers, according to the worde of the Lord. And there assembled then to Jerusalē much people, and there was presente a mightie greate congregation, to hold the feast of Sweete bread in the seconde moneth. And they arooſe,

C and remoued the * aulters that were

3. Reg. 18 in Jerusalem. And all the pulpites of incense did they away, and caste them into the broke Cedron. And they slue Passeouer the fourtenethe daye of the second moneth. And the priestes and Leuites, which were ashamed, sanctified them selues, and broughte in the burntoffringes into the house of the Lord. And they stode in their office after their maner, and according to the lawe of Moses the man of God. And the priests sprinkled the bloud, which they receyued by the hande of the Leuites. For there were many in the congregation that were not sanctified, and the Leuites did slay Passeouer for all that were not cleane, and that might not execute the holy worke of the Lord. For many of the people and very many out of Ephraim, Manasse Isakar and Zabulon were not cleansed, and yet did eate Passeouer against the lawe appointed. Wherfore Hezekias prayed for them, and said: the good Lorde be mercifull vnto them. For he set his whole heart to seeke the Lorde God, euen the GOD of his fathers: but all the other did not so, according to vnfayned holynesse. And the Lorde heard Hezekias, and healed the people. And the children of Israell that were presente at Jerusalem, helde the feaste of Swete bread seuen daies with great gladnesse, and the Leuites and the Priestes prayſed and magnified the power of the Lorde day by day, vpon instruments. And Hezekias spake hartelye vnto all the Leuites that hadde vnderstandinge, and were of a good minde towarde the Lorde. And they did eate throwout that feaste, seuen dayes longe, and offered peaceoffringes, and thanked the Lorde God of their fathers. And the whole assemble tooke councell, to do so other seuen dayes, and they healde those seuen dayes with gladnesse. For Hezekias kinge of Juda toke out (from among his cattell) for the congregation. M. ponge Oxen, and. vii. M. sheepe. And

E the Lordes gaue out to the congregation a M. ponge oxen, and ten thousande sheepe. And a great nounber of the Priestes were sanctified. And all

the

the congregation of Juda, with the priestes and Leuites, and all the congregation that came oute of Israell, and the straungers that came oute of the lande of Israell, and that dwelt in Juda, reioyced: and there was greate gladnesse in Jerusalem. For since the time of Salomon the sonne of Dauid kinge of Israell there was no suche ioye in Jerusalem. And the Priestes and the Leuites arose, and blessed the people, and their voyce was heard of the Lord, and their prayer came vp vnto heauen, his holy dwelling place.

¶ The.xxxi. Chapter.

A And when all these thinges wer finished, all they of Israell that were present in the cities of Juda, went oute and brake the 2.Pa.14.a ymages, and cutte downe the Idols 2.Pa.33.c groues, and al to brake the hye places, and altares throughoute all Juda and Ben Jamin, in Ephraim also and Manasse, vntill they had vtterlye destroyed them all. And all the children of Israell returned euery man to his possessions, and to their owne cities. And Hezekia appointed sondry companies of the priestes and Leuites after the diuersity of their ministratiõs euery man accordyng to his office, both priestes and Leuites, for the burntofferinge and peaceofferinges, to minister and to geue thankes and prayse in the gates of the hoste of the Lord. And the Kinges portion of his substaunce that he gaue, wer dayly burnt offeringes in the morninge and euenynge, and burnte offeringes for the Sabboth dayes, newe moones, and so- Nu.28.b lemne feastes, accordyng as it is wrytten in the law of the Lord. And he bad B the people that dwelt in Jerusalem, geue the parte to the priestes and Leuites, that they mighte substantially applye them selues to the lawe of the LORDE. And as soone as the Kinges commaundementes camme abroade, the childzenne of Israell brought aboundaunce of firste frutes, of Corne, wyne, Oyle, Honey, and of all maner of frultes in the field and the tithes of all maner of thinges brought they in plenteously, and the childzen of Israell and Juda, that dwelt in the cities of Juda, they also brought in the tythes of Oxen and sheepe, and other holye tythes whiche were consecrate vnto the Lorde their GOD, they did offer and brought them all by heapes. In the thirde moneth they began to laye the heapes (in maner of a foundation) and finished them in the seuenth month. And whē Hezekia and the lordes came and sawe the heapes, they blessed the Lorde and his people Israell. And Hezekia questioned with the Priests and the Leuites concerning the heapes. And C Azaria the chiefe priest of ỹ house of Zadock answered him, and saide: Since the people began to bringe the heaue offerings into the house of the Lorde, we also haue had ynough to eate, there remayned so muche: for the LORD hath blessed his people, and this heape is lefte. And Hezekia had prepare the chambres in the house of the Lorde. And they did prepare them, and caried in the firste frutes, the tithes and the dedicate things faithfully. Over whiche Chonaniahu the Leuite had the rule, and Semeia his brother next to him. And Jehiell, Asariahu, Nahath, Asahel, Jerimoth, Josabad, Eliel, Jesmachiahu, Mahath, and Baniahu, were ouerseers ordeyned by Chonaniahu, and Semei his brother was an officer of Hezekia the king, & Azaria was the ruler of the house of God (vnto whom all these thinges belonged.) And Chore the sonne of Imna the Leuite, and porter of the East doore, had the ouersighte of the things that were offered of a frewill vnto god (& wer geuen in maner seuerally vnto the Lord) and ouer the thin- D ges most holye. And vnder his hande were Eden, Maniamin, Jesua Semeiahu, Amariahu, & Sechaniahu, in the cities of the Priests appointed on their fidelitie to geue to their brethrē their portions, aswel to the smel as to ỹ great. Except that to ỹ males ỹ wer

reckened from thre yere and aboue (amonge all that went into the house of the Lorde) they shoulde geue daye by daye, for their ministratiō, and for their geuing attendaunce, and for their diuerse waytinges by course. And to the Priestes and Leuites throughout the housholde of their fathers, from twentye yeares and aboue, to wayte when their courses came. And to the familyes of all their babes, wiues sonnes and daughters throughe all the congregation. For vpon the fidelitie of them, were the holye thinges bestowed. And to the childzen of Aaron, the priestes, whiche were in the fieldes and suburbes of their Cities, Citie by citie, the men (whose names were expressed afore) should geue portions, euen to al the males among the priestes, and to all the Leuites, accordinge to their number. And of this maner did Hezekia throughoute all Juda, and wrought it that is good, and right, and true before the Lorde his God. And in all the woorkes that he beganne for the seruice of the house of God, for the lawe, and for the commaundements, he sought his GOD, and that did he with all his heart, and prospered.

¶ The .xxii. Chapter.

4 Re. 18 c
Esa. 36. a
Eccl. 48 c

AFter that these deedes were faithfully done, • Sennacherib kinge of Assur came, and entred into Juda, and compassed the stronge cities, and thought to winne them for himselfe. And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight against Jerusalē, he tooke counsel with the lordes and men of might, to stop the water of the fountaynes without his Citie: and they did helpe him. For there gathered many of the people together, and stopt all the welles, and the brooke that ranne throughe the middes of the lande, saynge: Whye shall the kinges of Assur come, and finde muche water? And Hezekia went to wisely, and builte vp all the wall where it was broken, and made ordinaunce vppon the towres, and to the other wall without, and repaired Millo in the Citie of David, & made many dartes and shieldes. And he set captaynes of warre ouer the people, and gathered them together to him in the large strete of the gate of the citie, and spake gentelye to theym, saynge: Plucke vp your hertes, and be strong: Be not afrayde nor discouraged for the king of Assur, and for all the multitude that he hath with him. • For 4. Re. 6. there be mo with vs then with him. With him is an • arme of flesshe: but Jer. 17. 9
with vs is the Lorde our God, for to helpe vs, and to fight oure battayles. And the people toke a cozage throughe the wordes of Hezekia kinge of Juda. • After this did Sēnacherib king 4. re. 18. 19
of Assur send of his seruaunts to Jerusalem, (but he him selfe remayned beside Lachis, hauing all his power with him) vnto Hezekia king of Juda, and vnto all Juda, that were at Jerusalem, saying: Thus sayth Sennacherib king of Assur: • wherein do 4. re. 18. 19
ye trust, O ye that dwell in Jerusalem whiche is besieged? Doeth not Hezekia entise you to geue ouer your selues vnto death, hunger and thirste, saynge: The Lorde oure God shall ridde vs out of the hande of the kinge of Assur? Hath not the same Hezekia put downe his hye places and his altars, and commaunded Juda and Jerusalem, saynge: Ye shall worshippe before one auitar, and burne incense vppon the same. Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the goddes of the people of other landes able or mightye to saue their landes oute of my hande? whiche of all the goddes of those nations (that my fathers destroyed) coulde deliuer his people out of mine hande? And shall youre God be able to deliuer you out of my hande? Wherefore nowe lette not Hezekia deceyue you, nor persuade you of this fashion, nor beleue him. For as no God amonge all nations and kingedomes, was able to rid his

his people out of my hand, and out of the hande of my fathers: Howe much lesse shall your gods be able to keepe you out of my hand: and yet no thinges did his seruaunte speake against the lord God, and against his seruaunt Ezekias. And Sennacherib also wrote a letter to raple on the Lorde God of Israell, and spake agaynst him, saying: As the gods of the nations of other landes, haue not bene able to deliuer their people out of mine hande: Euen so shall not the god of Hezekias deliuer his people out of mine hande. And thy cryed with a lounde voyce in the Jewes speache vnto the people of Jerusalem that were on the wall to feare them, and to make them fayntherted, and that they mighte so take the citie. And they spake against the god of Jerusalem, as against the gods of the nations of the earthe, whiche were the woorkes of the handes of men. But Hezekias the king and the Prophet Isai, the sonne of Amoz, prayed against that blasphemie, and cried vp to heauen. And the Lord sent an angell, which destroyed all the men of warre and the lords and captaines of the host of the kinge of Assur, that he turned his face againe with shame toward his owne land. And when he was come into the house of his God, they that came of his owne body, slue him there with his swearde. And so the Lorde saued Hezekias, and the inhabiters of Jerusalem, out of the hād of Sennacherib king of Assur, and from the hand of all other, and mayntayned them on euery side. And many brought offeringes vnto the Lorde to Jerusalem, and presentes to Hezekias king of Juda: so that he was magnified in the sight of all nations from thence forthe. In those dayes Hezekias was sycke vnto the deathe, and prayed vnto the Lord, which answered him, and shewed him a wonderfull myracle. But Hezekias did not againe vnto God accordinge to it that he had shewed him: for his hearte arose, and there cammē wrathe vppon him, and vpon Juda and Jerusalem.

4.re.20.a
Es.38.a.

Notwithstandinge Hezekias submitted him self (after that his heart was risen vp) he and the inhabiters of Jerusalem: and the wrath of the Lorde came not vppon them in the dayes of Hezekias. And Hezekias had exceedinge muche richesse and honoure. And he gate him treasures of siluer and gold, precious stones, and spices, shieldes, and of all maner of pleasant Jewels, and made store houses for the fruites of corne, for wine and oyle: and stalles for all manner of beastes, and folds for shepe. And he made him cities, and had of shepe and Oxen great aboundeunce. For GOD had geuen him substance exceeding much. This same Hezekias stopped the vpper water springes of Gihon, and brought thē down to the westside of the citie of Dauid. And Hezekias prospered in all his woorkes. And when the Princes of Babilon sent vnto him ambassadors, to enquire of the wonder that chaunced in the lande: God lefte him to trye him, and that all that was in his hart mighte be knowen. The reste of the dedes of Hezekias, and his goodnesse: Behold, they are written in the visiō of Isay the Prophete, the sonne of Amoz, in the boke of the kings of Juda and Israell. And Hezekias slepte with his fathers, and they buried him in the most worthy place of the sepulchres of the sonnes of Dauid: and all Juda, and the inhabiters of Jerusalem did him woorshippe at his deoth. And Manasse his sonne regned in his stead.

Dt. 13.b

The. xxxiij. Chapter.

MAnasse was. xii. yeare olde: when he began to regne: he regned. lv. yere in Jerusalem, but did euil in the sight of the Lord, like vnto the abhominations of the Heathen, whome the Lorde caste out before the children of Israell. For he wente to and builte the hill aultars which Hezekias his father had broken downe. And he reared vp aultars for Baalim, and made groues, and

4.re.21.a

4.re.18.d

worshipped all the hoost of heauen, and serued them, and he builte aulters in the house of the Lord, where as the Lord yet had said: in Jerusalem shal my name be for euer. And he builded aulters for all the hoost of heuen in the two courtes of the house of the Lorde. And he burnte his children in fire, in the valley of the sonne of Hinnon. He was a sorcerer: he regarded the cryinge of brydes, vsed inchauntments and maintained worzkers with spirites, and seers of fortunes: and wroughte muche euill in the sight of the Lorde to anger him withall. And he put the kerued ymage and an ydol which he had made in the house of God. Of which house, God had sayd to David and to Salomon his sonne: in this house and in Jerusalem, which I haue chosen afore all the tribes of Israell, will I put my name for euer, and will nomore bringe the feate of Israell, from the lande whiche I haue ordeyned for your fathers. If so be that they will be diligente, and do all that I haue commaunded them in all the lawe, and statutes, and ordeynaunces by the hande of Moyses. And so Manasse made Juda and the enhabiters of Jerusalem to erre, and to do worse then the Heathen, whom the Lorde destroyed before the chyldren of Israell. And the Lorde spake to Manasse, and to his people, but they would not regard. Wherfore, the Lorde broughte vppon them the captaynes of the hoost of the king of the Assirians, whiche tooke Manasse in holde, and bounde him with cheynes, and carryed him to Babilon. And whe he was in tribulation, he besoughte the Lorde his God, and humbled him selfe exceadyngly before the God of hys fathers, and made intercession to him, and God was intreated of hym, and heard hys prayer, and broughte hym agayne to Jerusalem into hys kingdome. And then Manasse knew, that the Lorde was God. After thys he buylte a wall without the citye of David on the weste syde of Gion in the valleye, as they came to the fysshe gate, and rounde about Ophel, and broughte it vp of a verye great heigth, and put captains of warre in al the strong cities of Juda. And he toke awai straūge goddes, and Images out of the house of God, and all the aulters that he had builte in the mount of the house of God, & in Jerusalem, and cast them out of the Citie. And he prepared the aulter of the Lord and sacrificed thereon, peaceofferinges and thankeofferinges, and charged Juda to serue the Lorde God of Israell. Neuertheleise the people did offer still in the hill aulters, howbeit vnto the Lorde their God onely. The rest of the actes of Manasse, and his prayer vnto his God, and the wordes of the seers, and of them that spake to him in the name of the Lorde God of Israell: behold, they are written in the sayinges of the kinges of Israell. And his prayer, and howe that he was heard, and all his sinnes, and his trespasse and the places where he made hiaulters, and set vp groues, and ymages (before her was meekened) behold, they are written amonge the sayinges of the seers. And Manasse slepte with his fathers, and they buried him in his owne house: and Amon his sonne reygned in his roume. Amon was two and twentye yere olde, when he beganne to reygne, and reygned two yeare in Jerusalem. But he did euill in the sight of the Lorde, like as did Manasse his father: for Amon sacrificed to all the kerued images, whiche Manasseh his father had made, and serued theym, and submitted not him selfe before the Lorde, as Manasseh his father had meekened him selfe. But Amon trespassed greately. And his owne seruantes conspired against him, and slue him in his owne house. But the people of the lande slewe all them that had conspired against kinge Amon. And the same people of the londe made Josia his sonne kinge in his roume.

2. Re. 7. b
2. par. 6. a
3 pa. 12. a and. 31. a
B
3. Re. 8. b
2. Pa. 6. a
C
D

The xxxiiij. Chapter.

Josia

4.kk. 22.b

Josia was .viij. yere old when he beganne to reygne, and he reygned in Jerusalem .xxxi. yere, & he did that whiche was righte in the sight of the Lorde, and walked in the wayes of Dauid hys father, and bowed nether to the right hande nor to the lefte. In the eyghte yere of his raigne (when he was yet a childe) he beganne to seeke after the God of Dauid his father. And in the xij. yeare, hee began to pourge Juda and Jerusalem from hilauiters, groues, heraed ymages, and ymages of mettall: and they brake down the auiters of Baalim euen in his presence: and other Images that were in greater honoure then they, he caused to be destroyed. And the groues, heraed Images, and images of metal, he brake and made duste of them and strawed it vpon the graues of them, that had offered vnto them. And he burnt the bones of the priestes vpon the auiters of them, and clensed Juda and Jerusalem. And euen so dyd he in the cities of Manasse, Ephraim, Simeon, vnto Nephthali. And in the wildernesses of them round about, he plucked asonder the aiters and the groues, and did beate them and stampe them to poudre, and beate downe all the Images through oute all the lande of Israell: and returned to Jerusalem againe.

In the .xviij. yere of his raigne when he had pourged the land and the temple. He sente Saphan the sonne of Amaziahu, and Maasiah the gouernoure of the citie, and Joah the sonne of Joahaz the recorder, to repayre the house of the Lord his God. And whē they came to Helkiah the hye Priestе, they deliuered theym the money that was brought into the house of God, which the Leuites that kepte the entries, had gathered of the hand of Manasse, and Ephraim, and of al that yet remayned in Israel, & of al Juda and Ben Jamin, and of the inhabiters of Jerusalem. And they putte it in the handes of the woorkemen, that hadde the ouersight of the house of the Lorde: and they gaue it to the labourers that wrought in the house of the Lorde, to repayre and amende the house. Euē to masons and carpenters gaue they it, to get stone and tymbre for couples and for beames of the houses, whiche the Kinges of Juda hadde destroyed: And the menne did the worke faythfullye. And the ouerseers of theym to courage them forwarde, were Jahath and Obadiahu Leuites of the chyldrenne of Merari and Secharia, and Mesullam, of the childrē of the Cahathites and other of the Leuytes: whiche all coulde skyll of instrumentes of musicke. And ouer the bearers of burthes and ouer all that wrought in what soeuer woorkemanshippe it were, were there Scribes, officers, and porters of the Leuytes. And when they broughte oute the money that was brought into the house of the LORDE, Helkia the Priestе 4.kk.22.b
• founde the Booke of the lawe of the LORDE, geuen by Moyses. And Helkia aunswered and sayde to Saphan the Scribe: I haue founde the Booke of the lawe in the house of the LORDE, and Helkia gaue the booke to Saphan. And Saphan caried the Booke to the Kynge, and broughte the Kinge woorde agayne, sayinge: all that was committed to thy seruauntes, that do they. And they haue gathered together the money that was founde in the house of the LORD, and haue deliuered it into the handes of the ouerseear of the worke, and to the handes of the woorkmen. And then Saphan the Scribe shewed the Kynge sayinge: Helkia the Priest hath geuen me a boke, and Saphan red in it before the king. And it fortuned that when the king hadde heerde the woordes of the lawe, he tare hys clothes: and the king commaunded Helkia & Ahikam the son of Saphan, and Abdon the sonne of Micah, and Saphan the Scrybe, and Asaia a seruant of the kings, saying: go and enquire of the Lorde for me, and for them that are lefte in Israell and Juda concerning the woords of the booke that

that is found. For great is the wrath of the Lorde that is fallen vppon vs, because our fathers haue not kept the worde of the Lorde, to do after all that is written in this booke. And Helkias and they that the king had appoynted, went to Hulda a prophetesse the wife of Sallum: the sonne of Tokhath, the sonne of Hasra keper of the wardrope (for shee dweite in Jerusalem within the seconde wall) and so they communed with her. Shee answered them: thus sayeth the Lorde God of Israell, tell ye the manne that sent you to me: Euen thus sayth the Lord: beholde, I will bring euill vpon thys place, and vpon the inhabiters thereof (euen all the curses that are written in the boke whiche they haue read before the king of Juda) because they haue forsaken me, and haue offered vnto other goddes, to anger me with all maner workes of their handes, therefore is my wrath set on fyre againste this place: and shall not be quenched. And as for the king of Juda whiche sent you to enquire of the lord, so shal ye say vnto him, thus sayth the Lord god of Israell, concerninge the woordes which thou haste hard: Because thine heart did melt, and thou diddest meke thyselfe before God when thou hearddest his woordes againste this place, and againste the enhabiters therof, and humbledst thy selfe before me, & tarest thy clothes, & wepedst before me, that haue I hearde also, sayeth the Lorde. Beholde, I will take thee to thy fathers, and thou shalte be putte in thy graue in peace, and thine eyes shal not see all the mischefe that I will bringe vpon this place, and vpon the enhabiters of the same. And thei brought the king worde againe. Then the king sente and gathered together all the elders of Juda and Jerusalem. And the kinge wente vp into the house of the Lorde, and all the men of Juda, and the enhabiters of Jerusalem, and the priestes and Leuites and all the people great and small: and the kinge did reade in their eares all the woordes of the boke of the couenaunte that was founde in the house of the Lorde. And the kinge stode at his standinge, and made a couenaunt before the Lorde, to folowe the Lord and to kepe his commaundementes, and hys wytnesses, and his statutes with all his hearte, and with all hys soule, and to fulfyll the woordes of the appoyntment wrytten in the sayde boke. And hee sette in theyr roume all them that were found in Jerusalem: and Ben Jamin, and the enhabiters of Jerusalem didde accordinge to the couenaunt of the Lord GOD of theyr fathers. And Josia putte awaye all maner of abhominations oute of all landes that pertayned to the childrenne of Israell, and broughte in all that were founde in Israell, to worshippe and to serue the LORDE their GOD. And they turned not aside from after the Lorde God of their fathes, as longe as hee liued.

The.xxxv. Chapter.

And Josiah helde the feast of Passeouer vnto the Lorde in Jerusalem, and they slewe Passeouer in the fourtenthe daye of the fyrste moneth. And hee sette the Priestes in their Offices: and ayded them in the service of the house of the Lord. And he sayd vnto the Leuites (that taught all Israel, and were sanctified vnto the Lorde:) Put the holy Arke in the house, whiche Salomon the sonne of Dauid king of Israell, dyd buylde, there shall no other burdeyne be layde vpon your shoulders. But nowe serue the LORDE your GOD, and hys people Israell. And prepare your selues by youre Iuncyente householdes and companyes, accordinge to the wrytynge of Dauyd, Kynge of Israell, and the wrytynge of Salomon hys sonne. And stande in the holye place, accordinge to the deuision of the auncyente houlholdes of your brethren, the children of the people: and after the deuision of the auncyente householdes of the Leuites: kil Passeouer, and sanctifie, and prepare your brethrene, that they maye do accordinge to the worde of the

4.rr.23.

the Lorde by the hande of Moyses.

B And Iosia gaue to the people flockes of shepe and kiddes, for passeouer, and for all that were present thirtie thousand by tale, and three thousande oxen, and these wer euen of the kinges substance. And his Lordes gaue willingly bothe vnto the people, and to the priestes, and vnto the Leuites. Helkias also, Zacharias and Iehiell, rulers of the house of God, gaue vnto the Priestes for passeouer offringes, two thousand and sixe hundred shepe, and three hundred oxen. Conania and Semiahu and Nethaneli his brethren, and Hasiabahu, & Iagel, and Iolabad rulers of the Leuites, gaue vnto the Leuites passeouer offrings, euen fiue thousande shepe and fiue hundred oxē. And so the seruice was prepared, and the priestes stoode in their places, and the Leuites in their distinct companies at the kinges commaundement. And they slue passeouer, and the Priestes sprinkled the bloud with theyr hande, and the Leuites pulled of the skinnes of the beastes. And they set away the burntofferings, to geue them vnto the people that were deuided by auncient houses, and that they should Leui. 1.a offer vnto the Lorde, like • as it is writen in the booke of Moyses. And Exo. 12.b so did they with the oxen also. And • they dressed the passeouer with fire, as the maner was. And the other dedicate beastes sodde they in the pottes, caldernes, and pannes, and deuided the among all the people. And after warde they made ready for them selues, and for the priestes: for the children of Aaron were busied in offering of burntofferinges, and the fatte vntill night: therfore the Leuites prepared for thē selues and for the priestes the sonnes of Aaron. And the singers, the children of Asaph stode in their standinge • accordinge to the commaundemente 1.Par.25.a and. 26.b of Dauid, and Asaph, Heman & Iedithun the kinges Seer: and the porters wayted at euery gate, and might not depart frō their seruice: for theyr brethren the Leuites prepared for theym. And so all the seruice of the Lorde was prepared the same daye, to offer passeouer, and to offer burntofferinges vpon the aultar of the Lorde according to the commaundemente of kinge Iosia. And so the children of Israel that wer present offered passeouer the same time, and kept the feast of swete bread seuen dayes. And there was no passeouer like to that kepte in Israel from the dayes of Samuel the prophet: neyther did all the kinges of Israel holde such a passeouer feaste as did Iosia, & the priestes, and Leuites, and al Iuda and Israel that wer present, and the inhabiters of Ierusalem. This passeouer was holden in the eyghtene yere of the reygne of Iosia. D • After al this, when Iosia had pre- 4.re. 22.c pared the temple, Necho king of Egipt came vp to fight agaynst Carcamis beside Euphrates, & Iosia went out against him: which sent messengers to him, and said: What haue I to do with thee thou king of Iuda: Be not thou agaynst thy selfe this daye: for my war is agaynst another house, and God bad me make haste. Leaue of therefore, and medle not with God, whiche is with me, leaste he destroye thee. Neuertheles, Iosia would not turne his face from him, but rather tooke aduise to fight with him, and herkened not vnto the wordes of Necho out of the mouth of God, & came to fight in the valey of Magedo, and the shuters shot dartes at kinge Iosia. And the kinge sayde to his seruauntes: Carye me away, for I am sore wounded. His seruauntes therefore had him out of that charette: and put him (as a kinge) in another charet that he had. And when they had brought him to Ierusalem, he dyed, and was buryed in the Sepulchre of Iar. 12.d his fathers. • And all Iuda and Ierusalem mourned for Iosia. And Jeremia lamented Iosia, and all singinge menne and singinge wemen mourned for Iosia in their lamentations to this daye, and made the same lamentations an ordinaunce in Israel: and beholde they are writen in the lamentations. The reste of

which

the actes of Iosia and his goodnesse which he did, according vnto the writtinge of the lawe of the Lorde, and his sayinges, first and laste behelde, they are written in the boke of the kinges of Israell and Juda.

¶ The .xxxvi. Chapter.

3 4.re.24.f

AND • the people of the lande tooke Jehoahaz, the sonne of Iosia, and made him kinge in his fathers steade in Jerusalem. And Jehoahaz was .xxiii. yere olde when he beganne to reygne, and he reygned iii. monethes in Jerusalem. And the king of Egipt put him downe at Jerusalem, and merced the land in an C. talentes of siluer, and a talent of gold. And the king of Egipt made Eliakim his brother king vpon Juda and Jerusalem, and turned his name Jehoakim: and Necho tooke Jehoahaz his brother, and caryed him to Egipte. Jehoakim was .xxv. yeare olde when he began to reigne, and he reigned .xi. yere in Jerusalem: and he did euil in the sight of the Lord his God.

5 Against him came vp Nabuchodonosor king of Babilon, and bounde him with two chaynes, to carye him to Babilon. The kinge • Nabuchodonosor also caried of the vessellles of the house of the Lorde to Babilon, and put them in his temple at Babilon. The rest of the actes of Jehoakim, and his abhominations which he did, and caried ymages that were layed to his charge: beholde, they are written in the boke of the kings of Israel and Juda: and Jehoachin his son reigned in his steade. Jehoachin was eyght yere olde, when he beganne to reygne, and hee reygned three monethes and ten dayes in Jerusalem: & he did euil in the sight of the Lorde. And when the yeare was out, kinge Nabuchodonosor sent, and let him to Babilon with the goodly vessellles of the house of the Lorde, and made Zedekia (his fathers brother) king ouer Juda and Jerusalem. • Zedekia was one and twentye yeare olde when he began to reygne, and reigned .xi. yeare in Jerusalem. And he did euill in the sight of the Lord his God, and humbled not himselfe before Jeremia the prophet at the mouth of the Lord. And he rebelled against Nabuchodonosor, which had receyued an oth of him by God. But he was stifnecked and to hard herted to turne vnto the Lord God of Israell. Moreouer all the rulers, the priestes, and the people trespassed more: sinning after all maner of abhominations of the Heathen, and polluted the house of the Lord, which he had halowed in Jerusalem. • And the Lorde God of their fathers sente to them by his messengers, rising vp betimes and sendinge, for he had compassion on his people, & on his dwelling place. But they mocked the messengers of God, and despised his wordes, and misse vsed his prophetes, vntill the wrath of the Lorde arose against his people, and till there was no remedye. And so • he broughte vpon them the kinge of Caldey, which slewe their ponge men with the swearde in their holye Temple, and spared neyther younge man, mayden, olde manne, nor him that stouped for age. He gaue them all into his hande. And all the vessellles of the house of God (both great and small) and the treasures of the house of the Lord, and the treasures of the kinge, and of his Lordes: all these caryed he to Babilon. And they burnt the house of God and brake downe the wall of Jerusalem, and burnte all the places thereof with fire, and destroyed all the goodly Jewelles thereof. And the reste that had escaped the swearde, caryed hee to Babilon, where they were bounde to him and his children, vntill the time that Persia had the Empire, to fulfill the worde of the Lorde by the mouth of Jeremia, vntill the lande had her pleasure of her Sabbothes: for as longe as shee laye desolate, she kepte Sabboth, vntill .lxx. yeres were fulfilled. • And the firste yeare of Cirus kinge of Persia (when the worde of the Lorde; • spoken by the mouth of

Jer.55.a 2.re.24.d

C Jer.25.a

2.re.25.a

D Jer.25.b

1 Esd.1.a

Jer.25.d

Jeremia,

Jeremie was finished) the Lorde stirred vp the spirite of Cyrus kinge of Persia, that he made a proclamation throughout all his kingdome, and that by writing, saying: Thus saith Cirus kinge of Persia, all the kingedomes of the earth hath the Lord God of heauen geuen me, and hath charged me to builde him an house in Jerusalem, that is in Juda. Wherefore wholoeuer is among you of all his people, the Lord his god be with him, and let him go vp.

¶ The ende of the second Boke of Chronicles.

¶ The fyrst Boke of Esdras.

¶ The fyrst Chapter.

IN the fyrst yeare of Cirus king of Persia (that the worde of the Lorde spoken by the mouthe of Jeremie might be fulfilled) the Lorde stirred vp the spirit of Cirus king of Persia, that he caused to be proclaymed throwe out all his empyre, and to be written, saying: thus saith Cirus the kinge of Persia: The Lorde God of heauen hath geuen me all the kingdomes of the earth, & hath commaunded me to buylde him an house at Jerusalem, whiche is in Juda. Who soeuer now among you is of his people, the Lorde his God be with him, and let him go vp to Jerusalem in Juda, and buylde the house of the Lorde God of Israell. He is the God that is at Jerusalem. And wholoeuer remayneth yet in any manner of place, where he is a stranger, let the men of that place helpe him with syluer and golde, with good and cattell, beside that which they willingly offer, for the house of God, that is at Jerusalem. Then gat vp the principal fathers at Juda & Benjamin, and the Priestes and Leuites, and all they whose spirite God had raised to go vp, and to buylde the house of the Lord, whiche is at Jerusalem. And all they that were about them, strengthed their handes with vesselles of syluer and golde, with good and cattell, and iewelles, in somuche that euery one shewed him selfe liberall. And kinge Cirus brought forth the vesselles of the house of the Lord, whiche Nabuchodonosor hadde taken out of Jerusalem, and had put in the house of his God. These did Cirus the kinge of Persia bringe forthe by the hand of Mithridates the treasurer, and numbred them vnto Sesbazer, the prince of Juda. And this is the number of them. xxx. chargers of gold, a thousand chargers of siluer, xxix. knyues. xxx. basins of golde, and of other siluer basins. iiij. C. and ten, & of other vessels, a thousand. All the vessels of gold and syluer were fyue thousand and foure hundred. All these did Sesbazer carry awaye with them that came vp out of the captiuitie of Babilon, vnto Jerusalem.

2. par. 36
3. Re. 25. &
Dan. 1.

¶ The .ij. Chapter.

THese are the children of the land that went vp out of the captiuitie (whom Nabuchodonosor the king of Babilon had carried awaye vnto Babilon) and came againe vnto Jerusalem, and into Juda, euery one vnto his citie. They that came with Zorobabel are these, Jesua, Nehemiah, Saraiah, Reelaia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the number of the men of the people of Israel. The children of Pharez, two thousand, an hundred and two and seuenty, the children of Sephatia, three hundred and two and seuentie, the children of Arath, seuen hundred and fyue and seuentye, the children of the captayne of Moab, among the children of Jesua and Joab, two thousande, eyghte hundrede and twelue. The children of Elam, a thousande, two hundred, and fourty and fyue. The children of Zathuiue

2. Es. 2. a

hun-

hundred and fyue and foꝛtie, the chil-
dren of Zaccai, seuen hundred and three
score, the children of Baani, fiue hun-
dred, and twoe and foꝛtye: the children
of Bebai, fiue hundred and three and
twentie: the children of Algad, a thou-
sand, two hundred and two and twen
tie: the children of Adonicam, fiue hun-
dred and fiue and fiftie, the children of
Beguai, two thousande, and fiue and
fiftie, the children of Adin foure hun-
dred and foure and fiftie, the children
of Ater of Hezekias, eyght and nyntie:
the children of Bezai, three hundred, &
three and twentie, the children of Jo-
ra, an hundred and twelue, the childꝛē
of Hasum two hundred and three and
twentie: the children of Gebar, fyue
and ninetie, the childꝛē of Bethlehem,
an hundred and three and twentie, the
men of Netopha, fyue and fiftie, the
men of Anathoth, an hundred & eight &
twenty, the childꝛē of Asmaueth, two
& foꝛty, the children of Kyriath Jarim
euen the children of Cephira, and Be-
roth seuen hundred and three and foꝛty,
the children of Harama and Geba, fiue
hundred and one and twentie, the men
of Michmas, an hundred and two &
twentie, the men of Bethell and Hai
two hundred and three and twentie,
the children of Nebo, two and fiftye,
the children of Magbis, an hundred
and fiue and fiftie, the children of the
other Elam, a thousand and two hun-
dred and foure and fyftie, the children
of Harim, three hundred and twenty,
the children of Lohadyd and Ono, se-
uen hundred and fiue and twenty, the
children of Jericho, three hundred and
fiue and foꝛty, the children of Senna,
three thousand fiue hundred and thirty.
The Priestes of the children of Je-
daia, of the house of Jesua, nine hun-
dred and three and seuenty, the children
of Immer, a thousande and two and
fyftie: The childrenne of Pashur, a
thousand, two hundred and seuen and
foꝛty. The children of Jarim, a thou-
sand & seuentene. The Leuites. The
children of Jesua, and Cadmyell, of
the children of Hodauia, foure and se-
uentie. The singers, the children of A-
saph an hundred and eyght and twen-
tie. The children of the doꝛekeper. C
The children of Sallum, the children
of Ater, the children of Talman, the
children of Akub, the children of Ha-
seta, the children of Sobai al together
an hundred and nine and thirtie. The
Nethinims, the children of Zia, the
children of Asuphe, the children of
Tabaoth, the children of Ceros, the
children of Sycha, the children of Pa-
don, the children of Lebanaa, the chil-
dren of Hegaba, the children of Akub,
the children of Hagab, the children of
Samlai, the children of Hanan, the
children of Gyddell, the children
of Gahar, the children of Reaia, the
children of Razin, the children of Ne-
choda, the children of Gasam, the chil-
dren of Usa, the children of Passeah:
the children of Basai, the children of
Asna, the children of Mehunim, the
children of Nephussim, the children of
Bacbuc. The children of Hacuba, the
children of Harhur, the children of
Bazlut, the children of Mehira, the
children of Harsa, the children of
Barcum, the children of Sisara, the
children of Thamah, the children of
Neziah the children of Hatipha. The
children of Salomons seruants, the
childꝛē of Sotai, the children of Ho-
phereth, the children of Peruda, the
children of Jaala, the children of
Darcon, the children of Gyddell,
the children of Hephatiah, the
children of Hattill, the children of D
Pochereth Hazbaim, the children of
Ami. All the Nethinims, and the
children of Salomons seruants, were
all together, three hundred two and
ninetie. And these went vp frō Thel-
melah, and from Thelharsa, Cherub,
Addon, and Immer. But they could
not discerne their fathers houle, and
their sede: whether they were of Is-
rael. The children of Delaia, the
children of Tobia: the children of
Necoda, fyue hundred and two & fif-
tye. And the children of the priestes.
The children of Hobaia, the children
of Hacos, the children of Berzilai:
which tooke one of the daughters of

Berzilai,

2.Sa.17g • Berzolai the Gileadite to wife: and was called after their name: these soughte their euidence amonge them that had the regiſter of birth, and were not founde therein, therefore were they put from their prieſthoode. And Hathirſatha ſaid vnto them, that they Exo.28d ſhoulde not eate of the mooſte holye, till there roſe vp a • prieſte to weare Urim and Thumim. The whole congregatiō together was.xlii. thouſande, three hundred and three ſcore: beſyde their ſeruauntes and maydens, of whom there were ſeuen thouſand, three.C. and ſeuen and thirtie. And there were among them two hundred ſinging men and women. Their horſes were ſeuen C.and xxxvi. Their mules two C. and xlv. and their camels foure C.and.xxxv. Their aſſes ſixe M.vii.C.and.xx. And certaine of the chiefe fathers, when they came because of the houſe of ☩ Lord at Jeruſalem, they offred the ſelues willing for the houſe of God, to ſet it in his place, and gaue golde after their habilitie, vnto the treaſurer of the worke, euen one and.lx.M. peeces, & v. M.pound of ſilner, and an hundred prieſtes garmentes. So the prieſtes and the Leuites, and a certayne of the people, and the ſyngers, and the porters, and the Nethinims dwelt in their cities, and all Iſraell in their cities.

¶ The.iij. Chapter.

2.Es.8.a AND when the • ſeuenth Moneth came, and the children of Iſrael were nowe in their cities, the people came together (euen as one man) vnto Jeruſalem. And there ſtode vp Jeſua the ſonne of Joſedec: and his brethren the prieſtes, and Zorobabell the ſonne of Salathiel and his brethren, and buylded the aulter of the God of Iſraell, to offer burntofferinges theron, as it is writen in the lawe of Moyſes the man of God, and the aulter ſet they vpon his lockers (for there was a fearefulneſſe amonge them because of the nations and lands) therfore they offered burnt Nu.28.a offeringes thereon vnto the Lorde • in the morninge and at euen. And they B
beelde the feaſte of tabernacles • as it Nu.29.a
is written: and offered burntſacrifices dayly, accordinge to the number and cuſtome, daye by daye. After ward they offered dayly burntofferinges alſo, and in the newe moones, and in all the feaſte dayes that were conſecrate vnto the Lorde, and for all them which did (of their awne free will) offer vnto the Lorde. From the firſt day of the ſeuenth moneth beganne they to offer burntſacrifices vnto the Lorde: euen when the foundation of the temple of the Lorde, was not yet layde. They gaue money alſo vnto the maſons and carpenters, and meate and drinke, and oyle vnto them of Zidon and of Tire, to bringe the Cedre timber from Libanus by ſea vnto Joppa, accordinge to the graunte that they had of Cirus the kinge of Perſia. In the ſeconde C
yere of their comming vnto the place of the houſe of God at Jeruſalem in the ſeconde moneth, began Zorobabell the ſonne of Salathiel, and Jeſua the ſonne of Joſedec, and the remnaunt of their brethren the Prieſtes and Leuites, and all they that were come out of the captiuitie vnto Jeruſalem, and appointed the Leuites from xx. yere old and aboue, to ſe, ỳ the worke of the houſe of ☩ Lord went forward. And Jeſua ſtode with his ſonnes and brethrene: and Cadmiell with his ſonnes, and the children of Juda, to further the workemen of the houſe of God, euen the childerene of Henadad with their children, and their brethren the Leuites. And when the builders laied the foundation of the temple of the Lorde, the Prieſtes ſtode in their arape, with trompettes. And the Leuites the children of Aſaph with ſimballes, to praiſe the Lorde. • After 1.pa.19b
the maner of Dauid kinge of Iſrael. And they ſange together, when they gaue praiſe and thankes vnto the Lorde, because he is gracious and because his mercye endureth for euer vnto Iſrael. And all the people ſhouted lond in praiſing the Lord, because the foundation of the houſe of the

Lorde was layde. Many also of the priestes and Leuites and auncient fathers, whiche had sene the fust house (when the foundation of this house was layde before theyr eyes) wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a great sounde, in so much that the people could not discerne the ioyfull soūd and gladnes, frō the noyse of the wepinge amonge the people, for the people shouted with a loude crye, and the noyse was harde farre of.

¶ The. iiij. Chapter.

3. Es. 5. 3. AND the aduersaries of Juda and Ben Jamin, hearde that the childerene of the captiuitie buylded the temple vnto the Lorde God of Israell: And they came to Zorobabell, and to the principall fathers, and sayde vnto them: We will buylde with you, for we seke the Lorde your God lyke as ye do. And we haue done sacrifice vnto him, sence the time of Asor Haddon the kinge of 3. re. 22. d Assur, whiche brought vs vp hither. And Zorobabel, and Jesua, and the other auncient fathers of Israell, sayd vnto them: It can not be that you and we together shoulde buylde the house vnto our God, for we our selues will buylde alone vnto the Lorde our God 1. Esd. 18 of Israell, as Cirus the kinge of Persia hath commaunded vs. And it came to passe that the folke of the land hindred the people of Juda, and troubled them as they were buylding, and hyred counceilers against them, to hinder their deuice as longe as Cyrus the kinge of Persia lyued, vntill the reygne of Darius kinge of Persia. And in the reigne of Thasuerus (euen in the beginninge of his reygne) wrote they vnto him a complaynte agaynste the enhabitaūrs of Juda and Jerusalem. And in the dayes of Artharerses, wrote Mithridath Tabell, and the other of his councell vnto Artharerses the kinge of Persia with ioyze wordes. And the Scripture of the letter was written in the Sirians spethe, and interpretated in the language of the Sirians. Rehum the recorder, and Samsai the scribe, wrote a letter from Jerusalem to Artharerses the kinge, as it followeth. Then Rehum the recorder, and Samsai the scribe, and other of B their companye of Dyna, of Arphasath, of Tharpla, of Persia, of Arach, of Babilon, of Susan, of Deha, of Elan, and other of the people whom 4. re. 18 d the great and noble Asnaphar brought ouer, and set in the cities of Samaria, and other, that are nowe on this syde the water. This is the coppe of the letter that they sente vnto kinge Artaxerses: Thy seruaunte, and the mē that are nowe on this side the water: Be it knowen vnto the kinge, that the Jewes which came vp from thee to vs, are come vnto Jerusalem (a citie seditious and frowarde) and buylt the same, and set vp the walles therof, and loye the foundations. Be it knowen nowe also vnto the kinge, that if this citie be buylded, and the walles therof made vp agayne: then shall not they gene tolle, trybute, and custome, and the kinges profite shall incurre dammage. And nowe in the C meane season we haue destroyed the temple, and woulde no lenger see the kinges dishonour: Therfore sent we vnto also, and certified the kinge, that it maye be sought in the booke of the Chronicles of thy progenitoures, and so shalte thou finde in the boke of the Chronicles, and perceaue, that this citie is seditious and noysome vnto Kinges, and landes, and that they cause other also amonge them to rebel of olde, and for the same cause was this citie destroyed. Therfore do we D certifye the kinge, that if this citie be buylded agayne, and the walles therof made vp: thou shalt hereafter haue no poxtion on this side the water. Then sente the king an answere vnto Rehum the recorder, & Samsai the scribe & vnto other of their companions that dwelte in Samaria, & vnto the other that were beyonde the water, in Helan and Thebeth. The letter whiche ye sente vnto vs, hath bene openly redde before me, and I haue commaunded

to

to make serche: and it is founde that this citie of olde hath made insurrection against kinges, and that rebellion and sedition hath bene committed therin. There haue bene mighty kinges also at Jerusalem, whiche haue reigned ouer al countreys beyond the water, and toll, tribute, and customs was geuen vnto them. Geue ye nowe therefore commaundemente, that the same men be forbidden, and that the Citie bee not builded againe, till I haue geue an other commaundement. Take hede nowe that ye be not negligent to do this: for why shoulde the king haue harme therthrough. Nowe when the coppe of kinge Artharzerses letter was red before Rehum and Samsai the Scribe, and their companions, they went vp in all the haste to Jerusalem, vnto the Jewes, and forbad them with violence & power. Then ceassed the worke of the house of God at Jerusalem, and continued so vnto the seconde yeare of Darius kinge of Persia.

The. v. Chapter.

THe prophets, Aggeus and Zacharias the son of Jddo, prophecied vnto the Jewes that were in Juda & Jerusalem, in the name of the God of Jsrael. Then gat vp Zorobabel the son of Salathiel, & Jesua the son of Josedec, and began to build the house of God at Jerusalem, and with them were the prophets of God which holped them. At the same time came to the Thahnai, which was captaine on this side the water, & Stharbazani and their companions, & sayde thus vnto the: Who hath commaunded you to build this house, & to make vp these wals: Then tolde we them the names of the men that made this building. But the eyes of their God was vpon the elders of the Jewes, that they could not cause the to cease, till the matter was brought to Darius, and then they answered by letters therevnto. This is the copy of the letter, that Thahnai (which was captaine on this side the water, & Stharbazani, & the counsailers of Aphaksai (which were on this side the water, sent vnto king Darius, and the matter that they sent vnto him, was written thus, within the letter: Vnto Darius the king, al peace: Be it knowen vnto the king, that we went into the lād of Jewrie, to the house of the great god, which is builded with mightie great stones, & beames are layde in the walles, and the worke goeth faste forth, and prospereth in their hands. Then asked we the elders, and sayde vnto them as it foloweth: Who commaunded you to build this house, and to make vp the walles therof? We asked their names also, that we might certifye thee, and write the names of the men that were their rulers. But they answered vs with these wordes, and sayd: We are the seruantes of him that is God of heuen and earth, and builde the house, that was builded many yeares agoe, which a greate kinge of Jsrael builded, and set vp. But after our fathers had prouoked the God of heauen vnto wrathe, he gaue them ouer into the hand of Nabuchodonozor the kinge of Babilon, and of the Chaldeis, whiche brake downe this house, and caried the people awaye captiue vnto Babilon: But in the firste yeare of Cyrus the king of Babilon, the same kinge Cirus gaue cōmaundement concerninge this house of God, that it shoulde be builded agayne. And the vessels of gold and siluer of the house of God, which Nabuchodonozor tooke oute of the temple that was at Jerusalem, and brought them into the temple at Babilon, those did Cirus the kinge take out of the temple at Babilon, & they were deliuered vnto one Sasbazar by name, whō he made captain, & said vnto him. Take these vessels, and go thy way, & set the in the temple that is at Jerusalē, & let the house of God be builded in his place. Then cam the same Sasbazar, & laid the foundation of the house of God, which is at Jerusalē. Sence that time also vntil nowe hath it ben in building, & yet is it not finished. If it please the king nowe therfore, let there be serche made in the kinges library which is

3. Esd. 6. a

Aggæ. 1. a

B

3. Esd. 6. a

1. par. 3. a

4. Re. 24. and. 25

1. Esd. 1. a

there at Babilon, whether it haue ben kinge Cirus commaundemente, that this temple of GOD at Jerusalem should be builded, and let him send vs the kinges mind concerning the same matter.

¶ The .vi. Chapter.

A 3. Esd. 6. a Then commaunded king Darius, and they made search in the libyary, euen in the place wher they layed vp the treasure at Babilon And there was found in a coffer (in the place that is in ✠ land of the Medes) a volume: and therein was it thus writen, and suche a memoriall: In the first yere of king Cirus, gaue the same king Cirus commaundemēt concerninge the house of God at Jerusalem, that the same house shoulde bee builded in the place where they offer the sacrifices, and to ioyne the walles together of three score cubites height, and three score cubites bredth. Thre rowes of rough stones, and one rowe of timber, and the expenses shal be geuen of the kinges house. And let the golde, and siluer vessel of the house of GOD, (which Nabuchodonosor B tooke out of the temple at Jerusalem, and brought vnto Babilon) be restored and brought againe vnto the temple at Jerusalem to their place in the house of God. Get you far from them therefore, thou Thahnai captaine beyonde the water, and Starbozanai, and your counsailers & Apherfechei, which are beyond the water, get ye away from them. Let the worke of the house of this God alone, that the captaine of the Jewes and their elders maye builde the house of God in his place. I haue commaunded what shal be doone to the elders of Juda, for the building of the house of GOD, that there shalbe diligent hede taken of the kinges goodes, euen of the rentes beyonde the water, and geuen vnto the men, that they bee not hindred. And if they haue nede of calues, rammes and Lambes for the burntofferinge of the God of heauen, wheate, salt, wine and oyle, after the custome of the Priestes at Jerusalem, lette the same be geuen them dayly without any delaye: that they maye offer swette sauoures vnto the God of heauen, and praye for the kinges life, and for his children. And suche a commaundemente haue I geuen: that what man soeuer he be, that altereth this word, there shal a beame be taken from his house, and lette vp, and he shalbe hanged thereon, and his house shalbe made a donge hill, for the same thinge. And the God that set his C name there, destroye all kinges and people that put to their hande to alter, and to breake down the house of God whiche is at Jerusalem. I Darius haue commaunded: that this be doone with speede. Then Thahnai the captain of the country beyond the water, and Starbozanai with their counsailers (to whom kinge Darius hadde sent) did their diligence: And the Elders of the Jewes builded, and they prospered through the prophecyinge of Aggeus the prophet, and Zacharye the sonne of Idde: and they builded and layed vp the foundation, accordinge to the commaundemente of the God of Israel, and after the cōmaundemente of Cirus and Darius, and Artaxerses kinges of Persia. And the house was finished in the third day of the moneth Adar, euen in the .vi. yeare D of the reygne of king Darius. ✠ And 2. par. 7. the children of Israel, the priestes, the Leuites, and the other children of the captiuitie, helde the dedication of this house of God, with ioye, and offered at the Dedication of this house of GOD, an hundred Oxen, two hundred Rammes: four hundred goates, and for the reconcilinge of all Israel twelue hee Goates, accordinge to the number of the Tribes of Israel: and set the Priestes in their sondrye courtes, and the Leuites in their diuers offices to minister vnto God at Jerusalem: as it is written in the booke of Moses. And the children of the captiuitie helde Passeouer vppon the .xiiii. day of the first month: for the priestes and Leuites were purified, so

that

that they were all cleane together, and killed Passeouer for all the children of the captiuitie, and for their brethren the priestes, and for them selues. And the children of Israell which were come againe out of captiuitie, and all suche as had separated theym selues vnto them from the filthinesse of the heathen of the lande, to seeke the Lorde God of Israell, did eate, and helde the feaste of vnleuened bread, seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of Assur vnto theym, to strengthen their handes in the worke of the house of God, euen the God of Israell.

¶ The. viii. Chapter.

AFter these actes, there was in the reigne of Artaxerses king of Persia, one Esdras the son of Saraiah, the sonne of Israia, the sonne of Helkia, the sonne of Sallum, the sonne of Sadoc, the sonne of Ahitob, the sonne of Amaria, the sonne of Israia, the sonne of Meraioth, the son of Zerais, the son of Vsi, the son of Bucki, the sonne of Abisua, the sonne of Phinehes, the son of Eleazar, the son of Aaro the chiefe priest. This Esdras also went vp from Babilon, and was
Exo. 20.a a perfecte scribe in the lawe of Moyses, which the Lord God of Israell did giue. And the kinge gaue him all that he required, because the hande of the Lorde his God was vpon him. And there went vp certayne of the children of Israell, of the priestes, Leuites, syngers, porters, and of the Nethinims vnto Jerusalem, in the seuenth yere of king Artharerses. And he came to Jerusalem in the fyfth moneth, euen in the seuenth yere of the kinge. For vpon the firste daye of the firste moneth, begonne he to go vp from Babylon: and on the fyfte daye of the fyfthe moneth came he to Jerusalem, because the good hande of God was vpon him. For Esdras prepared his heart to seke the lawe of the Lord, and to do it, and to teache the precepte and iudgement in Israel. And this is the coppye of the letter, that B king Artaxerses gaue vnto Esdras the priestе and scribe: whiche was a writer of the wordes and commaundements of the Lord, and of his statutes ouer Israell. Artharerses a kinge of kinges: Vnto Esdras the priestе and scribe of the lawe of the God of heauen, peace and saluation. I haue commaunded that all they of the people of Israell, and of the priestes, and Leuits in my realme (which are minded of their owne good will to go vp to Jerusalem) go with thee: and therfore arte thou sente of the kinge and of his seuen counsaylers, to visit Juda and Jerusalem, accordinge to the lawe of thy God, whiche is in thy hande: And that thou shouldest take with thee syluer and golde, which the kinge and his counsaylers offer of their owne good will, vnto the God of Israell (whose habitations is at Jerusalem) and al the siluer and gold that thou canste finde in all the countrey of Babilon, with it that the people offer of their owne good will, and the priestes geue for the house of their God whiche is at Jerusalem. Take C thou the same, and bye diligently with the same money, oxen, rammes, and lambes, with their meatofferinges and drinkofferinges, and thou shalte offer them vppon the aulter of the house of your God, whiche is at Jerusalem. And looke what it lyketh thee, and thy brethren to do with the remnaunte of the money, that do after the will of your God. And the vesselles that are geuen thee for the ministration in the house of thy God, those deliuer thou before God at Jerusalem. And whatsoeuer thing more shalbe needefull for the house of thy God, which is necessarie for to spend, thou shalte receyue the charges oute of the kinges treasure house. I king Artharerses haue commaunded all the treasures beyonde the water, that looke whatsoeuer Esdras the priestе and scribe, in the lawe of the God of heauen, requireth of you, that ye fulfil the same speedelye, vntill an hundred

talentes of ſiluer, and till an hundred quarters of wheate, and till an hundred bates of wine, and till an hundred bates of oyle, and ſalte without meaſure. 3.Ma.7 d Whatſoeuer alſo belongeth to the lawe of ỹ God of heauen, let the ſame be done without any delaye for the houſe of the God of heauen, that he be not wrothe againſt the realme, and againſt the kinge, and his chyldren. And we certify you, that ye haue no auctho-ritie to require taxinge and cuſtome, and pereiye rentes vpon any of the prieſtes, Leuites, ſingers, porters, Nethinims, and miniſters in the houſe of his God. And thou Eſdras (after the wiſedome of thy God, that is in thy hande) ſet iudges and arbiters (by my auctho-ritie) to iudge all the people that is beyonde the water, euen all ſuche as knowe the lawe of thy God: and them that knowe it not, thoſe lee that ye teache. And whoſoeuer will not fulfill the lawe of thy God, and the kinges lawe, lette him haue his iudgement without delaye, whether it be vnto death, or to be roted oute, and to bee condemned in goodes: or to be put in priſon. 3.Eſ.8.a Bleſſed be the Lorde God of our fathers, which ſo hath inſpired the kings hart to garniſhe the houſe of the Lord, that is at Jeruſalem, and hath enclyned his mercye vnto me in the preſence of the kinge, and his counſayers, and before all the kinges lyke eſtates. And I was comforted (euen as the hande of the Lorde my God was vpon me) and ſo gathered I the heades of Iſrael together, that they might go vp with me.

The. viij. Chapter.

THeſe are the principall fathers of them, and this is their regiſter that wente vppe with me from Babilon, what time as kinge Artharerſes reygned. Of the children of Phinehes, Gerſon: of the children of Ithamar, Daniell: of the childrenne of David, Hatus: of the children of Jechanie, amonge the chyldrenne of Pharos, Zachary: and with him were numbred an hundred and fiftie men. Of the children of the captayne of Moab, Elionai, the ſonne of Zerahia, and with him two hundred men. Of the children of Zechania the ſonne of Jahaziel, and with him three hundred men. Of the children of Adin Ebed the ſonne of Jonathan, and with him fiftye men. Of the chyldren of Elam, Jaſay the ſonne of Athalia, and with him ſeuentye men. Of the childrenne of Saphatia, Zebadia the ſonne of Michaell, and with him fourſcore men. Of the childrenne of Joab, Obadia the ſonne of Jehiell, and with him two hundred and eightene men. Of the children of Selomith the ſonne of Joſophia, and with him an hundred and three ſcore men. Of the children of Bebai, Zachari the ſonne of Bebai, and with him eyght and twentie men. Of the children of Azgad, Johanan the ſonne of Hakathan, and with him an hundred and ten men. Of the children of Adonicam that were the laſte, whoſe names are theſe: Eliphelet, Jehiel and Samaiah, and with them three ſcore menne. Of the children of Biguai, Uthai, and Zabud, and with theym ſeuentie men. And I gathered them together by the water that runneth towarde Ahaua, & there abode we three dayes. And I looked amonge the people and the Prieſtes, and founde there none of the childrenne of Leui. Then ſente I to Eliezer, to Ariell, Semeia, Elnachan, Jarib, Elnathan, Nathan, Zacharie: and to Meſullam the rulers, and to Joiarib and Elnathan, whiche were menne of vnderſtanding: and to thoſe gaue I commaundemente, vnto Iddo the chiefeſt at Caſphia, that they ſhoulde fetche vs miniſters for the houſe of oure GOD: and I tolde them what they ſhould ſay vnto Iddo, and to his brethren the Nethinims at Caſphia. And (through the good hande of our God vppon vs) they broughte vs a wiſe manne from amonge the children of Moholi the ſonne of Leui, the ſonne

of Iſrael: & Sarabia with his ſonns and his bzethzen, euen eightene. And Haſabia, and with him Iſai of the childzen of Merari, with his bzethzen, and their ſonnes twenty. And of the Nethinims, whom Dauid and the princes gaue to miniſter vnto the Leuites, two hundzed and twentye of Nethinims, whiche all were named by name. And euen ther at the water, beſyde Ahava I proclaymed a faſte, that we might humble our ſelues before our God, and ſeeke of him a right waye foz vs, and foz our childzen, and foz all our ſubſtaunce. Foz I was aſhamed to require of the king, ſouldiers and hozſemen, to helpe vs againſt the enemie in the way: but we ſayde vnto the king: The hande of our god is vpon all them that ſeeke him, in goodneſſe, and (his dominion,) hys violence and wzath, is againſt al them that fozſake him. So wee faſted, and beſought oure God foz this, and hee hearde vs. And I toke out twelue of the chiefe prieſtes: Sarabia, and Haſabia, and ten of their bzethzen with them, and weyed them the ſilner and golde, and veſſels that were appoynted foz the houſe of our God, whiche the kinge and his counſailers, and his lozdes, and all Iſrael that wer there at hande, had geuen together. And I weyed vnto their hande fiue hundzed and fifty talentes of ſilner, and in ſilner veſſels an hundzed talents, and in golde an hundzed talentes, twentye baſins of golde, of a thouſande peces: and two coſtelye ornamentes of good braſſe as cleare as golde: and I ſayde vnto them: Ye are conſecrate vnto the Lozd, like as the veſſels are holy alſo, and the golde and ſilner are geuen of a good wyll vnto the Lozde God of your fathers. Watche ye, and keepe it, foz ye ſhall weye it downe before the chiefe prieſtes and Leuites, and auncient fathers of Iſrael at Ieruſalem in the Treaſuries of the houſe of the Lozde. Then tooke the Prieſtes and Leuites the weyed ſilner and golde, and veſſell, to bring it to Ieruſalem, vnto the houſe of oure God. And we

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departed vp, from the water of Ahava on the.xii. day of the firſte moneth, to go vnto Ieruſalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemies, and of ſuch as layd watt foz vs by the way. And we eam to Ieruſalem, and abode there.iij. dayes. But on the.iiij. daye was the ſilner and golde, and veſſell weyed in the houſe of our God, by the hande of Meremoth, the ſon of Vria the prieſt, and with him was Eleazar the ſon of Phineh es, & with thē was Iozabad the ſon of Ieſua, & Noadia the ſonne of Benoz the Leuites. Accozding to the number and weyght of euery one, was the weight al wzitten vp at the ſame time. And the childzen of the captiuitie, which wer come out of prilon, offred burntofferinges vnto the God of Iſraell, twelue bullockes foz al Iſrael. xcvi. remmes, ſeuen and ſeuenty lambes, twelue he goates foz a ſinneofferinge, all to the burntoffering of the Lozde. And they deliuered the kinges commiſſion vnto the kinges officer, and to the captains ꝑ were on this ſide the water. And they promoted the people, & the houſe of God.

¶ The.ix. Chapter.

WHen theſe things wer don, the rulers eamme to me, and ſayd: The people of Iſraell, and the prieſtes and Leuites are not ſeparated from the people of the landes (as touchinge their abhominatiõs) namely, of the Cananites, Hethites, Pherezites, Iebuſites, Ammonites, Moabites, Egyptians, and Amozites. • Foz they haue taken the daughters of the ſeme to them ſelues, and to their ſonnes, and the holy ſeede is mixed with the nations in the land, and the hande of the Rulers and rulers hath bene principall in the treſpaſſe. • And when I hearde this ſayinge, I rente my clothes and my garments, and pluckte of the heare of my head, and of my bearde, and ſat mourninge. And there reſozted vnto me all ſuche as feared the woozdes of the

Deu. 7.a
Ioſ. 23.c
Iud. 3.a
3. Eſ. 8.c

Lorde God of Israell, because of the transgression of the people of the captiuitie. And I sate mourning vntill the euening sacrifice. And aboute the euentide sacrifice, I arose vp fro my heuinesse, and rent my clothes and my raiment, and fell vppon my knees, and spredde out my handes vnto the Lorde my God, and saide: O my God, I am ashamed, and dare not lifte vppe mine B eyes vnto thee my God: for our wickednesses are growen ouer oure head: and our trespasse is waxed great vnto the heauen. Since the time of our fathers, haue we bene in great trespasse De. 28.b vnto this daye, and because of oure 2.par. 32 wickednesses haue we and oure kin- 3.re.24.b ges beene deliuered into the hande of the kings of the nations, to the sword, into captiuitie, into shame, & into confusion of face: as it is to se this day. And C now is ther a litle and a sodaine graciousnesse come from the Lorde oure God, in causinge some of vs to escape, and that he may geue vs a naile in his holye place, and that oure God maye lighte oure eyes, and geue vs a litle life to take breathe in oure bondage.

For we are bondemen, and oure God hath not forsaken vs in oure bondage, and hath enclined mercye vnto vs in the sighte of the kinges of Persia, to geue vs life, to set vp the house of our God, and to reuerse the desolatiō ther of, and to geue vs a wall in Juda and Jerusalem. And nowe, O oure God, what shall we saye after this? for we haue forsaken thy commaundements, which thou hast commaunded by thy seruauntes the Prophetes, sayinge: The land vnto whithe ye goo to possesse, it is an vncleane lande, because of the filthinesse of the people of the landes, which with their abhominations haue made it full of vncleannesse one- Deu. 7.a nerye side. Therfore shall ye not geue your Daughters vnto their sonnes, and their daughters shall ye not take vnto your sonnes, nor seke their peace and wealth for euer, that ye maye be strong and enioy the good in the land, and that ye and your childrenne maye haue the inheritaunce of it for euermore. And after that all these thinges D are come vpon vs (because of our euill dedes, and great trespasses) thou oure God hast thrust downe our wickednesses, and hast grue vs a deliuerance, (as it is come to passe this daye.) And if we turne backe againe, to let go thy commaundements, and make contract with the people of these abhominations, wilte thou not then be wroth at vs (and nat without cause) till we be vtterly consumed, so that nothing remaine, and til there be no deliuerance? O Lorde GOD of Israell, thou art righteous, for we remaine yet escaped as it is to see this day. Behold also, in thy presence are we in our trespasses, and because of it maye we not stande before thee.

¶ The.x. Chapter.

AND when Esdras prayed after this manner, and knowledged, wepte, and laye before the house of God, there resorted vnto him oute of Israell a very great congregation of men and women, and childrē: and the people wepte very sore. And Sechania the sonne of Jehiel one of the chyldren of Elam, answered, & said vnto Esdras: We haue trespalled against our GOD, and haue taken strange wiues of the people of the lande. Nowe there is hope yet in Israell concerning this thing: for nowe we will make a conenaunt with our God, and put awaye all the wiues (and such as are borne of them) accordinge to the Counsayle of the Lorde: and we will be in the feare of the commaundementes of oure God, that wee maye doo accordinge to the lawe. Gette thee vp, for this matter belongeth vnto thee: we also will be with thee: be of good comfort therfore and doo it. Then rose Esdras, & toke an othe of the chiefe priestes and Leuites, and of al Israel, that they should doo accordinge to this woorde: and they sware. And Esdras stoode vppe from before the house of God, & went into the chaumbre of Jehanan the sonne

of Eliasib. And when hee came thyther, he dyd eate no breade, nor dronke water, for he mourned, because of the transgression of the people that hadde bene in captyuitie. And they caused a proclamation to go throwe oute Juda and Jerusalem, vnto all the chyldren which had bene in captiuitie, that they shoulde gather them selues together vnto Jerusalem. And that whosoeuer came not within three days, according to the deuise of the rulers and elders, al his substãce shuld be forfeit, & he shuld be put out from the congregation of the captiue. Then al the men of Juda and Ben Jamin, gathered them selues together vnto Jerusalem within thre days, euen the twenti day of the ninth moneth: and all the people satte in the streete before the house of God, and trembled because of this matter, and for the rayn. And Esdras
Deu. 7. a the priest stoode vppe, and sayde vnto
Jud. 3. a them: ¶ Ye haue transgressed, & haue taken straunge wiues, to make the trespasse of Israel yet more: confesse now therfore vnto the Lord God of youre fathers, and do his pleasure, and separate your selues from the people of the lande, and from the straunge wyues. And al the congregation answered, and sayde with a loude voyce: It shal be so: and we will doo as thou hast sayd. But the people are many, and it is a rayny wether, and the people are to faynt to tary without in the streete, neyther is this a worke of one day or two: for we haue offended very sore in this thing. Let our rulers stand therfore in all the congregation, and let all them which haue taken straunge wyues in our cities, come at the time appointed: and let the Elders of euery citie, and their Judges be with them
¶ till they haue turned the wrath of our God away from vs, concerning this matter. Then were appointed Jonathan the sonne of Asahel, and Jahasia the sonne of Tekua ouer this matter. And Mesullam and Sabathai, the Leuites helped them. And the children of the captiuitie dyd euen so. And Esdras the priest and the ancient heades throughe the house of their fathers, all men of great fame, separated them selues, and sat them downe in the first daye of the tenthe moneth, to examine the matter. And vntil the first day of the first moneth they were finishinge the business, with al ỹ men that had taken straunge wiues. And amonge the children of the priests ther wer men found ỹ had taken straunge wiues, namely among the children of Jesua the sonne of Josedec, and of his brethren Maliah, and Eliezer, Jarib and Gedalia, and they gaue their hands thereupon, that they would put awaye their wiues, and for their trespasse offeringe to gene a ramme for their trespas. And among the children of Emer, Honani and Zabadia. Among the children of Harim, Maasiah, Elia, Semeiah, Jehiel, and Vzia. Amonge the children of Pashur, Elioenai, Maasia, Ismael, Nethanell, Jozabad, and Elasa. Among the Leuites, Jozabad, Semei, Kelaia (whiche same is Kelaiah.) Pathahiah, Juda and Eliezer. Among the singers also Eliasib. And among the porters, Sellum, and Telem and Vri. And of Israell amonge the children of Pharohs, Remeia, Jesiah, Malchia, Miamin, Eliazar, Malchia, and Baania. Amonge the children of Elam, Mathania, Zecharie, Jehiel, Abdi, Jerimoth, and Elia. Among the children of Zathu. Elioenai, Eliasib, Mathania, Jerimoth, Zabad, and Aziza. Amonge the children of Beba, Jehohanan, Hananias, Zabai, and Athalia. Among the children of Beni, Mesulam, Maluch, Adaiah, Jasub, Saal, and Jerimoth. Amonge the children of the captayne Moab, Idna, Chelal, Benaia, Maasia, Mathania, Bezeiel, Benui, & Manasse. Among the children of Harim, Eliezer, Jesia, Malchia, Semeia, & Simeon, Ben Jamin, Malluch, & Samaria. Amonge the children of Hasum, Mathanai, Mathathah, Zabad, Eliphelet, Jeremie, Manasse, and Semei. Amonge the children of Bani, Madai, Amram, Vuel, Bene-

Chas-

Lorde God of Israell, because of the transgression of the people of the captiuitie. And I sate mourning vntill the euening sacrifice. And aboute the euentide sacrifice, I arose vp fro my heuinesse, and rent my clothes and my raiment, and fell vppon my knees, and spred out my handes vnto the Lorde my God, and saide: My God, I am ashamed, and dare not lifte vppe mine
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C God, in causinge some of vs to escape, and that he may geue vs a naile in his holye place, and that oure God maye lighte oure eyes, and geue vs a little life to take breathe in oure bondage.

For we are bondemen, and oure God hath not forsaken vs in oure bondage, and hath enclined mercye vnto vs in the sighte of the kinges of Persia, to geue vs life, to set vp the house of our God, and to redresse the desolation ther of, and to geue vs a walle in Iuda and Ierusalem. And nowe, O oure God, what shall we saye after this? for we haue forsaken thy commaundements, whiche thou hast commaunded by thy seruauntes the Prophetes, sayinge: The land vnto whithe ye goo to possesse, it is an vncleane lande, because of the filthinesse of the people of the landes, which with their abhominations haue made it full of vnclennesse one-
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3.Es.9.a an othe of the chiefe priestes and Leuites, and of al Israel, that they should doo accordinge to this worde: and they sware. And Esdras stoode vppe
B from before the house of God, & went into the chambre of Iehonan the sonne of

of Eliasib. And when hee came thyther, he dyd eate no bread, nor dranke water, for he mourned, because of the transgression of the people that hadde bene in captyuitie. And they caused a proclamation to go throwe oute Iuda and Ierusalem, vnto all the chyldren which had bene in captiuitie, that they shoulde gather them selues together vnto Ierusalem. And that who soeuer came not within three days, according to the deuise of the rulers and elders, al his substãce shuld be forfeit, & he shuld be put out from the congregation of the captiue. Then al the men of Iuda and Ben Iamin, gathered them selues together vnto Ierusalem within the days, euen the twenti day of the ninth moneth: and all the people satte in the streete before the house of God, and trembled because of this matter, and for the rayn. And Esdras Deu. 7. a the preeste stoode vppe, and sayde vnto Iud. 3. a them: Ye haue transgressed, & haue taken straunge wiues, to make the trespasse of Israel yet more: confesse now therfore vnto the Lord God of youre fathers, and do his pleasure, and seperate your selues from the people of the lande, and from the straunge wyues. And al the congregation aunswered, and sayde with a loude voyce: It shal be so: and we will doo as thou hast sayd. But the people are many, and it is a rayny wether, and the people are to feynt to tary without in the streete, neyther is this a worke of one day or two: for we haue offended very sore in thys thing. Let our rulers stand therfore in all the congregation, and let all them whiche haue taken straunge wyues in our cities, come at the time appoynted: and let the Elders of euery citie, and their Iudges be with them € till they haue turned the wrath of our God away from vs, concerning thys matter. Then were appoynted Ionathan the sonne of Asahel, and Iahasia the sonne of Tekua ouer thys matter. And Mesullam and Sabathai, the Leuites helped theym. And the children of the captiuitie dyd euen so. And Esdras the priest and the ancient heades throughe the house of their fathers, all men of great fame, separated theim selues, and sat theym downe in the first daye of the tenthe moneth, to examine the matter. And vntil the first day of the first moneth they were finishinge the businesse, with al ỹ men that had taken straunge wiues. And amonge the children of the priests ther wer men found ỹ had taken straunge wiues, namely among the children of Iesua the sonne of Iosedec, and of his brethren Maasiah, and Eliezer, Iarib and Gedalia, and they gaue their hands therevpon, that they woulde put awaye their wiues, and for their trespasse offeringe to gene a ramme for theyr trespas. And among the children of Emer, Honani and Zabadia. Among the children of Harim, Maasiah, Elia, Semeiah, Iehiel, and Vzia. Amonge the children of Pashur, Elioenai, Maasia, Ismael, Nethanell, Iosabad, and Elasa. Among the Leuites, Iosabad, Semei, Kelaia (whiche same is Kelaiah.) Pathahiah, Iuda and Eleazer. Among the singers also Eliasib. And among the porters, Sellum, and Telem and Vri. And of Israell amonge the children of Pharohs, Remeia, Iesiah, Malchia, Miamin, Eliazar, Malchia, and Baania. Amonge the children of Elam, Mathania, Zechaeric, Iehiel, Abdi, Ierimoth, and Elia. Among the children of Zathu. Elioenai, Eliasib, Mathania, Ierimoth, Zabad, and Aziza. Amonge the children of Beba, Iehohanan, Hanania, Zabai, and Athalia. Among the children of Beni, Mesulam, Maluch, Adaiah, Iasub, Saal, and Ierimoth. Amonge the children of the captayne Moab, Idna, Cholai, Benaia, Maasia, Mathania, Bezelel, Benui, & Manasse. Among the children of Harim, Eliezer, Iesia, Malchia, Semeia, & Shemeon, Ben Iamin, Malluch, & Samaria. Amonge the children of Hasum, Mathanai, Mathathah, Zabad, Eliphelet, Ieremie, Manasse, and Semei. Amonge the children of Bani, Madai, Amram, Vuel, Banea,

Che-

Chelubi, Badiah, Maniah, Marēmoth, & Eliasib, Mathania, Mathenai, Jacli, Bani, Beni, and Semeiah, Helemia, Matham, Idaia, Bachnadbabai, Halai, and Harai, Israell, Helemiahu, and Samariahu, Halium, Amaria, and Joseph. Amonge the children of Nebo, Jehiell, Mathathia, Zabad, Zabina, Jadai, Joell, and Banaia. All these hadde taken strange wines. And amonge the same, there were some that had children by their wines.

¶ The ende of the firste booke of Eldras.

¶ The seconde booke of Eldras: otherwise called the booke of Nehemia.

¶ The firste Chapter.

THe wordes of Nehemia, the son of Hachalia. It fortuned in the moneth Chislen, in the twentye yeare that I was in the castell at Susan: and Hanani, one of my brethren came & certain men of Juda, & I asked them howe the Jewes did, that were deliuered, and escaped from the captiuitie, and howe it went at Jerusalem. And they sayde vnto me: The remnaunte of the captiuitie are there in the lande in greate misfortune and rebuke. The wall of Jerusalem also is broken downe, and the gates thereof are brente with fire. It fortuned, that when I heard these wordes, I satte me downe and wept, and mourned certayne dayes, and fasted, and prayed before the GOD of heauen, and saide: O Lorde God of heauen, thou greate and terrible GOD, thou that keepest couenaunte and mercye for them that loue thee, and obserue thy Commaundementes, let thine eares hearken, I beseeche thee, and let thine eares be open, that thou mayest heare the prayer of thy seruauntes, which I praye nowe before thee daye and night, for the children of Israel thy seruauntes, and knowledge the sinnes of the children of Israell, whiche wee haue sinned against thee. I and my fathers house haue sinned: we haue done vtterly disperled from thy lawe, and haue not kept thy commaundementes, statutes and lawes, whiche thou commaundedst thy seruaunte Moyses. I beseeche thee, call to remembraunce the worde that thou commaundedst thy seruaunte Moyses, and saydest: Ye will transgresse, and I will scatter you abrode amonge the nations. But if ye turne vnto me, and kepe my commaundementes, and do them: though ye were caste oute vnto the vttermost part of heauen, yet will I gather you from thence, and will bringe you vnto the place that I haue chosen, to sette my name there. They are thy seruantes and thy people, whome thou haste deliuered through thy great power, and in thy mightye hande. O Lorde I beseeche thee let thine eare hearken to the prayer of thy seruaunte, and to the prayer of thy seruauntes, whose delire is to feare thy name, and let thy seruaunt prosper this day, and graunt him mercye in the sighte of this man, for I was the kinges butler.

¶ The.ij. Chapter.

IT fortuned, that in the Moneth Nilan, in the twentieth yeare of king Artoxerses, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the kinge. And I was heauye in his presence. And the king sayde vnto me: Why lokest thou so sadlye, when thou arte not sicke? is it nothing els, but that thou art heauy harted? And I was sore afraid, and sayde vnto the king: GOD saue the kinges life for euer, howe shuld I not loke

loke sadly, when the citie and place of my fathers buriall lyeth waste, and the gates thereof are consumed wyth fyre? And the kinge sayde vnto me: What is then thy requeste? I made my prayer also to the God of heauen, and sayde vnto the kinge: If it please the kynge, and if thy seruaunt haue found fauoure in thy sighte, sende me vnto Juda vnto the citie of my fathers buryall that I may buylde it. And the kynge sayd vnto me (the Quene hys wife sitting by him) howe longe shal thy iourney continue, and when wilt thou come againe? And it pleased the kinge to sende me: and I sette him a tyme, and sayde vnto the king: If it please the kinge, let hym geue me letters to the captaynes whiche are beyonde the water, that they maye conuaye me ouer till I come into Juda: and letters vnto Asaph the lord of the kinges wood, that he maye geue me tymber to make beames for the gates of the place (whiche is harde by the house) & for the wals of the citie, & for the house ỹ I shall enter into. And the kyng gaue me accordinge to the hande of my God, which was good vpō me. And when I came to the captaynes beyonde the water, I gaue them the kinges letters. And the kynge dyd sende captains and horsemen with me. Sanaballat also the Horonitie, & Tobia a seruaunt (the Ammonite) harde of it, and it greued them sore, that there was come a man whiche sought the wealth of the children of Israell. And I came to Jerusalem, and was there three dayes, and I gatte me vp in the night season, and a fewe men with me, neyther tolde I any man, what God had geuen me in my heart to do at Jerusalem: and there was not one beaste with me, saue it that I rode vppon. And I departed in the nighte by the valley porte, before the dragon well, and to the dunge porte, and considred the walles of Jerusalem, howe they were broken downe, and the portes thereof consumed with the fire. And I went ouer vnto the well porte, and to the kinges condite, & there was no roome for the beaste that was vnder me to passe. Then went I on in the night by the broke syde, and considred the wall, and turned backe and came home againe by the valley porte. And the rulers knew not whither I went or what I did: neyther dyd I as yet tell it vnto the Jewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke. Then sayde I vnto them: ye see the misery that we are in, howe Jerusalem lieth waste, & how the gates thereof are brent with fyre: come therfore, that we may build vp the wall of Jerusalem, and that we be nomore a rebuke. And I told them of the hand of my God, that it was gracious ouer me) and the kinges woordes that he had spoken vnto me. And they sayde: Let vs get vp and build: & they strengthed their hande to good. But when Sanaballat the Horonite, and Tobias the seruaunt (an Ammonite) and Gesem the Arabian herd it: they laughed vs to scorne, and mocked vs, and sayde: What is this that ye do? Will ye fall awaye from the king? Then answered I them, and said: the God of heauen, he it is that hath graunted vs prosperitie, and we be his seruauntes. Let vs get vp and build: As for you, ye haue no portion, nor righte, nor remembraunce in Jerusalem.

The. iij. Chapter.

AND Eliasib the hye priest gat him vp with his brethren the priestes, and they builded the shepegate. They repayred it, and set vp the dores of it: euen vnto the towre Mea, repayred they it, and vnto the towre Hananeel. Nexte vnto him also builded the men of Jericho. And beside him builded Zachur the sonne of Imri. But the fysheporte dyd the chyldren of Senaa builde, whiche also laide the beames thereof, and sette on the dores, lockes and barres of it. And nexte vnto him builded Meremoth, the sonne of Uria, the sonne of Hakoz. And nexte vnto them buylded Mesulam the sonne of Berechia, the sonne of Meselabeel. And nexte vnto

Jer. 31.

him builded Jadoe the sonne of Bana. And next vnto him builded they of Thekoa. But the greate men that were a monge them, put not their neckes to the worke of their Lord. The olde gate builded Johoiada the sonne of Paseah, and Mesulam the sonne of Besodia, they layed the beames therof, and sette on the dores, lockes and barres of it. Next vnto them buil
C ded Melatiah of Gibeon, and Jadon of Merano, menne of Gibeon, and of Mispa where hee that was captayne on this side the water had a mansion. Next vnto him builded Uziel the son of Harhaiah the golde smyth. Nexte vnto him also builded Hananiah, the sonne of Harakahim, and they repayred Jerusalem vnto the broade wall. Nexte vnto them builded Raphaiah the sonne of Hur, the ruler of the half parte of Jerusalem. Nexte vnto him builded Jedaia the sonne of Harumaph ouer against his house: and next vnto him builded Hatus, the sonne of Hasabni. But Melchia the sonne of Harim and Hasub the sonne of the captaine of Moab builded the other peece, and the towre beside the fornaces. Next vnto him builded Sallum a knigers sonne, the ruler of the halfe
I part of Jerusalem, he and his daugh-
D ters. The valley gate builded Hanum, and the citizens of Zonoa. They builded it and set on the dores, lockes and barres therof, and a thousande cubites on the wall vnto the dounge port. But the dounge porte builded Melchiah, the sonne of Rechab, the ruler of the fourth parte of Bethchaki: he repayred it, and set on the dores, lockes and bars therof. But the well gate repayred Sallum, the sonne of Cholhoseh, the ruler of the fourthe part of Mispa. He builded it, and laied the beames, and set on the doores, lockes and barres therof, and the wall vnto the poole Siloah, by the kinges garden, and vnto the steppes that goe down frō the city of Dauid. And after him builded Nehemiah the sonne of Asbok: the ruler of the halfe parte of Bethzur, vntill the other syde ouer against the sepulchres of Dauid, and to the poole that was repayred, and vnto the house of the mightie. After him builded the Leuites, Rehum the
E sonne of Bani, and nexte vnto hym, builded Hasabia the ruler of the halfe parte of Keilah in his quarter. After him builded their brethrenne. Wanai the sonne of Henadad, the ruler of the halfe parte of Keilah: and after him builded Ezer the sonne of Jesua: the ruler of Mispa the other peece, harde ouer against the goinge vp to the house of the ordynaunce that was in the corner. Againe, after him brake forth Baruch the sonne of Zachai of indignation, and repayred the other peece frome the turninge corner, vnto the doore of the house of Eliasib the
F hye priest. After him also builded Meriwoth, the sonne of Vrya the sonne of Hacos the other peece from the dore of the house of Eliasab, euen as longe as the house of Eliasab extended. After him builded the priestes, the men of the playne. After him builded Ben Jamin and Hasub, ruler against theyr house, and after him wrought Asaria the sonne of Maasia, the sonne of Ananias, nexte vnto his house. After him also builded Benui the sonne of Hanadad, the other peece from the house of Azaria vnto the tournynge of the wall, and vnto the corner. After him builded Bala the sonne of Asia, ouer against the corners and ye high towre, which lyeth out ouer from the Kynges house, that was beside the courte of the prison. After him Phedaia the sonne of Pharhos (as for the Nethinims they dwelt in the stronge holde vnto the watergate, toward the east, and to the towre that lyeth oute.) After
G him builded they of Thekua the other pece ouer against the gret toure that lyeth outwarde, vnto the wall of the stronge holde. But from aboue the horsegate foorth builded the priestes, euery one ouer against his house. And after them builded Zadock the son of Immer ouer against his house. After him builded also Semaia ye son of Sechania the keper of the east gate.

After

After him buylded Hanania the ſonne of Helemia, and Hanum the ſonne of Zalaph the ſixte, the other peece. And after him buylded Meſulam the ſonne of Barachia ouer agaynſte his ſtore houſe. After him buylded Malachia, the golde ſmithes ſon, vntil the houſe of the Nethinims, and of the marchantes ouer againſt the gate Mathkad, and to the parlour of the corner. And betweene the parlour in the corner vnto the ſheepegate buylded the golde ſmithes, and the marchauntes.

¶ The.iiij. Chapter.

BVt whē Sanaballat heard that we buylded the wall, her was wroth in him ſelfe, and tooke greate indignation, and mocked the Iewes, and ſayde before his brethren and the ſouldiers of Samaria, what do theſe impotente Iewes? will the hethen ſuffer them? ſhall they performe it in one daye? ſhall they make the ſtones whole agayne, that are broughte to duſte and brente? And Tobiah the Ammonite was beſide him, and ſaid: Though they build yet if a Foxe goo vp, hee ſhall breake downe their ſtonye wall: Heare (O thou oure God) for we are deſpiſed, turne theyr ſhame vppon theyr owne headde, and geue them ouer into the deſpiſinge in the lande of their captiuitie. Couer not their wickednes, and let not their ſinne be put oute in thy preſence: for they haue prouoked the builders. And ſo buylded wee the wall, and it was ioyned whole together, vnto the halfe height therof. And the people were minded to laboure.

And it fortuned that when Sanaballat, and Tobiath and the Arabians, Ammonites, and Aſſodites hearde, that the walles of Ieruſalem were made vp, and that the gappes beganne to be ſtopped, they were verye wroth, and conſpired all together to come and fight againſt Ieruſalem, and to make the people an hinderance therein. Neuertheleſſe, we made our prayer vnto our God, and ſet watchemen by them which buylded day and night ouer agaynſt them. And Iuda ſayde: the ſtrength of the bearers is to feble: and there is yet muche more worke, and wee are not able to buylde on the wall. And our aduerſaries ſaide: they ſhall not knowe, neyther ſee, till wee come in the mids among them, & ſlaye them & hinder the worke. But it fortuned þ when the Iewes (which dwelt beſide theym) came, they tolde vs as good as tenne times: that in all places where ye go vnto, they are appointed to fall vppon vs. Therefore ſet I the people after their kinreds with theyr ſwearde, ſpeares, and bowes beneath in the lowe places behinde the wall, and I loked, and gat me vp: and ſaide vnto the chiefe menne, to the rulers, and to the other people: be not ye afrayde of them: but thinke rather vppon the great Lorde, whiche ought to be feared, and fighte for your brethen, your ſonnes, your daughters, youre wiues, and your houſes. Neuertheleſſe, it chaunced that when our enemies heard, that we had gotten word of it, God brought their councell to nought: and we tourned all agayne to the wall, euery one vnto his labour. And from that time forth it came to paſſe that the halfe parte of the yonge men did the labour: and the other half part of them held the ſpeares, ſhields, bowes and breſtplates, and the rulers ſtoode behinde all the houſe of Iuda, whiche builded on the wall, and bare burthens from thoſe that laded them. With one hand did curye one worke, and with the other helde he his weapon: And euerypone that builded, had his ſwearde girde by his thigh, and ſoo builded they. And the trompette bleawe beſide me. And I ſaide vnto the principall menne, to the rulers, and to the other people: the worke is great and large, and we are ſeparated vpon the wal one farre from an other. Loke in what place therefore yee heare the noyſe of the trompette: reſorte ye thither vnto vs, and oure GOD ſhall fight for vs, and we wilbe labouringe in the worke. And the halfe part of the held the ſpeares from the morninge ſprung:

C.

1. Eſd. 12 and. 9. f.

D.

Exo. 14. a

spring: till the starres came forth. And at the same time saide I vnto the people: euery one abide with his seruaunt at Jerusalem, that in the night season we maye watche, and labour on the day time. As for me and my brethren, my seruauntes, and the menne of the watch (whiche were behinde me) we put neuer of oure clothes, no more thē the other did their harnelle, saue only because of the water.

¶ The. v. Chapter.

AND there arose a greate complaint of the people, and their wiues against their brethren the Jewes. For there were some that sayde: our sonnes and daughters, and we are to many, therfore will we take corne for them, that we may eate and liue. Some also there were that sayd: let vs set our landes, vyneyardes and houses to pledge and take vp corne in the dearth. But some there were that said: let vs borow money for the kings tribute, and that vpon our landes and vineyardes. Behold our bodies as the bodies of our brethren, and oure children as their children: eis should we subdue our sonnes and daughters vnto bōdage, and some of our daughters are subdued vnto bondage alredy, and no strength is there in our hands, and other men haue our landes and vineyards. And when I heard their complaynt and suche wordes, it displeased me sore, and I aduised so in my mind, that I rebuked the coūcelers, and the rulers, and sayde vnto them: Euerye one of you is to chargeable vnto his brother, and I broughte a greate congregation against them, and sayde vnto them: We (after our habilitie) haue boughte oure brethren the Jewes whiche were solde vnto the heathen. And will you sel your brethren againe vnto the heathen, after that they haue bene solde vnto vs? Then held they their peace, and couldē finde nothinge to answere. And Nehemia sayde: It is not good that ye do. Ought ye not to walke in the feare of God, because of the rebuke of the heathen, that are our enemies? I and my brethren, and my seruauntes doo lende them money and corne: but as for vsury, let vs lewe it. Therefore, this same daye I praye you se that ye restore them their landes againe, their vineyardes, oyle, gardēs, and their houses, and remit the hundred parte of the money of the corne, wine and oyle that ye haue wonne of them. Then sayde they, we will restore them again, and will requite nothinge of them: and will doo as thou haste spoken. And I called the priests and tooke an othe of them, that they should doo so. And I shoke my lappe, and sayde: God shake out euerye man after the same manner from his house and labour, that maintayneth not this woorde: euen thus be he shaken out, and voyde. And all the congregation saide: Amen, and praysed the Lorde. And the people did so. And from the time forth that (the king) committed vnto me to be a captaine of them that were in the lande of Jude, euen from the. xx. peare vnto the. xxxii. peare of king Artharxerses (that is. xii. peare) I with my brethren liued not of such sustinaunce, as was geuen to a captayne. For the olde captaynes that were before me, had beene chargeable vnto the people, and had taken of the breade and wine, and. xl. sickles of siluer: yea, and their seruauntes had oppressed the people. But so did not I, and that because of the feare of God. But I laboured also in the woorke vppon the wall, and bought no lande. And all my seruauntes came thither together vnto the woorke. Moreouer, there are at my table an. C. and fiftye of the Jewes and rulers, which came vnto me from amonge the heathen, that are about vs. And there was prepared for me daylye an Oxe, and sixe chosen shepe, and birdes, and euer once in ten dayes a great summe of wine. Yet required not I the liuinge of a captaine, for the bōdage was grieuous vnto ỹ people. Thinke vpon me my God vnto the best, accordinge to all that I haue done for this people.

2. Es. 6. b and. 13. b

¶ The. vi. Chapter.

And

A And when Sanabalat, Tobiah, and Gesem the Arabian, and the other of our enemies hearde that I had buylded the walle: and that there were noo moe gappes therein (howebeit at the same time, hadde I not hanged the doores vppon the gates) Sanabalat and Gesem sente vnto me, saying: Come that we may mete and take counsayle together in the villoges that are in the playne of the citie Ono. Neuertheleſſe they thought to doo me euill. And I sent messengers vnto theym, saying: I haue a great businesse to do, and I canne not comme downe. The woꝛke shoulde stande still, if I were negligente, and came downe to you. Howebeit they sente vnto me as good as. iiij. times after the same manner. And I gaue them the same answere. Then sent Sanabalat his seruaunte againe vnto me the fifth time with an open letter in his hande, wherin was written: It is tolde the Heathen, and Gesem hath saide it, that thou and the Iewes thinke to rebel, foꝛ the which cause thou buildest the wall that thou maiest be their king in these matters, and haste ordeyned thee prophetes to preach of thee at Ieruſalē, and to saye: B He is kinge of Iuda. And nowe shall this come to the Kinges eares: come nowe therefoꝛe, and let vs take oure counceli together. And I sente vnto him, saying: there is no suche thinge doone as thou sayeſt, foꝛ thou sayneſt them oute of thine owne hearte. Foꝛ they were all minded to make vs afrayde, saying: they shall withdꝛawe their handes from their woꝛke, that it shall not be finished. Howebeit, I strengthed my hand the moꝛe. And I came vnto the house of Semeia the sonne of Melata, the sonne of Mehetabeel, and he had shut him selfe within, and said: let vs come together into the house of God, euen vnto the midst of the temple: and shut the dooꝛes of the temple, foꝛ they will come to slaye thee: yea, euen in the night will they come to put thee to death. And I saide: C should any suche man as I flye? who is that being as I am, that will go into the temple, to saue his life? I will not go in. And I perceaued that God had not sent him. Yet spake he prophecie vnto me, neuertheleſſe, Tobiah, & Sanabalat, had hired him foꝛ money. Therefoꝛe tooke he the money that thoughe feare I should so do, and syn that they might haue an euill reporte of me, to blaspheme me. My GOD, thinke thou vppon Tobiah and Sanabalat accoꝛdinge vnto these their woꝛkes, & of the prophet Noadia, and of the other Prophetes, that would D haue put me in feare. And the wall was finished on the. xxv. day of the moneth Elul, in. lij. daies. And when all our enemies heard therof, all the Heathen that were about vs wer afraide, and their courage fayled theym. And they perceaued, that this woꝛke came of our God. And at the same time wer ther many of the chefe of Iuda, whose letters went vnto Tobiah: and agayn from Tobiah vnto thē (foꝛ there were manye in Iuda, that wer swoꝛne vnto him, foꝛ he was the sonne in lawe of Sechania, the sonne of Arah, and his sonne Ichonathan, had the daughters of Meſullam, the sonne of Barachia, and they spake good of him before me, and told him my woꝛdes, and Tobiah sent letters, to put me in feare.

The. vii. Chapter.

NOwe when the wall was B buylded: I hanged on the dooꝛes also, and the poꝛters, syngers, and Leuites wer appoynted. And I commaunded my bꝛother Hanani, and Hanania the ruler of the castell at Ieruſalem: foꝛ he was a faythfull man, and feared God moꝛe then did many other. And I said vnto them: Let not the gates of Ieruſalem be opened vntill the Sunne be whote. And while they were standing in the watch, they shut the dooꝛes and barred them. And we appoynted certayne citizens of Ieruſalem, to be watchemen, euerye one to keepe his watche, & euery one to be ouer agaynst his house. As foꝛ the city, it was large of roome & great, but the people were

fewe therin, and the houses were not
builded. And God gaue me in my hart
that I gathered together the principal
men, & the officers, & the people to nũ-
ber them, & I foũd a register of the nũ
2. Esd. 2. 8 ber of them, • whiche came vp before
out of the captiuitie, and found writ-
ten therin: these are the sonnes of the
lande that went vp from the captiui-
tie of the carying away (whom Na-
buchodonozor the kinge of Babilon
had brought away) and came agayne
to Jerusalem, and Juda, euery one vn
to his citie. They whiche came with
Zorobabel are these: Jesus, Nehemia
Asariah, Raamia, Nahemani, Mar-
dochee, Belsam, Mesperah, Beguai,
C Nahum, and Baanath. This is the
number of the men, of the people of
Israell. The children of Pharaos,
were two thousand, an hundred and
two and seuentie, the children of Se-
phatiah. iii. hundredand two and se-
uenty, the children of Arah, fiue C. and
two and fiftie, the children of the cap-
taine of Moab, among the children of
Jesus, and Joab, two thousand, eyght
hundred, and xviii. the children of E-
lam, a thousand, two C. and fowre and
fiftie, the children of Zathus, eight C.
and fiue and foortie, the children of Za-
chai, seuen hundred and three score, the
children of Banui, six hundred & eight
and foortye, the children of Bebai, fiue
C. and eight and twentie, the children
of Asgad, two thousand, three hundred
and two and twentie, the children of
Adonicam. vi. hundred, threescore and
seuen, the children of Begoai, two
thousand, threscore and seuen, the chil-
dren of Idin, six hundred and fiue and
fiftie, the children of Ater, of Hezekia
D eight and nintie. The children of Ha-
som, three hundred and eight and twen-
tie, the children of Bezai, three C. and
foure and twenty, the children of Ha-
riph, an C. and twelue, the children
of Gibeon, ninetie and fyue: the men
of Bethlehem, and Nethophath, an
hundred, fourescore and eyght, the men
of Anathoth, an hundred and eight and
twentie: the men of Beth Asmaueth
two and foortie, the men of Kariathiarim, Cephirah, and Beeroth, seuen
hundred and three and foorty, the men of
Ramah, and Geba, six hundred and
one and twentye, the men of Michi-
mas, an hundred and two and twen-
tye, the men of Bethel, and Ai, and hun
dred and three and twentie, the men of
Nebo, an hundred and two and fiftie,
the children of the other Elam a thou-
sand, two hundred and foure and fifty,
the children of Haram, three hundred
and twentye, the children of Jericho,
three hundred, and fiue and foortye, the
children of Lodhadid and Ono, seuen
hundred and one and twenty, the chil-
dren of Hanai, three thousande, nine
hundred and thirty. The priestes, the
children of Jedaiah, of the house of
Jesus, nine hundred, and three and se-
uenty, the children of Immer, a thou-
sande, and two and fiftie, the children
of Phashur, a thousand, two hundred
and seuen and foorty, the childrē of Ha-
rim, a thousande and seuentene. The
Leuites. The children of Jesus of
Cadmiel, and of the children of Hodu-
ah, foure and seuentye. The syngers,
the children of Asaph, an hundred and
eight and foortye. The Porters. The
children of Sallum, the children of
Ater, the childrē of Thalmon, the chil
dren of Acub, the children of Hatita,
the children of Sobai, al together an
hundred and eyght and thirtie. The
Nethinims. The children of Siha, the
children of Hasupha, the children of
Tebahoth, the children of Ceros, the
children of Sia, the children of Pha-
don, the children of Lebanah, the chil-
dren of Hagaba, the children of Sa-
mai, the children of Hanan, the chil-
dren of Gidel, the children of Gahar,
the children of Reaia, the children of
Rezin, the childrē of Necoda, the chil
dren of Usa, the children of Phaseah,
the children of Besai, the children of
Meunim, the children of Nephussim,
the children of Bachuc, the children of
Hacupha, the children of Harhur, the
children of Bazlith, the childeren of
Mehida, the childrē of Harsa, the chil-
dren of Barcos, the children of Sise-
ra, the children of Thamah, the chil-
dren

dren of Nazian, the children of Hathiphe. The children of Salomons seruauntes, the children of Hoeni, the children of Hapharet, the children of Pherida, the children of Iaala, the children of Darcon, the children of Giddel, the children of Saphatiah, the children of Hatil, the children of Pochered of Zabaim, the children of Amon. All these Nethinims, and the children of Salomons seruants, were three hundred and ninetie, and two. And these went vp also of Thel, Melia, Thel, Harsa, Cherub, Addon, and Immer: but they coulde not shewe their fathers house, nor their seede, and that they were of Israell. The children of Dalaiah, the children of Thobia, and the children of Necoda, five hundred and two and fortie. And of the Priestes the children of Habaiah, the children of Hacoz, the children of Berzilai, which toke one of the daughters of Berzilai the Gileadite to wife, and was named after their name. These soughte their writing in the register of their generation, but they were not founde, therefore they were putte from the priesthode. And Hathirsata saide vnto them: that they shoulde not eate of the moste holy, till ther cam vp a priest which shold weare Urim & Thummim. And so the whole congregation together was two and fortie thousand, three hundred and three score: beside the seruauntes and maydens, of whom there wer seuen thousand, three hundred and seuen and thirtie. And they had two hundred and seuen and fortie singing men and women. Their horses seuen hundred and sixe and thirtie, and their mules: two hundred and fine and fortie. The Camels, foure hundred and fine and thirtie: five thousand, seuen hundred and twentie Asses. And certayne of the auncient fathers gaue vnto the worke. Hathirsata gaue to the treasure a thousand pieces of golde, fifty basins of C. and xxx. Priestes garmentes. And some of these fathers gaue vnto the treasure of the worke. xx. M. peeces of gold, and two. M. and two. C. pound of siluer. And the other people gaue xx. M. peeces of golde, and two. M. pound of siluer, and three score and seuen priestes garmentes. And the priestes and Leuites, the porters, and the syngers, and the other of the people, and the Nethinims, and all Israell dwelt in their cities. And the seuenth moneth came, and the children of Israell were in their cities.

¶ The. viii. Chapter.

AND all the people gathered them selues together, as one man in the streete, that was before the watergate, and they spake vnto Esdras the Scribe, that he shoulde fetche the booke of the lawe of Moyses, whiche the LORDE commaunded to Israell. And Esdras the Priest brought the lawe before the congregation, bothe of men and women, and all that coulde vnderstande, did hearken vnto it, vpon the first day of the seuenth moneth: and he red therein, in the streete that was before the watergate, (from the morning vntill the noone daye) before men and women that did harken to it: and the eares of all the people were enclined vnto the booke of the lawe. And Esdras the scribe stoode vppon an hye pulpit of wood, whiche they hadde made for the preaching, and beside him stoode vppe Mathatia, Sema, Anania, Uriah, Helkia, and Maaseia, on his righte hande: and on his lefte hande stoode Pedaia, Misael, Malchia, Hasum, Hasbadana, Zacharia, and Mesulam. And Esdras opened the booke before all the people, for he stoode above al the people. And when he opened it all the people stoode vp. And Esdras prayed the Lorde the great God. And all the people answeared, Amen, Amen, with their handes vp, and bowed them selues, and worshipped the Lorde, falling downe vpon their faces to the ground. And Iesua, Baam, Serabiah, Janmin, Acub, Sebathai, Hadaia, Maasia, Celita, Azaria, Iozabad, Hanan,

Delaia: and the Leuites caused the people to geue hede vnto the lawe, and the people stoode in their place. And they red in the booke of the lawe of god distinctly and playnelye, so that men vnderstode the thing that was redde. And Nehemiah (which is Hathirsatha) and Esdras the Priest and scribe, and the Leuites, that caused the people to take heede, sayde vnto all the people: this day is holy vnto the Lord your God, be ye not sorye, and weepe not. For all the people wepte, when they heerde the wordes of the lawe.

3. Es. 9. d And he sayde vnto them: Goo your waye, and eate the fat, and drinke the swete, and sende parte vnto them also that haue not prepared them selues, for this daye is holye vnto the Lorde, be not ye sory therefore, for the ioye of the Lorde is your strengthe. And the Leuites stilled all the people, and said: holde your peace, for the daye is holy, vexe not ye your selues. And all the people wente their waye to eate and drinke, and to sende parte vnto other, and to make great mirth, because they had vnderstand the wordes that were declared vnto them. And on the nexte daye were gathered together the chefe fathers, among all the people, and the Priestes and Leuites, vnto Esdras the Scribe, that they might vnderstande the woordes of the lawe. And they found written in the law (which

Leu. 23. f the Lord had commanded by Moses) Nu. 29. b that the childeren of Israell shoulde dwell in bouthes in the feaste of the vii. month, and that they should cause it to be declared and proclaymed in all

D their Cities, and thorowoute Jerusalē, saying: go ye forth vnto the moūt and fetche Olive braunches, Pyne braunches, Myrte braunches, Palme braunches, and braunches of thicke trees, to make bouthes, as it is written. And so the people wente forthe, and set them, and made them bouthes, euery one vpon the rose of his house, and in their courtes, and in the courtes of the house of GOD, and in the streete by the watergate, and in the streete by porte Ephraim. And all the congregation of them that were come agayne oute of the captiuitie, made bouthes, and sate vnder the bouthes: for since the time of Josua the sonne of Nun, vnto this daye, hadde not the children of Israell doone so, and there was very great gladnesse. And euery daye from the firste daye vnto the laste, red Esdras in the boke of the lawe of God. And seuen dayes helde they the feaste, and on the eyght daye they gathered together, according to the maner.

¶ The. x. Chapter.

IN the foure and twenty daye of this monthe came the children of Israell together agayne, with fastinge and sackecloothes, and earth vpon them, and they that were of the seede of Israell, were separated from all the straunge children, and stoode and knowledged their sinnes, and the wickednesses of their fathers, and stoode vp in their place, and redde in the booke of the lawe of the LORD their God, foure times on the daye, and they knowledged, and worshipped the Lorde their God foure times on the daye. And the Leuites stoode on hye, namelye Jesus, Bani, Cadmiell, Sabaniah, Bani, Sarebiah, Bani, and Chanani, and cried loude vnto the Lord their GOD. And the Leuites, Jesus, and Cadmiell, Bany, and Helabnia, Sherebia, and Hodia, Sebania, and Phathahia, sayde: stand vppe, and praysle the LORD your God for euer, and lette thankes be geuen vnto the name of thy glorye, which excelleth all the thanke geuing and praysle. Thou arte Lorde alone, thou haste made heauen, and the heauens of all heauens, with all their hoste, the earthe and all thinges that are therein, the Sea, and all that is there in, and thou preseruest them all, and the hoste of heauen worshippeth thee. Thou art the Lord our god, B thou hast chosen Abram, and broughtest him out of Ur in Chaldea, and Ge. 12. b calledst him Abraham, & foundest his

1. Es. 8. b Esa. 58. a

harte

hearte faythfull before thee, • and madest a couenaunte with him, to geue vnto his sede ℣ land of the Cananits, Hethites, Amorites, Pherezites, Iebusits, and Gergesites, and hast made good thy wordes: for thou art righteous, • and hast considered the miserye of our fathers in Egipte, and hearde their complaynte by the red Sea, and shewed tokens and wonders vppon Pharao and all his seruauntes, and on all the people of his lande: for thou knewest, ℣ they were presumptuous and cruell against them, and so madest thou thee a name, as it is this daye. And the redde sea diddest thou deuyde in sunder before them, so that they wente thzough the middes of the sea dry shod: and their persecuters threwest thou into the deepe (as a stone) in the mighty waters: and leddest them on the day time in a cloudy piller, and on the night season in a piller of fyre, to shewe them light in the way that they wente. • Thou cammest downe also vppon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgementes, true lawes, good commaundementes and statutes, ℣ declaredst vnto them thy holye Sabboth, and commaundedst them precepte, ordinaunces and lawes, by the hand of Moses thy seruaunt, and gauest them breade from heauen when they were hungry, ℣ • thzoughtest forth water for them out of the rock when they were thirstie: and promisedst the, that they shoulde go in and take possession of the lande: ouer which thou haddest lift vp thine hande for to geue them. But they and our fathers were proud and hardnecked: so that they folowed not the commaundements: and would not obeye, neither were mindfull of the wonders that thou diddest for them: but deuam obstinate and hedie, in so much that they turned backe to their bondage for their disobedience. And thou my God forgauest, and was gracious, mercifull, patient, and of great goodnesse, and forsookest them not. • And though they made a moulten calfe (and said: This is thy Gods that thzoughte thee out of the lande of Egipt) and did great blasphemies, yet forsookest thou them not in the wildernesse, according to thy greate mercye. • And the cloudye piller departed not from them on the daye time to leade them the waye, neyther the piller of fyre in the nighte season, to shewe them lighte in the waye that they wente. And thou gauest them thy good spirite, to instruime them, • and withdrewest not thy Manna from their mouthe, • and gauest them water when they were thirstye. Fortie yeares longe madest thou prouision for them in the wildernesse, so that they lacked nothinge, • their cloathes waxed not olde, and theyr feete swelled not. And thou gauest them kingedomes and nations, and partedste them according to their portions: so that they possessed • the lande of Sehon kinge of Hesbon, and the lande of Og, the king of Basan. And their childzenne multipliedst thou as the starres of heauen, and thzoughtest them into the lande whereof thou hadst spoken vnto their fathers, that they shoulde go into it, and haue it in possession. And the childzenne wente in, and possessed the lande, • and thou subduedst before them the inhabiters of the lande, euen the Cananites, and gauest them into their handes, with their kinges and the people of the lande, that they might doo with them what they would. And they wanne their stronge Cities, and a fatte lande, and tooke possession of houses that were full of all manner of goodes, welles digged oute, vineyardes, oile gardens, and many fruitfull trees, and they did eate, and were filled, and became fat: and lined in wealth thzoughe thy greate goodnesse. Neuertheles they were disobedient, and rebelled against thee, and caste thy lawe behinde their backes, and slue thy Prophets (which exhozted them earnestly, that they might bring them agayne vnto thee) and did great blasphemies.

Deu.9.a
Exo.13.b
Nu.14.c
1 Cor.10
Exo.16.b
Exo.17.b
Deu.8.b
and.19.a
Nu.21.b
Iosu.23
and.4.a
Iud.2.b

Therefore thou gaueſt them ouer into the hande of their enemies, that vexed them. And in the time of their trouble when they cryed vnto thee, thou herdeſt them from heauen: and throughe thy great mercy thou gaueſt them ſauiours, which helped them out of the hand of their enemies. But whē they came to reſt they turned backe againe, to do euill before thee: therefore leftest thou them in the hande of their ennemyes, ſo that they had the dominion ouer them. And when they conuerted and cryed vnto thee, thou heardeſt thē from heauen, and manye tymes haſte thou deliuered them according to thy great mercy, and teſtifyedſt vnto them that thou mighteſt bringe them agayne vnto thy lawe. Notwithſtandinge, they were proude, and harkned not vnto thy commaundementes, but ſinned in thy lawes. (which if a man do, he ſhall liue in them,) and turned the ſhoulder awaye, and were ſtiffenecked, and would not heare. And many yeares diddeſt thou forbeare them, and teſtifyedſt vnto them through thy ſpirite, euen by the hande of the Prophetes, and yet would they not heare. Therefore gaueſt thou them into the hande of the nations in the landes. And for thy great mercyes ſake, thou haſte not vtterly conſumed them, neither forſaken them: for thou art a gracious and mercyfull God. Nowe therefore oure God, thou great God, mighty and terrible, thou that keepeſt couenaunt and mercy, regard not a litle all the trauayle that hath happened vnto vs and oure kinges, oure princes, our prieſtes, our Prophetes, and oure fathers, and all the people, ſence the time of the kinges of Aſſur, vnto this day. And truly thou art iuſt in all that thou haſte brought vppon vs: for thou haſte done righte. As for vs, we haue bene vngodlye, and oure kinges, and our princes, our prieſtes, and oure fathers haue not done after thy lawe, nor regarded thy commaundementes, and thy earneſt exhortations, where with thou haſte exhorted them: and they haue not ſerued thee in

Leu. 18.a
Ro. 10.a
Gala. 3.b
Ezr. 20.b

2. Eſ. 1.b
Exa. 30.a and. 34.a

their kingedome, and in thy greate goodnes that thou gaueſt them, and in the large and plenteous lande which thou gaueſt before them, and haue not conuerted frō their wicked workes. Beholde, we are in bondage this daye: and ſo is the lande that thou gaueſt vnto oure fathers to enioye the fruites and goodnes therof: beholde, there are we bondemen. And greate is the increaſe of it vnto the kinges, whom thou haſte ſet ouer vs, becauſe of our ſinnes, and they haue dominion ouer our bodies and cattell (euen as they will them ſelues) and we are in greate trouble. And in all this make we a ſure couenaunt and write it, and oure Princes, Leuites, and Prieſtes, ſeale vnto it.

¶ The .x. Chapter.

THe ſealers were: Nehemiah, (that is) Hathirſatha, the ſon of Hathaliah, and Zedekia, Saraia, Aſariah and Jeremie, Phaſhur, Amaria, Malchia, Hatus, Sebania, Malluc, Harim, Meremoth, and Obadia, Daniell, Jenthon, and Baruch, Meſulam, Abia, and Miamin, Maaſia, Belgai, and Semeia, theſe were Prieſtes. The Leuites were: Jeſua, the ſonne of Azania, Bennui amonge the children of Henadad, and Cadmiell. And their brethren: Sechania, Hodia, Celita, Pelaia, Haman, Micha, Rehob, and Haſabiah, Zachur, Serebia, Sabania, Hodia, Bani, and Beninu. The heades of the people were Pharez the captayne of Moab, Elam, Zathu, Bani, Boni, Aſgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Azur, Hodia, Haſum, Beſai, Harip, Anathoth, and Nebai, Magphias, Meſulam, Melir, Meſeſabeel, Zadoc, Jaddua, Phalatia, Hanan, Anaia, Hoſea, Hanania, Haſub, Haloheſ, Paleha, Hobek, Rehum, Aſebna, Maaſia, Ahia, Hanā and Anan, Maluth, Haarim, and Baana. And the other people, the prieſts, Leuites, porters, ſingers, Nethinims: & all they that had ſeparated them

them vnder, with the people in the landes vnto the seruice of God, with their wiues, their sonnes, and their doughters, and as many as could vnderstand, and their lordes that had rule of them, receaued it for their brethren. And they came to sweare, and to bind them selues with an othe to walke in Goddes lawe, whiche was geuen by Moyses the seruaunte of God, and that they would obserue and do according vnto all the commaundementes, iudgementes, and statutes of the Deu. 7.a Lorde oure God: and that we wolde not geue our doughters vnto the people of the lande, neyther to take their doughters for our sonnes. And yf 2.Es.14.c the people of the lande broughte ware or vitayles on Sabboth, and all maner of vitayles to sell, that we would not take it of them on the Sabboth, and on the Leu. 15.a holye dayes, and that we would let Deu.15.a the seuenth yere be free, concerninge all maner of charge. And we decreed a statute vpon our selues to geue yerely the third parte of a sicle to the ministration in the house of our God, to the shewbreade, to the dayly meate offeringe, to the dayly burntofferinge of the Sabbothes, of the new mones and feaste dayes, and to the thinges that were sanctified, and to the offeringes of atonemente, to reconcyle Israell withall, and to all the busines in the house of our God. And we caste the lotte among the priestes, Leuites, and the people for the offeringe of the woode to be brought vnto the house of our God, from yere to yeare, after the houses of our fathers, that it might be burnte at times appoynted, vpon the aulter of the Lorde our God, as it is written in the lawe: and to bringe the firstelinges of our land, and the firstlinges of our fruites of all trees, yeare by yeare vnto the house of the Lorde: and the fyrstlinges of our sonnes and of our cattell, as it is written in the lawe, and the firstelinges of our oxen and of our sheepe, whiche we should bringe to the house of our God, vnto the priestes that ministre in the house of our God: and that we should bring the fyrstlynges of our doughe, and oure heaue offeringes, and the fruites of all maner of trees, of wine also & of oyle, vnto the Lyttles, to the chestes of the house of our God. And the tythes of our lande vnto the Leuites, that the Leuites might haue the tithes in all the cyties of oure ministration. And the preste the sonne of Aaron shal with the Leuities, haue also of the tythes of the Leuites: so that the Leuites shal bring vp the tythes of their tythes vnto the house of our God, to the store houses, and to the treasure houses. For the children of Israell and the children of Leui, shall bring vp the burnt offerynges of the corne, wyne, and oyle, vnto the store houses, there are are the vessels of the sanctuary, and the priestes that ministre, and the porters and singers, that we forsake not the house of oure God.

¶ The.xi. Chapter.

AND the Rulers of the people dwelt at Jerusalē. The other people also caste lottes, that amonge ten, one parte shoulde goo to Jerusalem into the holy citte to dwel and nyne parts to be in the cyties. And the people thanked the men, that were willynge to dwell at Jerusalem. These are the heades of the lande, that dwelte in Jerusalem, and in the cytyes of Juda, euery one in his possession, and in theyr cytyes: they of Israell, the priestes, Leuites, the Nethinims, & the children of Salomons seruauntes. And at Jerusalem dwelt certayne of the children of Juda, and of Ben Jamin. Of the childrenne of Juda: Athahiah, the sonne of Vsia, the sonne of Zachary, the sonne of Amaria, the sonne of Saphtia: the sonne of Mahalaleel, of the children of Phares. And Maasia, the sonne of Baruch, the sonne of Chal, Hose, the son of Hasaia, the sonne of Adaia, the sone of Joiarib, the sonne of Zachary, the sonne Siloni. All these were the children of Phares that dwelt at Jerusalem, euen foure hundred, thyrse score and eyght valiant men. These

¶ Then

are

Here the children of Ben Hanun, the sonne of Mesullam, the sonne of Zoen, the sonne of Sebdia, the sonne of Talaim the son of Naida the sonne of Israell, the sonne of Asa, and after him Gebai, Sellai, nine hundred and twenty and twenty. And Iuel the sonne of Zichri had the oversight of them: and Iudd the sonne of Senua was next over the citie. Of the Priestes:
1.pa.10 Iedaiah the sonne of Ioiarib, Iachin Seraiah the sonne of Helkia, the son of Mesullam, the sonne of Zadoc, the sonne of Meraioth the sonne of Ahitob, was prince in the house of God: and his brethren, that performed the worke in the temple, eyghte hundred and two and twentie. And Adaia the sonne of Ieroam, the sonne of Phalalel, the sonne of Amzi the sonne of Zecharl, the sonne of Pashur the sonne of Melchia and his brethren, chefe amonge the fathers, two hundred and two and forty. And Amasai the sonne of Azarel, the sonne of Ahasai, the son of Messelemoth, the sonne of Immer, and his brethren. Were valiant men, an hundred and eyghte and twentie. And their oversear was Zabdiel a son
2.pa.10b of one of the great men. Of the Leuites. Semeia the sonne of Hasub, the sonne of Hasrikam, the sonne of Bastabai, the sonne of Vuuid, and Sabbethai, and Iozabad of the chefe of the Leuites, had the oversight of the outwarde businesse of the house of God. And Mathania, the sonne of Micha, the sonne of zabdi, the sonne of Asaph was the principall to begin the thankesgeuinge and prayer. And Bakbukia the seconde amonge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Iedithun. All the Leuites in the holy city were two hundred, foure score & foure.
2.pa.10c And the porters Accub and Talmon, and their brethren that kepte the portes, were an hundred, and two and seuentye. And in the residue of Israell, the priestes and Leuites, they were in all the cities of Iuda, euerye one in his inheritaunce. And the Nethinims dwelt in Ophel: And Ziha, Gispa,

were set over the Nethinims. The oversear of the Leuites in Ierusalem, was Vzi, the sonne of Bani, the sonne of Hasabia, the sonne of Merari. Of the children of Asaph there were singers, to bone the business in the house of God, for it was the kinges commandement concerning them. There in the gates shoulde seale be dooinges, euerye day as was needing. And Hasabia the sonne of Mecheael of the children of Iesua, the sonne of Kadmiel, were the kinges in all matters concerninge the people, and their inheritaunce, and landes. And sonne of Chananias of the Leuites, that were scribaues in the matters of their landes ouerseas, or Iudges, and in the villages thereof, as touchinge Iericho, and in the villages thereof, and Iesua, and in Bethel, and in the Citie of Nuphi, Bethelet in the Citie of Nuphi, Ieresha and in their villages, at Lachis, and in the fieldes thereof, at Azeka, and in the villages thereof. And they dwelt from Berseba vnwarde vnto the valley of Hinnom. The children also of Benjamin, of Geba, dwelte at Michmas, Aia, Bethell, and in their villages. And at Anathoth, Nob, Ananias, Hasor, Ramma, Gethaim, Hadid, Zeboim, Nabalath, Lod, and Ono, the carpenters valley. And the Leuites has possession both in Iuda, and in Ben Iamin.

THese are the Priestes and Leuites that went vp with Zorobabell the sonne of Salathiel, and Iesua, Saraia, Ieremia, and Esdras, Amaria, Malluch, Hattus, Sechania, Rahum, Meremoth, Iddo, Ginthoi, Abia, Miamin, Maadia, Bilga, Semeia, and Ioiarib, Iedaia, Sallu, Amok, Helkia, Iedaia. These were the beades among the Priestes and their brethren in the dayes of

The

[illegible] Iesua, Binnui, Kadmiel, Sabania, Iuda, and Mathanias, which was ouer the office of thanksgiuing: he and his brethren, Bakbukia also and Vnni, which were about them in the watches. Iesua begat Iodakim, Iodakim begat Eliasib, and Eliasib begat Ioiada, Ioiada begat Ionathan, and Ionathan begat Iadua. In the dayes of Ioiakim were the chiefe fathers among the priestes, vnder Saraia, [illegible] vnder Hananias, vnder Meremoth, Helcias, vnder Mesullam, vnder Iohannan, vnder Melicu, vnder Ionathan, vnder Sebenias, Ioseph, vnder Amariah, vnder Sechenias, vnder Harim, vnder Meraioth, Helcai, vnder Iddo, Zacharie vnder Genthon, vnder Abia Zichri vnder Miniamin and Moadia Piltai, vnder Bilga, Semeia vnder Sechenias, Ioiarib, Mathanai, vnder Ioiakim, Ozi, vnder Iedaia, Calai, vnder Amok, Eber, vnder Helkia, Hasabia, vnder Iedaia, Nathanael. And in the time of Eliasib, Iolada, Iohanan and Iadua were the chiefe fathers among the Leuites and the writers, written vnder the kyng of Dauid the Seruitor. The chapters of Leui, the pastoures of Iesse were written in the Chronicles vntil the time of Ionathan the priest of Eliasib. And they went the ouer seruice amonge the Leuites, Hasabia, Sherebia, and Iesua the son of Cadmiel, and their brethren in their prayse, to geue prayse and thankes, according as Dauid the man of God had commanded it, one watch ouer against another, Mathania, Bakbukia, Obadia, Mesullam, Talmon, and Akub, were porters in the watch at the thresholdes of the gates. These were in the dayes of Ioiakim the sonne of Iesua, the sonne of Iosedec, and in the dayes of Nehemia the captayne, and of the Scribe Esdras the priest. And in the dedication of the wall at Ierusalem, they sought the Leuites out of all their places, that they might be brought to Ierusalem, to keepe the dedication and gladnesse, with thanksgiuing, and singing with Cymbals, Psalteries, and harpes. And the children of the singers gathered themselues together from euery place of the playne country about Ierusalem, and from the villages of Nethophati, from the house of Galgal, and out of the countrey of Geba, and Azmaueth: for the singers had builded them villages rounde about Ierusalem. And the Priestes and Leuites were purified, and cleansed the people, and the gates, and the wall. Then I brought the princes of Iuda vpon the wall, and appointed two great companies of men to geue thankes, whiche went on the right hande of the wall toward the Dongegate, and after them went Osaia, and halfe of the princes of Iuda, and Azaria, Esdras, and Mesullam, Iuda, Ben Iamin, Semeia, Ieremie, and certayne of the Priestes children with trumpettes: namelye Zacharie the son of Ionathen, the sonne of Semeia, the son of Mathanias, the sonne of Michaia, the sonne of Sacur, the sonne of Asaph, and his brethren, Semeia, Asarael, Melelai, Gilelai, Maai, Nathanael, and Iuda, and Hanani, with the musicall instruments of Dauid the man of god. And Esdras the Scribe went before them, and beyde the well gate, they went vp ouer against them, vpon the steps of the citie of Dauid: at the going vp of the wall beyonde the house of Dauid, vnto the water gate Eastward. The other quere of them that gaue thankes went ouer against the, and I after them, and the half part of the people vpon the wal, beyonde the fornace gate, vntill the brode wall, and beyond the port of Ephraim, & beyond the olde gate, beyonde the fishe gate, and the tower of Hananeli, and the tower of Mea, vntill the sheepegate. And they stode still in the prison gate: and so stode the two queres (of them that gaue thankes) in the house of God: and I, and the half of the rulers with me, and the Priestes, namelye Eliakim, Maasia, Miniamin, Michaias, Elioenai, Zacharia and Hanania,

with two myghtye and valeaunt men, Hanani and Hananiah, Eliezer, Uzzi, Jehohanan, Malchiah, Elam and Ezer. And the singers sange loude, havinge Jezrahiah for their overseer. And the same daye, they offered great sacrifices, and reioyced: for God had geuen them great gladnesse. All that doth the wiues and children were ioyefull, and the mirth of Jerusalem was heard afarre off. In the same time were there men appoynted ouer the treasure houses (wherein were the heue offerynges, the firstelings and the tithes) that they should gather them out of the fieldes about the cities: to distribute them vnto the Priestes and Leuites accordinge to the lawe: for Juda was glade of the Priestes and Leuites, and they stoode and waited vppon the office of their God, whiche is a pure office. And the singers and porters stode after the commaundement of David, and of Salomon his sonne. For ye time 2.Ps.133.a
of David and Asaph were the chefe singers founded, and the songes of praise and thankesgeuing vnto God. In the time of Zorobabel and Nehemia, did all they of Israel geue portions vnto the singers and porters, euery daye his portion, and they gaue it them vnto the Leuites, and the Leuites geue tithes againe vnto the children of Aaron.

¶ The .xiij. Chapter.

3 AND that day did they reade in the booke of Moyses, and the people herekened therto, and there was founde written, that the Deu. 34.a
Ammonites and Moabites shoulde neuer come into the congregation of God, because they mette not the children of Israell with breade and water, but hyred Balaam against them Nu. 23.a
that he shoulde curse them, and yet God turned the curse into a blessing. Nowe when they heard the lawe, it fortuned, that they seperated frō Israell euerye one that had mixte himselfe therein. And before this had the Priest Eliasib the ouerseare of the treasure of the house of oure God, & he was kinsman vnto Tobias, had made him a great chaber: & there had they at ye same time layed the offeringes, frankincence, vessel, and the tithes of corne, wine, and Oyle (accordinge to the commaundementes geuen to the Leuites, singers, and porters,) and the heue offrings of the Priestes. But in all this time was not I at Jerusalem: for in the two and thirtie yeare of Artharerses king of Babilon came I vnto the kinge, and after certayne dayes obtayned I licence of the kinge to come to Jerusalem. And I gate knowledge of the euill that Eliasib did vnto Tobias, in that he had made him a chaumbre in the courte of the house of God, and it greeued me sore: and I cast forthall the hedles of the house of Tobias out of the chaumbre, & commaunded them to clense the chaumbres. And thither broughte I agayne the vessell of the house of God, with the meate offering and the incense. And I perceyued that the portions of the Leuites were not geuen them, and that euery one fled to his lande, euen the Leuites and singers that executed the worke. Then reproued I the rulers, and saide: why is the house of God forsaken? And I gathered them together, and set them in their place. Then broughte all Juda the tithes of corne, and wine and oyle vnto the treasure. And I made treasurers ouer the treasure: euen Selemiah the Priest, and Zadoc the scribe, and of the Leuites, Pedaias: and vnder them were Hanan the sonne of Zacur, the sonne of Mathanias: for they were counted faythfull. And they shoulde see to distribute the portions vnto they brethren. Thincke vpon me, 1.Es. 5.a
O my GOD wherein and wipe not out my mercyes that I haue shewed on the house of my God, and on the officers thereof. At the same time sawe I some treadinge wine pressen on the Sabboth, and bringinge in sheues, and asses laden with wine, grapes, figges, and bringing all manner of burthens into Jerusalem, vpon the

Sab-

Sabboth day. And I rebuked them earnestly the same day that they solde the victayles. There dwelte menne of Tyre alse therein, whiche brought fishe and all maner of ware, and solde on the Sabboth vnto the children of Juda in Jerusalem. Then rejoyned I the rulers in Juda, and sayde vnto them: What euill thinge is this, that ye doo, and breake the Sabboth daye? Dide not your fathers euen thus, and oure GOD broughte all this plague vpon vs, and vpon this Citie? And ye make the wrath more yet vppon Israell, in that yee breake the Sabboth. And it ꝯmoned, that whenne the gates of Jerusalem beganne to be darke in the euening, before the Sabboth, I commaunded they shut the gates, and charged that they shoulde not bee opened till after the Sabbothe: and some of my seruauntes sette I at the gates, that there shoulde no burthen bee brought in on the Sabboth day. Then remayned the chapmenne and merchauntes oute of ryuale otherwhyle without Jerusalem, with all manner of ware.

Then rejoyned I them for, and sayde vnto them: Why tarye ye all nighte aboute the walle? If ye doo it once agayne, I will laye handes vppon you. From that time forth came they no more on the Sabboth. I sayde vnto the Leuites, that they shoulde clense themselues, and that they shoulde come and keepe the gates, to halowe the Sabeth daye.

Thinke vppon me (O my GOD) concerninge this alle, and spare me, accordinge to the greate mercye. And at the same time I sawe Jewes that maried wiues of Asdod, of Ammon, and of Moab: and the children spake halfe in the speeche of Asdod, and coulde not speake in the Jewes language, but by the tongue myghte a man perceyue euery people. Then I rejoyned them, and cursed them, and smote certayne men of them, and made them bare, and tooke an othe of them by GOD: Ye shall not gyue youre daughters vnto their sonnes: Neyther shall ye take theyr daughters vnto youre sonnes, or for your selues. Did not Salomon the king of Israell sinne for suche? And yet among many Heathen was there no kinge like him, whiche loued deare vnto his God: and God made him kinge ouer all Israell: and yet neuertheles outlandishe wemenne caused him to sinne. Shall we then obey vnto you, to doo all this greate euill, and to transgresse agaynst oure GOD, and wary straunge wiues? And one of the children of Jehoiada, the sonne of Eliasib the high priest, hadde made a contracte with Sanaballat, the Horonite: But I chased him from me. (O my God) thinke thou vppon them that defyle the Priesthoode, and the couenaunt of the Priesthoode, and of the Leuites.

Thus clensed I them from all suche as were outlandish, and appoynted the courses of the Priestes & Leuites euery one in his office, & to offer the wood at times appoynted, and the first fruites. Thinke thou vppon me O my God for the best Amen.

The ende of the seconde Booke of Esdras. Otherwise called the Booke of Nehemias.

¶ The booke of Esther.

¶ The first Chapter.

AND, feasturus, in the dayes of Ahasuerus, (which reigned from India vnto Ethiopia (ouer an hundred and .xxvij. landes) euen in those dayes

when the king Ahasuerus sat on his royall seate, which was in Susan the chiefe Citie, in the third yeere of his reygne, he made a feast vnto all his princes and seruantes. And the mighty men of Persia and Media, the captaines also and rulers of his countreys were before him, and he shewed the richesse and glorye of his kingdome, and the glorious worshipe of his greatnesse many dayes longe: euen an hundred and foure score dayes. And when

B these dayes were expired, the king made a feaste vnto all the people that were in Susan the chiefe Citie, both vnto great and small, euen dayes long in the court of the garden of the kinges palace: where there hanged white greene and yealowe clothes, fastened with coardes of fine silke, and purple in siluer ringes, vpon pillers of marble stones. The bendes also were of golde and siluer, made vpon a pauement of greene, white, yelowe & blacke marble. And they dranke in vesselles of gold, and changed vessell after vessell. And the kinges wine was muche according to the power of the kinge. And the drink was so appointed that none shoulde compell any man: for so the king had commaunded by the officers of his house, that euery one shuld doo as it likeb him. And the Quene Vasthi made a feaste also for the women in the palace of Ahasuerus. And

D on the seuenth daye when the hinge was merye after the wine, he commaunded Mehuman, Biztha, Harbona, Bigtha, Abagthan, Zethar, and Carchas, the seuen chamberlains that ministred in the presence of king Ahasuerus, to set the quene Vasthi with the crowne royall vnto the kinges presence, that he might shewe the people and princes her beautye, for she was beautyfull. But the Quene Vasthi refused to come at the kinges commaundement by his chamberlaynes: wherefore was the king very wroth, and his indignation kindled in him. Then the king spake to the wise men that knewe the times (for so was the kinges matters ordered before all that knewe lawe and iudgement. And the next vnto him were Carshena, Shethar, Admatha, Tarsis, Meres, Marsena, Memucan, the seuen princes of Persia and Media, which sawe the kinges face, and sate chiefe in the kingdome) what lawe (saide the king) shoulde be executed vpon the Quene Vasthi, because she did not obey the wordes of the seuen eunuches which ministred before the king Ahasuerus? Then answered Memucan, and said before the king and the princes: The quene Vasthi hath not onely done euill against the king, but also against all the princes, and against all the people, that are in all the landes of king Ahasuerus. For this deede of the quene shall come abroade vnto all women, so that they shal despise their husbandes before their eyes, and shall say: The king Ahasuerus commaunded Vasthi the Quene to be brought in before him, but she came not. And so shall the princesses of Persia and Media say like wise vnto all the kinges princes, when they heare of this deede of the quene: thus shall there arise to muche dispitefulnesse & wrath.

If it please the king therfore, let there go a commaundement from him, and lette it be written, according to the lawes of the Persians & Medians (and not to be transgressed) that Vasthi come no more before king Ahasuerus, & let the king geue her kingdome vnto an other, that is better then she. And when this commaundement of the kinge (which he shall put in writing) is published through

his

this empire (which is great) all women shall honor their husbandes in honour both among great and small. This pleased the kinge, and the princes, and the king did according to the counsell of Memucan. For he sent letters into all the kinges landes, into every lande, according to the writing thereof, and to every people after their language, that every mayne should be lorde in his owne house. And this spake he to the shame of the people according to the language of his people.

AFter these matters, when the displeasure of kinge Ahasuerus was somewhat laied, he thought upon Vasthi, and what she had done, and what was concluded against her. Then saide the kinges seruauntes that ministred vnto him: Let there be sought vnto the king yonge virgins fayre to see to: and the king appoynte officers in all the landes of his empire, to whom he charge, that they gather all the fayre yonge virgins vnto Susan the head citie, to the womens house, vnder the hand of Hegai, the kinges chamberlayne, that keepeth the women: to geue them their apparell, (and when things are prepared to be had.) And that the damsell which pleaseth the king, shall be quene in Vasthis stede. And this pleased the king, and he did so. In the citie of Shushan there was a Iew, whose name was Mordechai, the sonne of Iair, the sonne of Shimei, the sonne of Kis, a man of Iemini, which was caried away from Ierusalem, when Iechonias the kinge of Iuda was led away, whom Nebuchadonezar the kinge of Babylon caried thence) and he nouzled Hadassa (that is Esther) his vncles daughter: for she had neyther father nor mother, and the maid was a fayre and beautiful damosell, whom Mordechai (when her father and mother were dead) receiued for his owne daughter. So it fortuned, that when the kinges commaundement and commission was published, and many damosells were brought together in the citie of Shushan, vnder the hande of Hegai, Esther was brought also vnto the kinges house vnder the hande of Hegai the keper of the women, and the damsell pleased him, that she founde fauoure in his sight. And he speedy ornaments to be geuen her, and such things as belonged to her, and appointed her seuen comly damsells out of the kinges house, and fauoured both her and her gentle women louingly in the house of the women. But Esther shewed not her people and her kinreden, for Mordechai had charged her, that she should not tell it. And Mordechai walked euery day before the court of the womens house, that he might knowe how Esther did, and what should become of her. And when the appointed time of euery damsell came, that she should go vnto king Ahasuerus, after that she had been twelue monthes in the dressing of the women (for their dressing must needs indure time, namely sixe moneths with Mirre and Spyces, and sixe moneths with good spices, & pretty thinges wherewith the women be trimmed) then went she in vnto the king, and whatsoeuer she required, (to that intent) that might be geuen her to go with her out of the womens building vnto the kinges palace. In the euening she went, and on the morowe againe, into the seconde house of the women, abyding vnder the hande of Shaasgas the kinges chamberlayne, which kept the concubines. And she came in vnto the king no more, except it pleased the king to haue her, and that he called her by name. Now when the time cam of Esther, the daughter of Abihail, the vncle of Mardochaeus (which had receyued her as his owne daughter) that she should come vnto the king, she desired nothing, but what Hegai the kinges chamberlayne, the keeper of the women, saide. And Esther founde fauoure in the sight of all them that looked vpon her. And Esther was taken vnto the king Ahasuerus into his house royall.

2 Re. 25 c. 24 a
Ier. 24. 8

in the tenth moneth, which is the moneth. Tebeth, in the seuenth yere of his reigne. And the kinge loued Esther aboue all the wemen, and she found grace and fauour in his sighte before all the virgins, so that he set the crown of the kingdome vpon her head, and made her queene in stede of Vasthi.

Decembre.

And the kinge made a great feast vnto all his princes and seruauntes (whiche feast was because of Esther) and caused the landes to be in quietnesse, and gaue giftes, as became the royalte of a king. And when the virgins were gathered together the seconde time, Mardocheus sat in the kinges gate. And as yet had not Esther shewed her kinred and her people, accordinge as Mardocheus had bidden her: for Esther did after the word of Mardocheus, like as if she had ben yet vnder his gouernaunce. In the same time while Mardocheus sat in the kinges gate, two of the kinges chamberlains Bithan and Theres, which kept the doze, were wroth, and soughte to laye their handes on the kinge Ahasuerus. Wherof also Mardocheus gat knowledge, and told it vnto quene Esther, and Esther certified the king thereof in Mardocheus name. And when inquisition was made, it was found so. And they were both hanged on tree: and it was written in the Chronicles before the kinge.

Esth. 6. a

The. iii. Chapter.

A Fter these actes did kinge Ahasuerus promote Haman the sonne of Amadatha, the Agagite, and set him on hye, and set his seate aboue all the princes that he had with him. And all the kinges seruantes that wer in the kinges gate bowed their knees & worshipped Haman: for the king had so commaunded, concerning him. But Mardocheus bowed not the knee, and worshipped him not. Then the kinges seruantes which wer in the kinges gate said vnto Mardocheus: why transgressest thou ye kinges commaundements? And whe they spake this dayely vnto him, hee folowed them not, and they told Haman, that they might see how Mardocheus matters would endure, for he had told them, that he was a Iewe. And when Haman sawe that Mardocheus bowed not the knee vnto him, nor worshipped him, he was full of indignation, and thoughte it to little to laye handes onelye on Mardocheus: for they hadde shewed him the nation of Mardocheus: wherefore he soughte to destroye all the Iewes, that were throughoute the whole empyre of Ahasuerus, and that were of the nation of Mardocheus. In the firste moneth (that is the moneth Nisan) in the twelueth yere of king Ahasuerus, they caste Phur (that is a lot) before Haman from daye to daye, and from moneth to moneth, to the twelueth moneth, that is the moneth Ader. And Haman saide vnto kinge Ahasuerus: There is here a people scatered abrode & dispersed among all people in all the landes of thine empire, and they haue their lawes contrary from all people, and do not after the kings lawes: neither is it the kinges profite to suffer them after this maner. If it please the kinge, let it be written that they may be destroyed, and so will I weye downe ten thousand talentes of siluer, by the handes of the worckemen, to be brought into the kinges treasure: and the king toke his ring from his hand, and gaue it vnto Haman the sonne of Amadatha, the Agagite, the Iewes enemye. And the king saide vnto Haman: Let the siluer be geuen thee, and do with that people as it pleaseth thee. Then were the kinges scribes called on the thirteenth daye of the firste moneth (Nisan) and there was written (accordinge as Haman commaunded) vnto all the kinges officers, and to the captaynes that were in all the landes, and to the rulers of euerye people in the countreys on euery syde, according to the writting of euery nation, and after their language: in the name of kinge Ahasuerus was it written, and sealed with the kinges ring. And the writtinges wer sent by posties into

B C D

all

all the kinges landes, to roote oute, to kill and to destroye all Jewes, both yonge and old, children and women in one daye (namelye, vppon the thirteenth daye of the twelfth month, Febru. which is the moneth Adar) and to spoyle their goodes. This was the sum of the writting, that there shoulde be a commaundement geuen in al landes, and published vnto all people, that they shoulde be ready against the same day. And the postes went in all hast, according to the kinges commaundement. And in Susan the chefe citie was the commaundement despesed. And the kinge and Haman satte and dranke, when in the meane time the Citie of Susan was disquieted.

¶ The. iij. Chapter.

3 VVhen Mardocheus perceaued all that was doone, hee rente his cloathes and put on sackecloth, with ashes, and went out into the middes of the Citie, and cryed loude and lamentablye, and came before the kinges gate: but he might not enter within the kinges gate, because he had sackecloth on, and in all landes, countreys and places as farre as the kinges worde and commaundemente extended, there was greate lamentation amonge the Jewes, fastinge, weepinge and mourninge, and many lay in sackclothes, and in ashes.

4 So Esthers damoseis and her chamberlaynes came and tolde it her. Then was the Quene exceedinglye astonied. And she sente rayment, that Mardocheus shoulde put on, and laye the sackecloth from him. But Mardocheus wolde not take them. Then called Esther Hathath, one of the kinges chamberlaines (whiche stoode before her) and gaue him a commaundement vnto Mardocheus, that hee mighte know what it were, wherefore he did so. So Hathath went forth to Mardocheus vnto the strete of the Citie, whiche was before the kinges gate. And Mardocheus tolde him of all that had happened vnto him, and of the summe of syluer that Haman had promised to weye down into the kinges treasurye because of the Jewes, if he woulde destroye theym, and hee geue him the coppye of the kinges commaundemente, that was deuised at Susan, to destroy them, that he might shewe it vnto Hester: and to speake to her, and charge her, that she shoulde go into the king, and make her prayer and supplicatiō vnto him for her people. And when Hathath came in, her 5 tolde Esther the wordes of Mardochens. And againe, Esther spake vnto Hathath, and commaunded him to say vnto Mardocheus: al the kinges seruauntes, and the people in the landes of the kinge, knowe that whosoeuer commeth within the courte vnto the kinge, whether it be man or woman, which is not called, the commaundement is, that the same shall die, except the kinge holde oute the golden scepter vnto him (in token of graciousnes) for then he shall liue. As for me 6 I haue not been called to come into the kinge nowe this thirtye dayes. And they certified Mardocheus of 7 D Esthers wordes, and Mardocheus bad saye againe vnto Esther: thinke not to saue thyne owne life while thou arte in the kinges house, before al Jewes: for if thou holdest thy peace at this time, then shall the Jewes haue helpe and deliueraunce oute of an other place, and thou and thy fathers house shall bee destroyed. And who knoweth whether thou arte come to the kingedome, for this cause sake? Esther bad theim geue Mardocheus 8 this answer: Go thou thy way, & gather together all the Jewes together that are founde at Susan, and fast ye for me, that ye eate not and drinke not in three dayes, neyther daye nor night. I and my damoseiles will faste likewise: and so will I go into the kinge which thing yet is contrary vnto the commaundement: and yf I perishe, I perishe. Soo Mardocheus went his waye, and did all that Esther had commaunded him.

¶ The. iv. Chapter.

And

A AND on the third day it ſoꝛtuned, that Eſther put on her royal apparel, and ſtode in the court of the kinges palace within, ouer againſt the kinges houſe. And the kinge ſat vpon his royall ſeate in the kinges palace, ouer againſte the gate of the houſe. And when the king ſawe Eſther the Queene ſtanding in the courte, ſhee founde grace in his ſighte. And the kinge helde oute the golden ſcepter that was in his hande towarde Eſther. So Eſther ſtepte foꝛth, and touched the top of the ſcepter. Then ſayde the kinge vnto her: What wilt thou queene Eſther? and what requireſt thou? aſke euen the halfe of the empire, and it ſhalbe geuē thee. And Eſther anſwered: If it B pleaſe the kinge, let the king and Haman come this day vnto the banket, that I haue pꝛepared foꝛ him. And the king ſayde: cauſe Haman to make haſte that he maye do as Eſther hath C ſayde. So the kinge and Haman came to the banket that Eſther had pꝛepared, and the kinge ſayde vnto Eſther at the banket of wine: What is thy petition? that it maye be geuen thee. And what requireſt thou? If it be euen the halfe of the empire, it ſhall be done. Then anſwered Eſther, and ſayde: My petition and deſire is, if I haue founde grace in the ſight of the king: and if it pleaſe the king to geue me my petition, and to fulfill my requeſt, then let the kinge and Haman come to the banket that I ſhall pꝛepare foꝛ them, and ſo will I do to moꝛowe, as the kinge hath ſayde. Then went Haman foꝛth the ſame daye ioyfull and mery in his mind. And when the ſame Haman ſawe Mardocheus in the kings gate, that he ſtode not vp and kneled befoꝛe him, he was full of indignation at Mardocheus. Neuertheleſſe, Haman refrayned him ſelfe: and when he came home, he ſente and called foꝛ his frendes, and Zares his wife: and Haman tolde them of the gloꝛye of his richeſſe, and the multitude of his children, and all together howe the kinge had pꝛomoted him ſo greatly, and howe that he had ſet him aboue the pꝛinces and ſeruauntes of the kinge. Haman ſayde moꝛeouer: D Yea, and Eſther the Queene did let no man come in with the king vnto the banket, that ſhe had pꝛepared, excepte me. And to moꝛowe am I bidden vnto her alſo with the kinge. But in all this am I not ſatisfied as longe as I ſee Mardocheus the Ieꝛwe, ſitting at the kinges gate. Then ſayde Zares his wife, and all his frendes vnto him: Let them make a galloꝛwes of fiftye cubites hye, and to moꝛowe ſpeake thou vnto the kinge, that Mardocheus maye be hanged therron, and go thou in merily with the kinge vnto the bankette. And Haman was well content withall, and cauſed the galloꝛwes to be made.

¶ The. vi. Chapter.

THe ſame nighte could not the A kinge ſleepe, and he commaunded to bringe the Chꝛonicles and ſtoꝛyes: which when they were read befoꝛe the kinge, they happened on the place where it was written, howe Mardocheus had tolde that Eſth. 2. d Bigthana, and Theres, the kinges two chamberlaynes (which kepte the threſholdes) ſought to lay handes on king Aſſuerus. And the king ſayde: what woꝛſhip and good haue we don to Mardocheus therefoꝛe? Then ſaid B the kinges ſeruauntes that miniſtred vnto him: there is nothing at all done foꝛ him. And the king ſayde: Who is in the court? foꝛ Haman was gone into the court without befoꝛe the kinges houſe, that he might ſpeake vnto the king to hange Mardochens on the tree (that he had pꝛepared foꝛ him.) And the kings ſeruants ſaid vnto him: behold, Haman ſtandeth without in the courte. And the kinge ſayde: Let him come in. And when Haman came in, the king ſayd vnto him: what ſhalbe done vnto the man, whom the kinge wold faine bring vnto woꝛſhip? Haman thought in his hert: Whom deſireth the king to bring vnto woꝛſhip, moꝛe then me? And Haman anſwered C the king: Let the man whom the king

pleaſ-

pleaseth to bringe vnto worshyp, bee brought hither that he may be arayde with the royall garments: which the kyng vseth to weare: and the horse that the kynge rydeth vppon, and that the crowne royall maye bee sette vppon his head. And let thys rayment and horse be deliuered vnto the hande of one of the kynges princes, that he may araye the man withall (whom the king is disposed to bringe to honour) and cary hym vppon the horse thorow the streete of the citie, and proclayme before him: thus shal it be don to the man, whom the king pleaseth to bringe to honoure. And the kynge sayde: Make haste, and take as thou hast saide, the rayment and the horse, and do euen so vnto Mardocheus the Iewe, that sitteth before the kinges gate: and let nothing fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and broughte hym on horsebacke thorowe the streete of the citie, and proclaymed before him: Euen thus shall it be done vnto the man whom the king is disposed to honour. And Mardocheus came againe to the kinges gate: but Haman gate hym home in all the haste mournynge bare headed, and tolde Zares hys wife, and all his frendes euery thing that had happened hym. Then sayde his wise men, and Zares hys wyfe vnto hym: If it be Mardocheus of the seede of the Iewes, before whom thou haste begon to fall, thou shalt not preuayle agaynste hym. And whyle they were yet talking with him, came the kynges chamberlaynes, and caused Haman to make haste, to come vnto the banket that Esther had prepared.

The .vij. Chapter.

AND the king & Hamã came in to the banket ỳ quene Esther had prepared: & the king sayde vnto Esther on the seconde daye at the bankette of wine: What is thy petition (quene Esther) that it may bee geuen thee? And what desyrest thou? Yea, after euen halfe the empire, and it shall bee done. And Esther the Quene answered and sayde: If I haue found grace in thy sight (o king) and if it please the king, then graunte me my lyfe at my desyre and my people, for my petitions sake: for we are solde, I and my people to be destroyed, to be slayne, and to perysshe. And wouldе God that we were solde to be bondmen and bondwomen, then would I holde my tongue. For the enemye pondereth not the kings harme. Then king Ahasuerus answered, and sayd vnto Quene Esther: Who is hee? And where is he, that dare presume in hys minde to doo after that manner? And Esther said: the enemy and aduersary is thys wicked Haman. Haman was exceadingly afrayde before the Kynge and the Quene. And the kinge arose from the banket, and frem the wine, in his displeasure, and wente into the palace garden. And Haman stode vp, and besought Quene Esther for hys lyfe, for he sawe that there was mischiefe prepared for hym of the kynge all ready. And when the kinge came agayne oute of the palace garden, into the place where they dranke wyne: Haman had layde him vppon the bed, that Esther sate vppon: Then sayde the kynge: Will he force the Quene also before me in the house? Assoone as that woorde went oute of the kinges mouthe, they couered Hamans face. And Harbona one of ỳ chamberlains that stode before the kinge, saide: Behold, there stãdeth a gaiows in Hamãs house, fifty cubites hye, which he had made for Mardocheus, ỳ spake good for the king. Then the king sayd: hang him there on. So they hanged Haman on the gaiowes, that hee hadde made for Mardocheus. Then was the kinges wrath pacified.

The .viij. Chapter.

THE same day did king Ahasuerus geue the house of Haman the Iewes enemy, vnto quene Esther. And Mardocheus came before the king: for Esther told how that he betõged vnto her. And the king put of his finger ring, which he had take frõ Haman, & gaue it vnto Mardocheus. And

And Esther sette Mardochens ouer the house of Haman. And Esther spak yet moze before the king, and fel down at his feete weepinge, and besoughte him that he would put away the wickednesse of Haman the Agagite, and his deuise that he hadde ymagined against the Jewes. And the king (accozding to the maner) healde oute the golden scepter toward Esther, (wher by was declared a token of graciousnesse.) Then rose Esther, and stoode before the king, and saide, if it please the king, and yf I haue founde grace in his sight, and yf it be acceptable before the king, then let it bee written, that the letters of the deuice of Haman, the sonne of Hamadatha the Agagite may be called agayne, whyche letters he wrote to destroye the Jewes, which are in all the kinges landes. For how can I suffer and see the euyll that shall happen vnto my people? Or howe can I looke vpon the destruction of my kindzede. And the kyng Ahasuerus saide vnto Queene Esther, & to Mardochens the Jewe: Beholde I haue geuen Esther, the house of Haman, whom they haue hanged vppon a tree, because he layde hande vppon the Jewes. Wzyte ye also for the Jewes, as it lyketh you, in the kinges name, and seale it with the kinges ringe, for the wzitinges that were wzitten in the kings name, and sealed with the kinges ring, durst no man disanull. Then were the kinges Scribes called at the same time, euen in the third moneth, that is the moneth Siuan, on the three & twentieth day. And it was wzitten (accozding to all as Mardochens commanded) vnto the Jewes, & to the pzynces, to the debities and captaynes in the lands, which are from India vnto Ethiopia, namely an. C. and seuen and twenty landes vnto euery one, accozding to the wzitting thereof, & vnto euery people after their speech, & to the Jewes accozding to their wzitinge & language. And he wzote in the kinge Ahasuerus name, & sealed it with the kynges ringe. And by posties that rode vpon the hozses and swifte ponge mules sente he the wzitinges, wherr in the king graunted the Jewes (in what cities soeuer they were) to gather them selues together, and to stand for their life, and for to roote oute, to slaye, and to destroye all the power of the people and lande that would assaile them, with children and women, and to spoyle their good vpon one day, in all the landes of king Ahasuerus, namely vpon the thirteenth day of the xij. monethe, which is the moneth Adar. Febr. The sum of the wzitting was, howe there shoulde bee a commaundements geuen in all landes, and published emonge all people, and that the Jewes shoulde be ready against that day, and to auenge them selues on their ennemyes. And so the posties that rode vpon the swift hozses and mules, made haste wyth all speede, to execute the kinges wozde, and the commaundement was deuised in Sulan the chefe Citie. And Mardochens went oute (from the place, and) from the kinge in royal apparel, of yelow and white, and with a great crowne of golde, being arayed with a garmente of sylke and purple, and the citie of Sulan reioyced and was gladde: and vnto the Jewes there was come (a newe) light and gladnesse, ioye and worshyp. In all landes and Cities into what places so euer the kinges wozde and commaundemente reached, there was ioye and mirthe, prosperitye and good dayes amonge the Jewes, in so much that manye of the people in the lande became of the Jewes beliefe, and the feare of the Jewes came vpon them. May.

The.ix. Chapter.

IN the twelueth moneth, that is the monethe Adar, vpon the thirteenth daye of the same, when the kinges wozde and commaundemente shoulde be doone, euen vppon the same daye that the ennemies shoulde haue destroyed the Jewes to haue oppressed them, it turned contrary wise, euen that the Jewes shoulde subdue theyr enne-

enemies. For then gathered the Jewes together in their cities within all the Landes of king Ahasuerus, to lay hande on suche as wolde do them euill, and no man coulde withstande them, for the feare of them was come ouer all people, and all the rulers in the landes, and princes, & debities, and officers of the kinge, promoted the Jewes, for the feare of Mardocheus cam vppon them. For Mardocheus was great in the kinges house, and the reporte of him was noysed in al landes, howe he encreased and grewe. Thus the Jewes smote all their enemies with a lore slaughter, and slue and destroyed, did after their will vnto suche as wer their aduersaries. And at Susan the chiefe citie slue the Jewes, and destroyed slue hundred men, and slue Pharsandatha, Dalphon, Alphatha, Phorata, Idalia, Aridatha, Pharmastha, Arisai, Aridai, and Vaizatha, the tenne sonnes of Haman, the sonne of Hamadatha the enemie of the Jewes: but on his goodes they laide no hands. At the same time was the king certified of the number of those that were slayne in the Citie of Susan. And the king said vnto quene Esther: The Jewes haue slayne and destroyed fyue hundreth men in the citie of Susan, and the ten sonnes of Haman. what haue they doone thinkest thou in other landes of the kinge? And what is thy petition, that it maye be geuen thee? or what requirest thou more to be doone? Esther answered: If it please the kinge, let him suffer the Jewes to worke also to do according vnto this dayes commaundement, that they may hange Hamans ten sonnes vpon the tree. And the king charged to do so: and the commaundement was deuised at Susan, and they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered theym selues together vppon the fourteenth daye of the moneth Ader, and slue three hundred menne at Susan, but on their goodes they layde no handes. As for the other Jewes that were in the kinges landes, they come together, and stode for their liues that they might haue rest from their enemies, & slue of their enemies fyue and seuentie thousande: howbeit they layde no handes on their goodes. This they did on the thirteenth day of the moneth Ader, and on the .xiiii. day of the same moneth rested they, whiche daye they helde with feasting and gladnes. But the Jewes that were at Susan cam together both on the .xiii. day, and on the .xiiii. and on the .xv. daye of the same they rested, & held that day with feasting and gladnes. And therfore the Jewes that dwelt in the villages, and vnwalled townes, helde the .xiiii. day of the month Ader, with gladnes and feasting, & kept holy day, and euery one sent giftes vnto another. And Mardocheus wrote these actes, and sent the writinges vnto all the Jewes, that wer in al the landes of king Ahasuerus, both nye and far, that they should make a lawe amonge them selues, and hold the .xiiii. & .xv. day of the moneth Ader, as the dayes wherin the Jewes cam to rest from their enemies, and as a month wherin their paine was turned to ioy, & their sorowe into an holy day, and that in those daies they shuld make feastes and gladnes, and one to sende giftes vnto another, and to distribute vnto ye poore. And the Jewes were content with it that they had begon to do, & that Mardocheus wrote vnto them, howe that Haman the son of Hamadatha all the Jewes enemie, had deuised agaynst the Jewes, how he might destroy them, and caused to cast Phur (that is a lotte) for to putte them in feare, and to bringe theym to nought: and howe Esther went and spake to the kinge, that throughe letters his wicked deuice (which he ymagined agaynst the Jewes) might be turned vppon his owne head, and howe he and his sonnes were hanged on the tree. For the which cause they called this day Phurim, because of the name of the lotte, and because of all the woordes of this writing, and what they them selues had seene, and what hadde happened vnto them.

F And the Jewes set it vp, and tooke it vpon them and their sede, and vpon all such as ioyned themselues vnto them, that they would not misse but observe these two dayes yearely, according as they wer written and appointed, how that these dayes are not to be forgotte, but to be kept of childrens childrē amonge all kinredes in all landes and cities. They are the daies of Phurim whiche are not to be ouerslept among the Jewes, and the memorial of them ought not to perishe from their sede. And queene Esther, the daughter of Abihail, and Mardocheus the Jewe wrote with all auctorite (to confirme this second writing of Phurim) and sent the letters vnto all the Jewes in the hundred & seuen and twenty lands of the Empire of Ahasuerus, with frendly and faythfull wordes to confirme these daies of Phurim, in their time appointed, according as Mardocheus the Jew, and Esther the quene hadde appointed them. And they bounde their soule and their sede to
G fasting and prayer. And Esther stablished the wordes of these lettes, as it is written in the booke. And the king Ahasuerus layde this Tribute vpon the lande, and vpon the Iles of the sea. And all that he dyde by his power and auctorite, and the great worshippe of Mardocheus, whiche the kinge gaue him, bee they not written in the Chronicles of the kinges of Media and Persia? For Mardocheus the Jewe was the seconde perte vnto king Ahasuerus, & great among the Jewes, and accepted among the multitude of his brethren, as one that seketh the wealth of his people, and speketh the best for his sede.

G The ende of the booke of Esther.

The Boke of Job.

The first Chapter.

IN the land of Hus there was a manne, whose name was Job: and the same was a perfecte and iust man, suche a one as feared God, and eschewed euill. And he hadde seuen sonnes, and three daughters. His substance also was seuen M. sheepe, and three M. camelles, & C. yoke of oxen, and C. she asses, and a verye great housholde, so that he was one of the moste principall men amonge all them of the Easte countrey. And his sonnes went and made bankets: one day in one house, an other day in an other, and sente for their three sisters to eate and drinke with them. And it fortuned that when they had passed ouer the time of their bankettinge rounde about, Job sent for them, and sanctified them, and gat vp early, and offred for euery one a burntoffring. For Job sayde: lest peraduenture my sonnes haue done some offence, and haue bene vnthankful to god in their hearts. Thus did Job euery day. And vppon a days when the children of God came and stode before the Lorde, it fortuned, that Sathan came also among them. And the Lorde saide vnto Sathan, From whence comest thou? Sathan answered the Lord and saide: I haue gone about the land, and walked thorow it. And the Lord said vnto Sathan: hast thou not considered my seruant Job, howe that there is none lyke him in the lande, a perfect and a iust man, suche a one as feareth God, and eschueth euill? Sathan answered and said vnto the Lorde: Doth Job feare God for naught? hast thou not preserued him, and his house, and all that he hath on euery syde? Thou hast blessed the woorkes of his handes, and his possession is encreased in the lande. But laye thine hande nowe vppon him (a little)

Gen.22.d

Job.1.b

Job.2.b

1.pet.5.8

ſittle, and touche all that he hath, and he ſhall curſe thee to thy face. And the Lord ſayd vnto Satan: Lo, all that he hath, be in thy power: onely vpon him ſelfe, ſee that thou lay not thine hande. And Sathan went forth from the preſence of the Lorde. And vpon a certayne daye it ſortuned, that his ſonnes and daughters were eating and drinkinge wyne in their eldeſt brothers houſe, and there came a meſſenger vnto Job, and ſayd: While the oxen were a ploweng, and the aſſes going in the paſture beſide theym: The Sabees came violently, and tooke them awaye: yea, they have ſlain thy ſeruants with the edge of the ſwerd, and I only ran my waye to tell thee. While hee was yet ſpeaking, there came an other, and ſayd: The fyre of God is fallen from heauen, and hath brent vp al thy ſheepe and ſeruaunts, and conſumed theim: and I oneiye ran my way to tell thee. And while he was yet ſpeaking, ther came an other, and ſayd: The Caldees made three armies, and fell vppon the camels, and have caryed them awaye: yea, and ſlayne thy ſeruants with the ſwerd, and I onely am gotten awaye to tell thee. And while he was yet ſpeaking, there cam an other and ſaid: Thy ſons and thy daughters were eating and drinking wine in their eldeſt brothers houſe, and beholde, there came a mighty great winde out of the ſouth, and ſmote the foure corners of the houſe, whiche fell vppon thy children and they are dead: and I am gotten away alone to tel thee. Then Job ſtode vp, and rente his cloathes, and ſhaued his head: fell downe vpon the ground, worſhipped, and ſaide: ✠ Naked came I out of my mothers wombe, and naked ſhall I turne thither agayn. The Lord gaue, and the Lorde hath taken awaye, (euen as it hath pleaſed the Lorde, ſo is it come to paſſe.) Bleſſed be the name of the Lord. ✠ In al theſe thinges did Job not offende, nor murmured foolithely agaynſt God.

Eccl. 5. c. 1. Ti. 6. b

Job. 2. c.

¶ The .ij. Chapter.

AND the children of God came A
& ſtoode before the Lorde, and Sathan cam alſo amonge theym, and ſtoode before the Lorde. And the LORDE ſayde vnto Sathan: From whence commeſt thou? Sathan anſwered the Lorde, and ſayde: I have gone aboute the lande, and walked thorough it. And the LORDE ſayde vnto Sathan: Haſte thou not conſidered my ſeruaunt Job? for there is none like him B
in all the lande. For hee is a perfecte and a iuſt man: fuche a one as feareth God, and eſchueth euill, & continueth ſtill in his godlyneſſe. And thou moueſt me againſt him, that I ſhuld punyſhe him for naught. And Satan anſwered the Lorde and ſayde: Skinne for ſkinne, yea, a man will geue al that euer hee hathe for his life. But laye thine hande nowe vppon him, and touche once his bone and fleſhe, and he ſhall curſe thee to thy face. And the Lorde ſayde vnto Satan: lo, there haſt thou him in thy power, but ſpare his life. So went Satan forth from the preſence of the Lorde, and ſmote Job with meruaylous ſore byles, from the ſole of his foote, vnto his crowne, ſo that he ſat vpon the ground in the aſhes, and ſcraped of the filth of his ſores with a potſheard. Then ſaid his C
wife vnto him: Doeſt thou continue Tob. 2. B
yet in thy perfectnes? curſe GOD, Job. 4. d.
and dye. But Job ſayde vnto her: Thou ſpeakeſt like a foolith woman. Shall we receaue proſperitie at the hande of God, and not receaue aduerſitie? ✠ In all theſe thinges did not Job. 1. d.
Job ſinne with his lips. Now when Jobs frendes heard of all the trouble that happened vnto him, there came thre of them, euery one from his owne place, namely Eliphas the Themanit, Bildad the Suhite, and Zophad the Naamathit. And they wer agreed together to come to ſhewe their cõpaſſiõ vppon him, and to conſorte him. So when they lift vp their eies a farre off they knew him not. Then they cryed: D
and wepte, and euerye one of theym

rent his cloathes, and sprinkled dust vpon their heades in the ayre. They sat them downe by him also vpon the ground seuen dayes, and seuen nightes. Neyther was there any of them that spake one worde to him, for they sawe that his payne was very great.

¶ The.iij. Chapter.

A Fter this opened Job his mouthe, and cursed his daye. And Job answered, and sayd: Lost be the day wherin I was born, and the nighte, in the which it was sayd: there is a man childe conceaued. The same daye be turned to darknes, and not regarded of God from aboue: neyther let him shine vppon it with light, but let it be stayned with darknes, and the shadow of death. Let the dimme cloude tary vpon it, and let it be lapped in with sorowe, on the daye tyme. Let the darke storme ouercome that night, and let it not be ioyned vnto the dayes of the yere, nor counted in the monethes. Desolate be that night and without gladnesse: let them that curse the daye, and that be readye to rayse vp mourninge, geue it also theyr curse. Let the starres of that night be dimme through darkenesse of it. Let it looke for light, but let it see none, neyther the risinge vp of the fayre morning, because it shut not vp the wõbe that bare me. For then should the sorowes haue bene hid from mine eyes.

Jer.30.d Alas, why dyed I not in the birthe? Why did not I perishe, as sone as I came out of my mothers wombe? Why set they me vppon theyr knees? Why gaue they me sucke with theyr breastes? Then shoulde I nowe haue lyen still, I should haue slept, and ben at reste, like as the kinges and lordes of the erth, which haue builded them selues spetiall places. Or as the princes that haue had great substaunce of golde, and theyr houses ful of siluer. Or why was I not hid, as a thinge born out of time, eyther as yong children, whiche neuer sawe the lighte? There must the wicked ceasse from their tiranny, and there suche as are ouer laboured be at rest: there are those set out free, which haue ben in prison, so that they heare nomore the voyce of the oppressoure. There are small and greate, and the seruaunte is free from his master. Wherefore is the light geuen to him that is in miserie? and life vnto them that haue heauy hearted? Which longe for death (and though it come not) would digge it out of hid places, whiche also would be exceedinge glad, and reioyce if they could finde their graue anye where. That should be lay'd to that man whose way is hid, and God keepeth it backe from him. For my sighes come before I eate, and my roringes fall out like the water. For the thing that I feared is come vpon me: and the thinge that I was afrayde of, is happened vnto me. Was I not happy? Had I not quietnesse? Was I not in reste? And nowe commeth such misery vpon me.

¶ The.iiij. Chapter.

AND Eliphas the Themanite B
answered and sayde: If we beginne to commen with thee, wilte thou be discontent. But who canne withholde him selfe from speakinge? Beholde, thou hast bene a chastener of many, and hast confirted the weyke handes. Thy wordes haue set vppe those that were fallen: thou hast refreshed the weake knees. But nowe that the plage is come vpon thee, thou art greued. Now that it hath touched B
thy self, thou art faint herted. Is not Tobi.4.b
this thy feare, thy stedfastnes, thy pacience, & the perfectnes of thy wayes? Job.2.c
Consider (I pray thee) who euer perished being an innocent? Or when were the godly destroyed? For (as I haue proued by experience) they that plowe iniquitie, and sow wretchednesse, reape the same. With the blaste Gala.6.b
of God they perish, & with the breath of his nostrelles are they consumed awaye. The roaringe of the Lyon, and the voyce of the Lyon, and the teeth of the Lyons whelpes are pulled oute. The Lyon perisheth for lacke of pray, and the Lyons whelpes

are

are scattered abroade. And vnto me came the woorde secretelye, and myne eare hath receaued a little therof. In the thoughts and visions of the night (when sleepe commeth on men) feare came vpon me, and dread, which made all my bones to shake. The winde passed by, before my presence, & made the heares of my flesshe to stande vp. He stode there, and I knewe not his face, an ymage there was before mine eies, and in the stilnes herd I a voyce:

Psa.143.a Rom.3.c 2.Pe.2.b

• Shall man be more iust then God? Or shall a man be purer then his maker? Beholde, he founde no truthe in his seruauntes, and • in his angelles there was folly. Howe much more in them that dwell in houses of clay, and whose foundation is but dust: which shall be consumed as it were with a Moth? They shalbe smitten from the morning vnto the euening: yea, they shall perishe for euer, when no man thinketh thereon. Is not their royaltie gone away with them, they shall dye truely, and not in wisedome.

B

¶ The.b. Chapter.

CRye (I praye thee) if happely there be any that will answere thee, and loke thou vpon anye of the holye men. As for the foolishe man, displeasure killeth him, and anger slayeth the ignorant. • I haue sene my selfe, when the foolishe was deye roted, and sodenely I cursed his habitation. His children were without prosperitie, and they were slayne in the gate, and there was no manne to deliuer them. • His haruest was eaten vp of the hongry, and the weaponed man spoyled it, and the thirstie dronke vp their labour. It is not the earth that bringeth forth iniquitie, neither cometh sorow out of the ground, but man is borne vnto labour, like as the sparkes flye vp oute of the whote coales. But I will aske councell at the Lorde, and will talke with God, which doeth thinges that are vnsearcheable, and marueiles without numbre. • He geueth rayne vpon the earthe, and poureth water vpon the streetes, to set vp them that be of low degree, and that those which are in heauinesse, maye come to prosperitie. He destroyeth the deuises of the suttle, so that their handes are not able to performe any stedfaste thinge. • He compasseth the wise in their owne craftinesse, and ouerthroweth the councell of the wicked. In so muche that they runne into darkenesse by foyre daye, and • grope about theym at the noone daye, like as in the night. He shall deliuer the poore from the swearde, and from the threatninges of the vngodly, and from the violence of the mightie. He is the hope of the poore, and the mouth of the wicked shalbe stopped. Beholde, • happye is the man, whom God punisheth: therefore refuse not thou the chastening of the almightie. For though he make a wound, he geueth a plaster, thoughe he smite, his hande maketh whole agayne. He shal deliuer thee in syxe troubles, and in the seuenth, there shall no euill come to thee. In hunger, he shall saue thee from death, and when it is warr, from the power of the sweard. Thou shalt be kept from the euil tonge, and when trouble commeth, thou shalt not nede to feare. In destruction and dearthe thou shalte be mery, and • shalt not be afrayde of the beastes of the earth. For the stones of the land shalbe confederate with thee, and the beastes of the field shal geue thee peace. And thou shalt knowe that thy dwelling place shalbe in rest, and thou shalte goe and beholde thy habitation, and shalte not sinne. Thou shalt se also, that thy sede shall increase, and that thy posteritie shalbe as the grasse vppon the earth. Thou shalte come also to thy graue in a foyre age, like as when they take vp a cozne shefe in due season. Lo, this we our selues haue proued by experience, and euen thus it is. Harken thou to it also, that thou mayest take hede to thy selfe.

1.Cor.3.b

C

deu.28.b

Heb.12.a Prou.3.b Psa.50.c.

D

Psa.91.a

¶ The.bi. Chapter.

JOb answered also, and sayd: O that the displeasure which I haue, were truelye weyed, and my punishemente layde in

B

deu.28.c Ecc.10.b

the balances together: for now is it heauier then the sande of the sea. And this is the cause, that my wordes are so sorowefull. For the arowes of the almightie are round about me, whose indignation hath dronke vp my spirite, and the terrible feares of God are set against me. Doth the wilde Asse roare when he hath grasse? Or cryeth the oxe when he hath fodder ynough? That whiche is vnsauerie, shall it bee eaten without salte, or is there anye taste in the white of an egge? The thinges that sometime I might not awaye withall, are now my meate for hearte sorowe. O that I might haue my desyre, and that God would graunt me the thing that I long for. O that God would beginne and smite me, that he would let his hande go and take me cleane awaye. Then should I haue some comforte: yea, I should desire him in my payne, that he would not spare: for I will not be against the wordes of the holye one. For what power haue I to endure? And what is mine ende, that my soule might be patient? Is my strength the strength of stones? Or is my flesshe made of brasse? Is it not so, that there is in me no helpe, and that my substaunce is taken from me. He that is in tribulation ought to be conforted of his neighbor, but the feare of the Lorde is cleane awaye. Mine owne brethren passe ouerby me as the water brooke, & as the ryuers of water, do hastely go awaye. But they that feare the hore frost, the snow shall fall vpon them. When their time commeth, they shalbe destroyed and perishe, when they be set on fyre, they shalbe remoued out of their place for the pathes that they go in, are crooked: they shall after hande thinges, and shall perishe. They turne them to the pathes of the man, and to the waies of Saba, wherein they haue put their trust. Confounded are they that putte anye confidence in them. For when they come to obtayne the thinges that they loke for, they are brought to confusion. Euen so are ye also come vnto me: that now that ye see my miserie, ye are afrayd. Did I desire you to bring vnto me, or to geue me anye of your substaunce? Or to deliuer me from the enemies hande, or to saue me from the hande of tyrannes? Teache me, and I will holde my tonge, and when I do erre, shewe me wherin. How stedfast are the wordes of truth? And which of you can rebuke and reproue them? Doe yee take deliberation to checke mennes sayinges? and iudge a poore worde in payne? Ye fall vpon the fatherlesse, and go about to ouerthrowe your owne frende. And therefore be contente, and looke now vpon me, and I will not lye before your face. Turne (I praye you) be indifferent iudges, turne againe, and ye shall see mine vnrighteousnesse in my tongue? or payne wordes in my mouth.

The.vii. Chapter.

HAth man any certayn time vpon earthe? Are not his daies also like the daies of an hired seruaunt? For like as a bond seruaunt desireth the shadowe, and as an hireling would fayne haue an ende of his worke. Euen so haue I labored whol moneths long (but in vayne) and many a carefull night haue I told. When I laide me downe to sleepe, I saide: O when shall I arise? Againe I longed for the night. And in the meane time am I full of sorowes vntill the twylighte. My flesshe is clothed with wormes and dust of the earth: my skinne is withered and becomme horrible, my dayes passe ouer more spedelye, then a weuer can weue out his web, and are gone or I am aware. O remember that my lyfe is but a winde, and that mine eye shal no more see pleasures therof, and that none other mans eye shall see me, anye more. For yf thou fasten thine eye vpon me, I come to naught. The cloud is consumed and vanished away, so he that goeth downe to the graue shal come no more vp, nor turne againe into his house, neither shall

Psal. 139

Deu. 28.

Iob. 9.

C his place knowe hym any more. Therfore I will not spare my mouth, but will speake in the trouble of my spirite, and mule in the bitternesse of my minde. Am I a sea or a whale fishe, that thou kepest me so in prison? Whē I saye: my bed shal conforte me, I shal have some refreshinge by talkinge to my self vpon my couche: Then trou-
Dan. 2.a blest thou me with dreames, and makest me so afrayde through visions, that my soule wisheth rather to perishe and dye, then my bones to remayne: I canste no remedye, I shall live no more. O spare me then, for my dayes are but vayne. what is man that thou hast him in such reputation, and settest so much by him? Thou visitest him euerye, and euerye daye, sodenlye dost thou trye him. Why goest thou not fro me, nor lettest me alone, so long till I maye swalowe downe my spittle? I have offended, and what shal I
Ge. 22.a do vnto thee: O thou preserver of me?
Deu. 8.c Why hast thou made me to stande in the waye, and am so heaupe a burthen vnto my self? Why doest thou not forgeve me my sine, wherfore takest thou not away my wickednesse? Beholde, now must I sleepe in the dust: and yf thou seekest me to morow in the morning, I shalbe gone.

B

The. viij. Chapter.

Then answered Bildad the Suhite, and saide: Howe long wilte thou talke of suche thinges? how long shal thy mouth speke so proude woordes? Doeth God peruerte the thinge that is lawefull? Or doth the almighty destroye the thinge that is right? For seing that thy sonnes sinned against him, did not he punishe them for their wickednesse. If thou wouldest nowe resort vnto God betymes, and make thine humble prayer to the almighty, if thou wouldest live a pure and a godly life, shuld he not awake vp vnto thee immediatly, and geve thee, the bewtie of righteousnesse agayne: In so muche, that
B wherein latuer thou haddest little afore, thou shouldest have nowe greate aboundance. Enquire (I praye thee) of them that have beene before thee, and searche diligentlye among their fathers. For we are but of yesterdaye, and consider not, that oure dayes vpon earth are but a verye shadowe. Shall not they shewe thee, and tell thee, yea, and gladlye confesse the same? May a rushe be grene without moystnes? Or maye the grasse growe without water? No, but or euer it be shot forth, & or euer it be gathered, it withereth before any other herbe. Euen
C so goeth it with all them that forget God, and euen thus also shall the hipocrites hope come to naught. His confidence shall be destroyed, and his trust shalbe a spyders web. He shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure. It is euen as a grene tree before the sunne, and shooteth forth the braunches in his garden. It taketh manye rootes by a well side, in so muche that it is like an house of stones. But if it bee taken out of his place, euerye man denyeth it, sayinge: I knowe thee not.
D Lo, thus is it with him, that reioyseth in his owne doinges: and as for other, they grow out of the earth. Behold, God will not caste away a vertuous man, neither will he helpe the vngodlye. Thy mouth shall bee fill with laughinge, and thy lippes with gladnesse. They also that hate thee shalbe confounded, and the dwellinge of the vngodly shall come to naught.

The. ix. Chapter.

Job answered and sayde: I knowe
I it is so of a truth. For howe maye a man (compared vnto God,) bee
Ps. 19.a iustified? If he will argue with
Job. 49.a him, ther is not one among a thou-
and. 25.a sand that can answere him. Concer-
Rom. 3.a ning such as be wise of hert, or mightie in strengthe, who ever prospered
ỳ toke part against him? He translateth the mountains, or euer they be aware. It is hee that ouerthroweth them in his wrath. He remoueth the earthe out of her place, that the pilers therof shake withall. He commaundeth the sunne, and it riseth not:

he closeth vp the starres, as it were vnder a signet. He himselfe alone spreadeth out the heauens, and goeth vpon the wawes of the sea. He maketh the
Amos.5. sweynes of heauen, the Oxion, • the seuen starres and the secret places of the south. He doth great thinges, such as are vnsearchable: ye, and wonders
B without number. Lo, when he goeth ouer vp me I shall not see hym. And when he departeth vp me, I shal not take vpon him. I shall not perceyue him: If he be hastie to take any thing away, who will make him restore it agayne? Or who will say vnto him:
• Ier.10 • What doest thou? He is God, whose wrath no man may withstande: but the proudest of all must stoupe vnder him. Howe should I then answere hym? Or what woordes shoulde I finde out agaynst him? Yea, though I were righteous, yet myght I not geue him one woorde again: but meekely submit my self to him as my iudge. If I had called vpon him, and he had answered me: yet woulde I not beleue, that he heard my voyce: he troubleth me so wyth the tempeste, and woundeth me out of measure, without a cause. He will not let my spirite bee in rest, but filleth me with bitternes. If men will speake of strengthe, lo, he is stronge: yf men will speake of righteousnes, who dare be my record? If I will iustify my self, mine owen mouth shall condemne me. If I will put forth my selfe for a perfect man, he shall proue me a wicked doer. For though I be an innocente, and my
C conscience cleare: yet am I wearye of my life. One thing it is, and therefore I sayd: He destroyeth bothe the righteous and vngodly. And though he slea sodeinly with the scourge: yet will he laugh at the punishmente of the innocente. As for the woorlde, it is geuen ouer into the hande of the wicked, and he shall couer the faces of the iudges thereof: Is it not so? where is there any, but he is such one? • My dayes are more swifte then a runner: they are gone, and haue seene no good thing, they are passed away as the ships that be good vnder sayle, and as the Egle that flyeth to the pray. Whē I am purposed to forget my complayninge, to leaue off fro my wrath, and to comfort my selfe, then am I afraide of all my sorowes: for I knowe, that thou wilt not iudge me innocent. If D I be then a wicked doer, why labour I in vayne? If I wash my self with snowe water, and make mine handes neuer so cleane at the well, yet shalte thou dippe me in the mire: and myne owne cloathes shall defyle me. For he that I must geue answere vnto, and with whom I go to the lawe, is not a man as I am. Neyther is there any dayesman to lay his hand betweene vs. Let him take his rodde away fro me: yea, let him make me no more afraid of him, & the shall I answer him without any feare. For as long as it is thus, I can make no answere.

The.x. Chapter.

I T greeueth my soule to liue. I E will make my complaint, and will speake out of the very bottome of my soule. I will saye vnto God: O do not condemne me, but shewe me the cause, wherefore thou contendest soo with me? Thinkest thou it well doon, to oppresse me, to caste me off, being the woorkes (of thy handes) and to mayntayne the councell of the vngodly? Hast thou fleshely eyes: or doest thou loke as a man loketh? Or are thy dayes as the dayes of man, and thy yeres as mans yeares? that thou makest suche inquisition for my wickednes, and searchest out my sinne? Where (as notwithstandinge) thou knowest, that I am no wicked person, and that • there is no man able to F deliuer me out of thine hande. • Thy deu.32.f. handes haue made me, and fashioned Gen.1.d me all together rounde about: Wilte thou then destroy me sodeinly? O remembre (I beseche thee) howe that thou madest me of the moulde of the earth, and shalt bringe me into dust agayne. Hast thou not tourned me as it were milke, and tourned me to

ruddes like cherse? Thou haste co-
uered me with skinne and flesshe, and
ioyned me together with bones and
sinewes. Thou haste graunted mee
C lyfe, and done me good, and the dili-
gente herde that thou tookeste vppon
me, hath preserued my spirite. Thou
hast hyd these thinges in thine hert. I
am sure, that thou remembrest this
thinge. If I did sinne, thou haddest
an eye vnto me, and shalte not declare
me innocent because of mine offence.
If I haue done wickedlye, woo is me
therfore. If I haue done righteously,
yet dare I not lift vp my heade: so full
am I of confusion, and see mine owne
miserie. Thou huntest me out (being
in desperate) as it were a lyon, and
troublest me out of measure. Thou
bringest fresh witnes against me, and
thy wrath increasest thou vppon me:
very many are the plagues that I am
Job.5.b. in. Wherfore haste thou brought me
out of my mothers wombe? O that
I had perished, and that no eye hadde
seene me. If they had caried me to my
D graue as soone as I was borne, then
shoulde I be now me, as thoughe I had
neuer bene. Are not my days few? Let
him then leane off fro me, and let me
alone, that I may ease my selfe a little
afore I go thither, from whence I
shall not turne again, euen to the land
of darknes and shadow of death: yea,
into that darke cloudy land and deadly
shadow, wher as is no order, but ter-
rible feare as in the darknesse.

¶ The.xi. Chapter.

THen aunswered Sophar the
Naamathite, and sayd: Should
not he that maketh many wor-
des, be aunswered? Shoulde he that
babbieth much be commended therfor?
Should men geue eare vnto thee on-
lye? Thou wilte laughe other men to
scorne, and shal no body mocke thee a-
gayne? Wilt thou say vnto God: The
thinge that I take in hande is per-
E fect, and I am cleane in thy sighte? O
that God would speake, and open his
lippes against thee, that hee might
shewe thee (out of his secret wisdom)
why he rewardeth thee double as he
was appointed to deserue: then shouldest
thou knowe, that God had forgotten
thee because of thy sinne. Artt thou
able to finde out the secretes of God?
Or wilt thou attayne to the perfect-
nesse of the almightye? He is hyer then
heauen, what art thou able to do? Deep-
per then the hell, how wilt thou then
knowe him? His length exceedeth the
length of the earth, and his breedth the
breedth of the sea. Though he tourne
all thinges vpside downe, close them
in, gather them together, who will
tourne him from his purpose? (O)
who maye saye vnto him, why doest
thou so?) For it is he that knoweth 1.Pet.16.b
the vanitie of men: he seeth their wic- Jer.9.b.
kednesse also, should he not then consi- Psal.7.c.
der it? A vayne body exalteth himself, Rom.8.c.
and a man newe borne is like a wilde
F asses colde. If thou haddest nowe a
right heart, and liftedst vp thine han-
des towarde him: if thou wouldest
put away the wickednes which thou
hast in hande, so that na vngodlynesse
dwell in thy house: Then mightest
thou lifte vp thy face without shame,
and then shouldest thou be sure, and
haue no nede to feare. Then shouldest
thou forget the miserie, and thinke no
more vpon it, then vppon the waters
that tourne by. Then should the resi-
due of thy life be as cleare as the none
daye, and springe foorth as the morn-
inge. Then mightest thou haue com-
forte, in the hope that thou haste: and
sleepe quietlye, when thou art buried.
Then shouldest thou take thy rest, and
no man make thee afrayde: yea, manye
one shoulde set muche by thee. But
the eyes of the vngodly they shall bee
consumed, and not escape: their hope
shalbe miserie and sorowe of minde.

¶ The.xij. Chapter.

SO Job answered and sayd: The
(no doubt) ye are the men alone,
and wisedome shall perishe with
you. But I haue vnderstandinge as
well as ye, and am no lesse then ye.
Yea, who knoweth not these thinges?
Thus he that calleth vpon God, and

whom God heareth, is mocked of his neighboure: the godly and innocente man is laughed to scorne. Hodily welle is a light despysed in the heartes of the ryche, and is set for them to stumble vpon. The houses of robbers are in wealth and prosperitye: and they that malicisusly medle against God, dwell withoute care, in whole thinges that God hath geuen richely, with hys hande. Aske the cattell, and they shall enstourme thee: the foules of the ayre, and they shall tell thee, or the encrease of the earth, and it shall shewe thee. Or the fyshes of the sea, and they shal certifie thee. • What is he, but he knoweth that the hande of the Lord made all these? • In whose hande is the soule of euery liuing thinge, and the breth of the flesshe of all men. • Haue not the eares pleasure in hearing, and the mouth in tastinge the thing that it eateth? Among olde persons there is wisedome, and in age is vnderstandynge. Yea, with God is wisedome and strength, it is he that hath counsel and forknowledge. Behold, If he breake downe a thing, who can sett it vp agayne? If he shut a thinge, who will open it? Behold, • if he withholde the waters, they dyre vp. If he let them go, they destroye the earthe. With him is strength and wisedome, he knoweth bothe the deceaued, and him that is deceaued. He caryeth away the wise men, as it were a spoyle. and chaungeth the iudges out of their wittes. He taketh away the subiection of the people from their kynges: and girdeth their loynes with a band. He leadeth away the great men into captiuitye, and turneth the myghtye vp side downe. • He taketh the veritie from out of the mouth, and disapointeth the aged of their reason. He powreth the confusion vpon princes, and comforteth them that haue bene oppressed. Loke what lyeth hid in darknesse, he declareth it openlye: and the very shadowe of death bringeth he to lighte. He both increaseth the people, and destroyeth them. He maketh them to multiplye, and dyminth them away. He chaungeth the hearts of them that rule the people of the earth, and disapointeth them: so that they go wandring out of the way, and grope in the darke without light: he maketh them also to stacker to and fro like drunken men.

The xiij. Chapter.

LO, all this haue I seene with mine eye, heard with mine eare, and vnderstand it. Looke what he ye knowe, that same doo I knowe also: neyther am I inferiour vnto you. Neuertheles, I talke with the almightye, and my delite is to commen with God. As for you, ye are workemasters of lyes, & vnprofitable chirurgions altogether. Would God ye kept your tongue, for then might ye be taken for wise men. Nowe heare my chydinge, and ponder the sentence of my lippes. Doo ye speake iniquitie agaynste God, and talke agaynst him with deceate? will ye not accept the person of him? Or will ye contende with God? Shall that helpe you when he calleth you to rechenynge? For as one man mocketh an other, so do ye mocke him. He shall punishe you, and reproue you, if ye do secretly accepte anye personne. Shall he not make you afrayde, when her sheweth him selfe. Shall not his terrible feare fall vpon you, your remembraunce is like vnto a sparke, and your bodyes like the clay. Holde your tongues, for my sake, that I also maye speake, and my sorowe shalbe the lesse. Wherefore do I beare my flesshe in my teeth, • and put my soule in my handes? Lo, thoughe he slaye me, yet will I put my truste in him. But • I will reproue mine owne wayes in his sight, he shall make mee whole: and there maye no hypocrite come before him. Heare my wordes, and ponder my sayinges with your eares. Beholde, nowe haue I prepared my iudgement: and know that I shalbe found righteous. What is he that will go to law with me? (Let him come) that I may nowe holde my tongue, and dye.

Neuer-

B Neuertheles, graunte me two thinges and then will I not hyde my selfe from thee. Withdraw thine hande from me, and let not the fearefull dread of thee make me afraid. And then call me, and I will answere: or els let me speake, and geue thou me an answere. Howe manye are my misdedes and sinnes? Let me knowe my transgressions and offences? Wherefore hidest thou thy face, and holdest me for thine enemie? Wilt thou be so cruell and extreme vnto a flyinge leafe, and followe vpon drie stubble? for thou laiest sharpely to my charge, and punishest me for the sinnes of my youth. Thou puttest my fete also in the stockes, and lookest narowly vnto all my pathes, and markest the steps of my feete, whereas I (notwithstanding) must cōsume like as a rowle carryon, and as a cloathe that is motheaten.

¶ The xiiij. Chapter.

M An that is borne of women, hath but a short time to liue, and is full of miserie. He cometh vp, and is cutte downe like a Flower, and flyeth, as it were a shadowe, and neuer continueth in one state. Dōest thou open thine eyes vpon suche a one, and bringest me in thy iudgement? Who can make it cleane, that commeth of an vncleane thinge? No body. The dayes of man Job. 7. a. and. 9. c surely are determined, the number of his monethes are only knowen vnto thee. Thou haste appoynted him his bounides, which he can not go beyonde. Go from him, that he may rest (a litle) vnto his daye come: whiche he lobeth for, like as an hyrelinge doth. If a tree be cut downe, there is some hope yet, yt will sprote & shote forth the braunches agayne. For though the B roote of it be waxen old, and the stocke therof be dead in the grounde, yet when it getteth the sence of water, it will budde, and bringe forth bowes, lyke as a tree that is planted. But as for man, when he is dead, perished, and consumed awaye, what becommeth of him? The flouds when they be dried vp: and the riuers, whē they be emptie, are fylled agayne, therefore the rowinge waters of the sea: but when man sleapeth, he riseth not agayne (of his owne strength) vntill the hea- Esa. 51. b 1. cor. 3. d C uen perishe: he shall not wake vp, nor rise oute of his sleape. O that thou wouldest kepe me, and hyde me in the hell, vntil thy wrath were stilled: and to appoynte me a tyme, wherein thou mightest remembre me. Maye a deade man liue agayne? All the Ge. 47. b dayes of my life will I waite still, till my chaunging shall come. Thou shalt call me, and I shall answere thee, despise not thou the worke of thine Psa. 138 b D owne handes. For nowe thou numbrest all my goynges, yet be not thou to extreme vpon my sinnes. My iniquitie is sealed vp, as it were in a bag, but be mercifull vnto my wickednes. The mountaynes fall awaye at the laste, the rockes are removed oute of their place, the waters pearce thorowe the very stones by litle and litle, the fludes washe awaye the grauell and earth. And destroyest thou the hope of man? Thou preuaylest still agaynst him, so that he passeth awaye: thou chaungest his estate, and puttest him from thee. And whether his children come to worshipp or no, he can not tell, and yf they be men of lowe degree, he knoweth not. While he liueth his fleshe must haue trauayle, and while the soule is in him, he muste be in sorowe.

¶ The xv. Chapter.

T Hen answered Eliphas, the Themanit, & said: Shal a wise B mans answere be the science of the winde, and fill any mans bealy, as it were with the winde of the east? Shall he reprone with a woorde, that is nothing woorthe: and speake the thinges, whiche canne do no goode? Ys. for shame, thou haste sette it aside, els wouldest thou not make so many wordes before god: but thy wickednes teacheth thy mouthe, and so thou haste chosen thee a crafty tong. Thine owne mouth condemneth thee and not I: yea, thyne owne lippes shape

shade an answere agaynst thee. Arte thou the first mā that euer was borne? Or wast thou made before the hilles? haste thou heard the secrete councell of God, that all wisedome is to little for thee? What knowest thou that we knowe not? And what vnderstandest thou, but we can the same? with vs are both olde and aged men: yea, suche as haue lyued longer then thy father. Thinkest thou it a small thing of the consolations of God? with thee is a lying worde. Why doeth thyne heart so bewitche thee. And wherfore winkest thou with thyne eyes, that thy minde is so put̄e vp against God, and letteste suche woordes go oute of thy mouth? What is man, that he should be cleane? what hath he (whiche is borne of a woman) wherby he might Iob.3.b. be righteous? Beholde, he doth not trust his saintes: yea, the verye heauens are not cleane in his sight. How much more then an abhominable and vyle man, whiche drinketh wickednesse like water? I wil tel thee, heare me, and I wil shewe thee that I haue seene, whiche wise men haue tolde, and hath not bene hid from their fathers, vnto whom onely the earth was geuen, and no straunger went amonge Gen.4.b them. The vngodly sorroweth al the dayes of his life, as it were a woman with a child, and the number of a tyrannes yeres is vnknowen. A feareful sounde is euer in his eares, and whē it is peace, yet feareth he destruction. He beleeueth neuer to be delyuered out of darkenesse, for the swearde is alwaye before his eyes. When he goeth forth to get his liuing, he seeth playnely, that the daye of darkenesse is at hande. Sorowe and carefulnesse will make him afrayde, and compasse him rounde about, like as it were a kinge, with his hoaste readye to the battayle. For he hath stretched out his hande agaynst God, and armed him selfe agaynst the almightie. He runneth prowdely vpon him, and with a stiffe necke fighteth he agaynst him, where as he couereth his face with fatnesse, and maketh his body well lykinge. Therfore shall his dwelling be in desolate cities, and in houses which no man inhabiteth, but are become heapes of stones. He shall not be riche, neyther shall his substaunce continue, nor encrease vpon the earth. He shall neuer come out of darkenesse, the flame shall drye vp his braunches with the blaste of the mouth of God, shall he be taken awaye. He beleeueth not that he is in vanitie, and yet he is out of the waye, and vanitie shall be his recompence. He shall perishe, afore his time be worne out, & his braunche shall not be grene. He shall be plucked of as an vntimely grape frō the vine, and shall let his floure fal, as the olive doeth. For the congregation of hypocrytes shal be desolate and vnfruitful, and the fire shall consume the houses of such as are gredy to receaue giftes. He conceaueth trauayle, and beareth Psal.7.b vanitie, and their body bringeth forth Esa.59.a disceate.

The.xvi. Chapter.

IOb answered, and saide: I haue I
ofte times heard such things. Miserable geuers of comfort are ye, al the sort of you. Shall not vayne woordes come yet to an ende? Or hast thou yet any more to say? I could speake as ye do also. But would God that your soule were in my soules steede, then shoulde I heape vp woordes agaynst you, & shake my head at you. I should comfort you with my mouth, and release your payne, with the talking of my lippes. (But what shall I do?) For all my woordes, my sorowe will not ceasse: and thoughe I holde my tongue, yet will it not departe from me. But nowe that God hath sente me aduersitie, thou haste troubled all my congregation. And that thou haste kylled me with syzinckles, my flesshe is recoyde, and my leannesse ryseth vp agaynst me, and beareth witnesse agaynst me. He is angry at me, he hateth me, and gnasheth vpon me with his teeth. Mine enemy shouteth vpon me with his eyes. They haue opened their mouthes wide vpon me.

and

Mar. 14. and smitten me vpon the cheke despitefully, they gather them selues together against me. God hathe put me in preace with the vngodly, and deliuered me into the handes of the wicked. I was in welth, but he hath brought me to naughte. He hath taken me by the necke, he hath rent me, and set me as a marke for him selfe. His archers compasse me round about: he woundeth my loynes, & doth not spare. My bowels hath he poured vpon ‡ ground. He hath geuen me one wounde vppon an other, and is fallen vpon me, like a gyant. I haue sowed a sackecloth vpon my skyn, and lye with my heare in the dust. My face is swollen with weping, & in mine eyes is the shadow of death. Howbeit, there is no wickednesse in my handes, but my prayer is cleane. O earthe, couer not thou my D blood, and let my crying finde no rome For lo, my witnesse is in heauen: and he that knoweth me, is aboue in the height. My frendes geue me manye wordes to scorne: and myne eye poureth out teares vnto God. O that a body myght pleade with God, as one man doth with an other: yet the nomber of my yeares is come, and the way that I muste goe, is at hande, frome whence I shall not turne againe

¶ The. xvij. Chapter.

A My breath stinketh, my dayes are shortned, I am harde at deathes doze. Frowarde men are with me, & mine eie must continue in the bitternesse of them. O deliuer me, and loke out one to be my suretie in thy syghte: what is he that knoweth who will promelle for me? For thou hast withholden their hertes from vnderstanding: therefore shalt thou not set (them) vppon hye. He promiseth his frendes part of his good, but his owne children spende it. He hath made me as it were a by word of the people, where as afore I was their ioye. Mine eye is dimme for very heuynesse, and all my strengthe is become like a shadow. Vertuous men therfore shall well consider thes, & the innocent shall take part against the hypocrite. The righteous also will kepe C his wayes, and he that hath cleane handes, will euer bee stronger and stronger. As for you, turne you, and get you hence (I praye you) seeing I can not find one wise man amonge you: My dayes are past, and my counsayles and thoughtes of my hearte are banished away, chaunging the night into daye, and the light into darkenes. Though D I tary neuer so muche, yet the grane is my house, and I haue made my bed in the darke. I call corruption my father, and the wormes call I my mother and my sister. What helpeth then my long tarying? Or who hath considered the thing that I loke for? All that I haue, shall go downe into the pit, and lye with me in the dust.

¶ The. xviij. Chapter.

Then answered Baldad the R. Suhite, and sayde: When will ye make an ende of your woordes? Marke well, and then we will speake. Wherefore are we counted as beastes, and reputed to byde in youre sight? He destroyeth him selfe with his anger. Shall the earth bee forsaken, or any stone removed out of his place, because of thee. Yea, the lighte of the vngodly shalbe put out, and the sparke of his fire shal not burne. The B light shalbe darke in his dwellinge, and his candell shalbe put oute with him. His presumpteous goinges are kepte in, and his owne counsaile shall caste him downe. For his feete are taken as it were in the net, and he is at his wittes ende. His foote shall be holden in the snare, & it shall catche them that be thirstie of blonde. The C snare is layde for him in ‡ ground, & a pitfall in the waye. Fearefulnes shall make him afrayde on euery syde, that he shall not knowe where to get out. Hunger shalbe his strength, misfortune shall hange vpon him. He shall eate the strength of his owne skinne, euen the first borne of death shall eate his strength. His hope shalbe rooted out of his dwellinge, but ye fearefulnesse shall bring him to the Kinge. Other men shall dwell in his house

bare

(but shalbe none of his) brimstone shalbe scattered vpon his habitation.
His rotes shalbe dried vp beneth, and aboue shal his braunch be cut downe.
His remembraunce shall perishe from the earth, and he shall haue no name in the strete: they shal drive him from the light into darkenesse: and cast him cleane out of the worlde. He shal neither haue children nor kinsfolkes among his people, no, nor any posteritie in his dwellings. They that come after him, shalbe astonied at his day, and they that go before, shalbe afraide. Suche are nowe the dwellinges of the wicked, and this is the place of him that knoweth not God.

¶ The.xix. Chapter.

Iob answered and sayd: howe long will ye vexe my soule, and trouble me with wordes? Lo, tenne tymes haue ye reproued mee, and are not ashamed to laugh me to scorne: if I go wronge, I go wronge to my selfe. But yf ye will enhaunce your selues against me, and accuse me to bee a wicked person, because of the shame that is come vpon me: know this then, that it is God which hath handled me so violentlye, and hath compassed me about with his nette. If I complayne of the violence that is done vnto me, I can not be hearde. And yf I crye, there is noo sentence geuē with me. He hath hedged vp my waye, that I can not passe, and hee hath set darkeneſſe in my pathes. He hath spoiled me of mine honour, and taken the crowne away fro mine head. He hath destroyed mee on euerye syde, and I am vndoone: My hope hath he taken away fro me as it were a tree plucked vp by the rote. His wrath is kindled against mee: he taketh me as thoughe I were his enemie. His men of warre came together, and made their waye ouer me, and besieged my dwelling rounde about. He hath put my brethren far away from me, and such as were of mine acquaintance, are become straungers vnto mee. Mine owne kinsfolkes haue forsaken me, and my frends haue

Iber.1.a

Iob.1. and.2.

Psa.38.c

Psa.38.c

putte me oute of remembraunce. The seruauntes and maidens of mine owne house, tooke me for a straunger: and I am become as an alient in their sight. I called my seruaunt, and he gaue me no answere: no though I prayed him with my mouth. Mine owne wife might not abide my breath: I was fayne to speake fayre for the children of mine owne body. Yea the children despised mee. And when I was gone from them, they spoke evil vppon me. All such as were my moste familiers, abhorred me: and they whom I loued best, are turned against me. My bone hangeth to my skinne, and my flesh is awaye, onelye there is lefte me the skin about the teeth: Haue pitie vpon mee, haue pitie vppon me (O ye my frends) for the hand of God hath touched mee. Why do ye persecute me as God doeth, and are not satisfied of my flesh? O that my wordes were nowe written: O that they were put in a booke: would God they were grauen with an yron penne in leade, or in stone to continue. For I am sure that my redeemer liueth, and that I shall ryse out of the earth in the latter day: that I shall be clothed agayne with this skinne, and see God in my flesh. Yea, I my selfe shall beholde him, not with other, but with these same eyes. My reynes are consumed within me: did not ye saye, why doth he suffer persecution? Is there founde an occasion in me? But beware of the sweard, for the sweard wilbe auenged of wickednesse: and bee sure, that there is a iudgement.

¶ The.xx. Chapter.

Then answered Sophar the Naamathit, and sayd: For the same cause do my thoughtes compell me to answere. And why? my minde is redy within me. I haue sufficiently heard the checkinge and reproue, therfore am I purposed to make answer, after mine vnderstanding: knowest thou not this, namely, from the beginninge (euer since the creation of man

man vpon earth) the gladnesse of the
vngodly hath bene short, and that the
ioye of ypocrytes continued, but the
twinkling of an eye. Though he be
magnified vp to the heauen, so that
his heade reacheth vnto the cloudes,
yet at a turne he perisheth for euer.
In somuch that they which haue sene
him, shall say: Where is he? He shall
vanishe as a dreame, so that he can no
more be founde, and shall passe awaye
as a vision in the night. So that the
eye which sawe him before shall haue
no more sight of him, & his place shall
knowe hym no more. His children
shalbe fayn to agree with the poore, & his
handes shall restore them their goodes.
From his youth his bones are full of
pleasures, but nowe shall it lye down
within him in the earth. When wyc-
kednesse was sweete in his mouth, he
hidde vnder his tongue. That he fa-
voured, that woulde he not forsake,
but kepe it close in his throte. The
bread that he did eate, is turned to the
poyson of the serpentes, within hys
body. The richesse that he deuoured,
shall he perbrake againe, for God shal
drawe them out of his belye: he shall
sucke the gall of serpentes, and the
adders tongue shall slay hym: so that
he shall no more see the riuers and
brookes of hony and butter. The thing
that other men haue laboured for, shal
he restore agayne, and shall not eate it
by. Great trauayle shall he make for
ryches, but he shall not enioye them.
And why? he hath oppressed the poore,
and not helped them: houses hathe he
spoyled, and not builded them. Hys
hearte could neuer be fylled: therefore
shall he perysshe in his couetousnesse.
There shall none of his meate be lefte
behynde, therfore shall no man loke for
hys prosperitye. When he had plen-
teousnesse of euery thing, yet was he
sore, though he was holped on euery
syde. For though the wicked haue
neuer so much to fil his belye: yet God
shall sende his wrath vpon hym, and
cause his indignation to reigne ouer
him: so that if he flee the yron wea-
pons, he shall be shotte with the stele
bowe. The arowe is taken forth, and
gone oute of the quiuer, and a glyster-
ryng sweard thorowe the gall of him,
feare shall come vpon him. There shal
no darknesse be hable to hide him. An
vnkunnied fire shall consume him, and
loke what remayneth in his house, it
shall be destroyed. The heauen shall
declare his wickednesse, and the earth
shall take part against him. The sub-
staunce that he hath in his house, shal
be taken away and perish, in the day
of the Lordes wrath. ¶ This is the
portion that the wicked man shall haue
of God, and the heritage that he may
loke for of god, because of his wordes.

¶ The xxi. Chapter.

Job answered, and sayde: Heare my wordes, and that
shall be my comforte of you.
Suffer me a litle, that I maye
speake also, and then laugh my wordes
to scorne (yf it lyke you.) Is it for
mans sake that I make this disputa-
tion? Which if it were so, should not my
spirite then be in sore trouble? Marke
me well, and be abashed, and lay your
hande vpon your mouth. For when I
consider my selfe I am afrayed, and my
flesshe is smitten with feare. ¶ Where- Psa. 73. a
fore doo wycked men lyue in healthe
and prosperitye, come to their old age,
and encrease in richesse? Their chil-
dren lyue in their sighte, and their ge-
neration before their eyes. Their
houses are safe from all feare, and the
rodde of God doeth not smyte them.
Their bullocke gendereth, and that
not oute of time: their cowe calueth,
and is not vnfruitefull. They sende
foorthe their chyldren by flockes, and
their sonnes leade the daunce. ¶ They
beare with them tabrets and harpes, Esay. 5. c
and haue instrumentes of musyke at
their pleasure. They spend their dayes
in welthynes, but sodaynely they go
downe to hell. They say also vnto god:
Go from vs: we desyre not the knowe
ledge of thy wayes. ¶ Who is the al-
mightye, that we shoulde serue him?
And what profit shuld we haue to sub-
mit our selues vnto him? Lo there is
nothing no goodnesse in them, therfore
will

will not I haue to do with the counsayles of the vngodly. How ofte shall the candle of the wicked be put oute? How ofte commeth their destruction vpon them? O what sorow shal God graue them for their part in his wrath? Yea, they shalbe euen as haye before the wind, & as chaffe that the storme carpeth away. And though God saue their children frō such sorow, yet will he so reward the selues, that they shal knowe it. Their own destruction and misery shall they se with their eyes, & drinke of the fearfull wrath of the almighty. For what careth he what becōmeth of his houshold after his deth, when the numbre of his monethes is cut shorte? In as muche then as God hath the hyest power of all, who can teach him any knowledge? One dieth now, when he is mightie & at his best, rich, & in prosperitie: euen whē his bowels are at the fattest, & his bones ful of mary. Another dyeth in sorow and heuinesse, and neuer had good dayes. They shall sleepe both a lyke in the earth, & the wormes shall couer them. Behold, I know what ye think: yea, & the subtelty that ye ymagin against me. For ye saye: Where is the princes palace? and where is the dwelling of the vngodly? haue ye not asked them that go by the waye? Doubtlesse, yee can not denye their tokens, that the wicked is kept vnto the day of destruction, & that the vngodly shalbe brought forth to the day of wrath. Who dare reproue him for his waye to his face? who will reward him for the vngratefulnesse that he doeth? Yet shall he be brought vnto graue, and dwell amonge the heape of the deade. Then shall he be layne to be buried amonge the stones of the playne. All men also muste folow him, and there are innumerable gone before him. How be beine then is the comforte that ye gene me? Doeth not falshed remayne in al your answeres?

¶ The xxij. Chapter.

THEN Eliphas the Themanit gaue answere, and sayd: May a man be profitable vnto god, as he that is wise, may be profitable vnto hym selfe? Is it any aduauntage to the Almightie that thou art righteous? Or shal it profit him that thou makest thy wayes perfecte? Is he afrayed to reproue the, and to entre with the into iudgement? Is not thy wickednesse great and thy vngratious dedes innumerable? For thou hast taken the pledge from thy brother for nought, and robbed the naked of their clothing. To suche as were werye, hast thou geuen no water to drinke, and hast withdrawen bread from the hungery. Should suche one then as dieth violence, sorow, and oppression (doinge althyng of parcialitie, and hauing respect of persons) dwell in the lande? Thou hast sente widdowes awaye empty, and oppressed the pooze fatherlesse. Therefore art thou compassed about with snares on euery side, and sodenlye dryed with feare: shouldest thou then se no darkenesse? Shoulde not the water flood runne ouer thee? Now, because that God is hyer then the heauens, and because thou seest that the starres are so hye, wilt thou therfore say: Tushe, how should God knowe? Doeth his dominion reache beyond the cloudes? Tushe, the cloudes couer him that he may not se, and he dwelleth aboue heauen. Doest not thou keepe the olde waye, that wayne men haue gone, which were cut down out of time, & whose foundation was as a running water, which sayd vnto God: go from vs. And what did the Almighty with them? he filled their houses with good thinges. But the counsell of the vngodly is far fro me. The righteous sawe it and were glad, and the innocente laughed hym to scorne. Is our increase not hewen down? Is not the remnaunt of them, the fyre hath consumed it? Therefore reconcile thee vnto God, and be content, so shal al things prosper with thee right wel. Receaue the lawe at his mouth, & lay vp his wordes in thine heart. For if thou wilt turne to the almighty, thou shalt stande fast, and put al vnrighteousnes frō thy dwelling: Thou shalt

make

make golde as plentifull as the duste, and the golde of Ophir as the stones of the riuers. Yea, Almighty God his owne selfe shalbe thy defence, and thou shalt haue plenty of siluer. Thē shalt thou haue thy delight in the Almyghtye, and lyfte vp thy face vnto God. Then shalt thou make thy prayer vnto him, and hee shall heare thee, and thou shalt kepe thy promises. Then loke what thou takest in hand, he shal make it to prosper with thee, and the light shall shine in thy wayes. For Pro.29.c who so humbleth him selfe, him shal he set vp, and who so loketh meekely, shalbe healed. If thou be innocente, thou shalt deliuer the countrey because of the vnpuritie of thine handes.

¶ The xxiij. Chapter.

JOb answered, and sayd: My sayinge is yet this daye in bitternes, and my hande heuy because of my groning. O that I might see him, and finde him: O that I might come before his seate to pleate my cause before him, and to fyll my mouth with argumentes. That I might knowe, what answere he woulde geue me: and that I myghte vnderstande, what he woulde say vnto me. Will he pleate againste me with his greate power and strength? No, but he will make me stronger. He that is iuste, shall enter disputation with hym, and my iudge shall deliuer me for euer. Beholde, though I go before, I finde him not: If I come behinde, I can get no knowledge of him: yf I go on the lefte syde where he doeth his worke, I can not attaine vnto him. Again, if I go on the right side, he hydeth himselfe, so I can not se him. But Hap.2.b as for my way, he knoweth it: & trytheth me as the gold in the fire. My fote 1.pet.1.b doth kepe his pathe, his way haue I holden, and will not go out of it. I will not forsake the commaundement of his lippes, but loke what he charged me with his mouthe, that haue I layd vp in my heart. He is still at one poynt, and who will turne him backe? he doeth as him lysteth, and bringeth to passe what he wyll. He performeth the thing that is appoynted for me, and many suche thinges doeth he. This is the cause that I shrinke at his presence: so that when I consider him, I am afrayed of him. For in so muche as he is God, he maketh my heart soft: & seing that he is Almighty he putteth me in feare. Thus can not I get out of darkenesse, neyther hath he couered the cloude fro my face.

¶ The xxiiij. Chapter.

COnsideringe then that there is no tyme hyd from the Almightye, howe happeneth it, that they whiche knowe hym, do not regarde hys dayes? For some men ther be, that remoue other mens Deu.18.c landemarkes: that rob them of their cattell, and keepe the same for theyr owne: that driue away the asse of the Apoc.6.c fatherles: that take the widowes oxe for a pledge: that thrust the poze out of the waye, and oppresse the symple of the worlde together. Behold, euen as the wylde asses in the deserte, goe they forth to their worke, and rise betimes to spoile: Yea the very wildernesse ministreth foode for theyr chyldren. They reape the corne fielde that is not their owne: and let the vyneparde of the vngodly alone. They are the cause that so many men are naked and bare, hauinge no clothes to couer them, and to kepe them from cold: So that when the shoures in the mountaynes haue rayned vppon them, and they be all wet, they haue none other succoure, but to kepe them among the rockes. They spoyle the suckynge fatherlesse chylde, and take the pledge from the poore. In so muche that they let him go naked without clothinge, and haue taken away the sheafe of the hungrye. The poore are fayne to labour in their oyle myllis: yea, and to tread in their wyne presses, and yet to suffer thirste. The men of the citye cryeth vnto the Lord with syghynge, Exo.22.a & the soules of the slayne also make their complaynt: but God destroyeth them not for all this, where as they (not withstanding) are conuersaunte among them that abhorre the lyghter:

they knowe not his waye, nor contynueth his pathes. ¶ Tymely in the morning do they arise, to murther the symple & poore: and in the night they go a stealyng. The eye of the aduouterer wayteth for the darkenesse, and sayeth thus in him selfe: Tushe there shal no eye se me, and so he disguiseth hys face. In the night season they searche the houses, and hide them selues in the day tyme, but will not knowe the light. For as sone as the daye breaketh, the shadow of death commeth vpon them and they goo in horrible darkenesse. The vngodly is swifter then the water: their portion shalbe cursed in the earth, and he shall not behold the way of the vynepardes. O that they (for y wickednesse which they haue done) were drawen to the hell, sones then snowe melteth or the drouth ebreate. O if all compassion vpon the were forgotten: that their daynties were wormes, that they were cleane putte out of remembraunce, and vngodlynesse vtterly hewen downe like a tree. He hath oppressed the barrein, that he can not beare, and vnto the widowe hath he doone no good. He drue the mighty after him with his power, & when he was gotten vp, no man was without feare, as longe as he lyued. And though they myghte be safe, yet they will not reccaue it: for their eyes loke vpon their owne wayes. They are exalted for a litle, but shortlye are they gone, brought to extreme powerty, and taken out of the way: yea, and vtterly pluckt of as the eares of corne. Is it not so? Who will then reprone me as a liar, and saye that my wordes are nothing worth?

Luk. 22g

¶ The xxv. Chapter.

Then answered Baldad the Suhite, and sayde: Is there power and feare with him aboue, that maketh peace, settinge in his highnes, whose men of warre are innumerable, and whose light ariseth ouer all? But howe maye a manne compared vnto God be iustified? Or howe can he be cleane, that is borne of a woman? Beholde, the moone shyneth nothinge in comparison to hym, and the starres are vnclene in his sighte. Howe much more then, man, that is but corruption: and the sonne of man, which is but a worme?

Psa. 13 5c

¶ The xxvi. Chapter.

Job answered, and said: Who hast thou holpen? Him that is without strengthe? whom comfortest thou vnto hym that hath no strength? where is the counsayle that thou shouldest geue hym, which hath no wisdome? Hast thou shewed the mayne of right iuuinge? To whom hast thou spoken those wordes? Who made the breath to come oute of the mouth? Are not dead thynges shapen vnder the waters: and thinges by the waters side? hell is naked before him, and the verye destruction it selfe, can not be hyd oute of his sighte. He stretcheth oute the north ouer the empty, and hangeth the earth vpon nothing. He byndeth the water in his cloudes, & the cloude is not broken vnder them. He holdeth backe his throne, that it can not be sene: and spreadeth his cloude before it. He hath compassed the waters with certayne bonndes, vntyll the daye and nyghte come to an ende. The very pillers of heauen tremble and quake at his reproue. He stilleth the sea with his power; and thorow his wisdome smyteth he the strength thereof. His spirite hath garnished the heauens, and his hand hath made the rebellious serpent. Lo, this is but a shorte sum of his wayes. But who is able sufficiently to rehearse his workes? Who can perceaue and vnderstand the thunder of his power?

Ge. 14.8.
psa. 104b
Jere. 5.c
math. 8.1

¶ The xxvii. Chapter.

And Job proceded and spake yet with his communication, sayinge: As true is as God liueth (which hath taken away my iudgement) & the almightye (which

dered my mynde. My lippes shal talke of no vanitie, and my tonge shal speake no discepte, while my breath is in me, and as longe as the winde (that God hath geuen mee) is in my nostrelles. God forbid, that I shoulde graunte youre cause to be right. As for me, vntill mine ende come, will I neuer goo from mine innocencie. My righteous dealinge kepe I faste, wherfe I will not forsake: my heart shal not reproche me of my dayes. Therefore myne enemie shall be founde as the vngodlye: and he that rayseth parte against me, as the vnrighteous. For what hope hath the hypocrite thoughe he haue gret good, and though God geue him riches after his hearties desire? Wyll God heare him the sooner, when he prayeth vnto him in his necessitie? Hath he suche pleasure and delite in the almightye, that he dare alwaye call vpon God? I will teache you in the name of God, and the thinge that I haue of the almightie, will I not kepe from you. Beholde, ye stand in youre owne conceate, as thoughe ye knewe all thinges. Wherefore then do ye go about with suche vaine wordes, saying: This is the portion that the wicked shal haue of God, & the heritage that tyrants shall receiue of the almightie. If he get many children, they shall perish with the sworde, and his posteritie shal haue scarsines of bread. Suche whom he leaueth behind him, they shal dye, & be buried, and no man shall haue pitie of his widowes. Thoughe he haue as muche money as the dust of the earth, & rayment as redy as the claye, he maye well prepare it: but the godly shall put it vpon him, and the innocente shall deale oute the money. His house shall endure as the moth, and as a boothe that the watche man maketh. When the riche man dyeth, he carieth nothinge with him: he is gonne in the twinklinge of an eye, and hath nothing. Destruccio taketh holde vpon him as a waterflood, and the tempest stealeth him awaye, in the night season. The vehement eastwinde taketh him hence, and departeth: & stormie plucketh him out of his place. It rusheth in vpon him, and spareth him not, he maye not escape from the power thereof. Men clap their handes at him, yea, and hisse at him, when they looke vpon his place.

The xxviij. Chapter.

THere is a place where siluer is brought oute of: and where gold is tryed, Where yron is digged out of the grounde, and stones resolued to metall. The darkenes shal once come to an ende, he can serche oute the grounde of all thinges, the stones the darke, and the shadowes of death. With the riuer of water parteth he sondre the straunge people that know no good neyghbourhed, suche as are rude, vnmanly and vopstrous. Bee bringeth foode oute of the earth, and that which is vnder, consumeth like with fire. There is sounde a place whose stones are all cleane Saphirs, and where the clothes of the earth are all gold. There is a way also that the birdes know not, that no vultures eye hath seene: wherin the lions whelpes walke not, and wher no lion cometh. There putteth he his handes vpon the stonye rocken, and ouerthroweth the mountaines. Riuers flow out of the rockes, and loose what is pleasant, his eye seeth it. Out of droppes bringeth he her great flouddes together, and the thing that is hid, bringeth he to light. Howe commeth a man then by wisedome? Where is the place that men finde vnderstanduge? Mereiye no man can tell howe worthie a thinge she is, neither is she found in the lande of them that liue (as their owne pleasure.) The deepe sayeth shee is not with me. The Sea sayeth she is not with me. She can not bee gotten for (that moste pure) golde, nepther may the price of her be brought with anye siluer. No wedges of gold of Ophir, no precious onix stones, no Saphirs may be compared vnto herine, neither gold nor christal, neither sweete odors nor golde plate. There is nothing so worthy or so excellet as once to be named vnto her: for perfect wisdō goeth

farre beyonde theym all. The Topas that commeth out of Inde, may in no wise be likened vnto her: yea, no maner of apparel how pleasant and faire soeuer it be. From whence then commeth wisedome? and where is the place of vnderstandinge? She is hid from the eies of al men liuing, yea, and from the foules of the ayre. Destruction and death saye: we haue heard tell of her with our eares. But God seeth her way, and knoweth her place. For he beholdeth the endes of the worlde, and looketh vpon all that is vnder heauen. When he weyed the windes, and measured the waters: when he sette the rayne in order, and gaue the mightie flouds a law. Then did he se her, then declared he her, prepared her, and knewe her. And vnto man he sayde: Beholde, the feare the Lorde is wisedome, and to forsake euyll, is vnderstanding.

Eccl. 2.c. Pla. 111 Pro. 1.a. vii.

The .xxix. Chapter.

SO Iob proceeded and went forth in his communication, saying: O that I wer as I was in the monethes by past, and in the dayes when God preserued mee: when his lighte shyned vpon my heade, when I went after the same lighte and shyninge, euen throughe the darkenesse. As it stode with me when I was ponge, when God prospered my house: whē the almightie was yet with me: whē my children stode about me: when my wayes ranne ouer with butter, and when the stonie rockes gaue me riuers of oyle, when I wente throughe the citie vnto the gate, and when they sette me a chaire in the streete, when the yong men (as soone as they sawe me) hidde themselues, and when the aged arose, and stoode vppe vnto mee: when the princes left of their talking and layed their hande to their mouth: when the mighty kept stil their voice and when their tongue cleaued to the roofe of their mouth. When all they that heard me, called me happie: and when all they that sawe mee, spake good of me. For I deliuered the poore when he cryed, and so dide I the fatherlesse, and him that hadde none to helpe him. The that shoulde haue bene lost, gaue me a good woorde: and the wydowes heartes prayed me. And why, I put vpon me righteousnesse, which couered me as a garment, & equitie was my crowne. I was an eie to the blinde, and a fote to the lame: I was a father vnto the poore: and whē I knewe not the cause, I soughte it oute diligentlye. I brake the chawes of the vnrighteous man, and pluckt the spoyle out of his teeth. Therefore I thought verely, that I should haue dyed in my neaste, and that my dayes shuld haue ben as many as the sandes of the sea. For my roote was spredde oute by the water side: and the dewe laye vpon my corne. My honoure encreased more and more, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded: & with silence they taried for my counsaile. If I had spoken, they woulde haue it none other waies, my woordes were so well taken amonge them. They wayted for me as for the rayne: and gaped vpon me, as the grounde doeth to receyue the latter shoure. When I laughed, they knewe wel it was not earnest. And the light of my countenaunce woulde they not putte out. When I agreed vnto theyr waye, I was the chiefe, and sat as a king with his armie about him. And when they were in heauines, I was their comfortour.

Gen. 14.a.

The .xxx. Chapter.

BVt nowe they that are ponger thē I, haue me in derision: yea, euen they whose fathers I would haue thought scorne to haue set with the dogges of my cattel. The power and strength of their handes might do me no good, for the time is but lost among them. For very misery and hungre, they fled into the wilderne as a barke place, horrible & waste, plucking vp nettles amonge the bushes, and the Iuniper rootes for theyr meate. And when they were driuen forth, men cryed after them, as it had bene after a theefe. Their dwellinges

was

was beside soule brookes: yea in the caues and dens of the earth. Among the bushes went they about crying, and vnder the thornes they gathered them selues together. They were the children of fooles and villaynes which are hered out of the world. Nowe am I their song, and am become their tetting stocke: they abhorre me, and flye far from me, and stayne my face with spittle. For the Lorde hath loosed the strength of my body, and brought me lowe. The bridle haue they cast out of my sight. Vpon my right hand rise the young men agaynst me: they haue hurt my fete treading vpon me, as vpon the wayes that they would destroye. My pathes haue they cleane marred. It was to calle for them to do me harme, that they neded no man to helpe them. They fell vpon me, as it had bene the breaking in of waters, and came in by heapes to destroye me. Fearefulnesse is tourned agaynst me. Mine honour banisheth away more swiftly then the winde, & my prosperitie departeth hence, like as it were a clonde. Therefore is my mind poured full of heauines, and the dayes of my trouble haue taken hold vpon me. My bones are persed through in the night season, and my sinowes take no rest, For the behemencie of sorowe is my garment chaunged, and according to the diuersitie of heauinesse an I girded with my cote. He hath cast me into the mire, and I am become like ashes and dust. When I crye vnto thee, thou doest not heare me: and though I stond before thee, yet thou regardest me not. Thou art become min enemy, and with thy violent hand thou takest part agaynst me. In times paste, thou liddest set me vp on hye, as it were aboue the winde: but nowe haste thou geuen me a very sore fall. Sure I am that thou wilt deliuer me vnto death, euen to the lodging that is due vnto all men liuing. Nowe ble not men to doe violence vnto theym, that are destroyed already: but where hurt is doone, there ble they to helpe. Did not I weepe with him that was in trouble? had not my soule compassion vpon the poore? yet neuertheles, where as I loked for good, euill happed vnto me, & where as I waited for light, there came darkenesse. My bowelles seethe within me, and take no rest, for the dayes of my trouble are come vpon me. Wekelye and lowely came I in, yea, and without any displeasure. I stode vp in the congregation, and communed with them: But nowe I am a companion of Dragons, and a felowe of Estriches. My skin vpon me is turned to blacke, and my bones are brente with heate: my harpe is turned to sorowe, and my pipe to weeping.

Cap. xxxi. Chapter.

I Made a couenaunt with mine eyes, that I would not loke vpon a damosell. For howe greate a portion shall I haue of God? and what enheritaunce from the almightie on hie? Is for the vngodly, and he that worketh himselfe to the companye of wicked doers, shall not destruction and misery come vpon him? Doeth not he see my wayes, and tell all my goinges? If I haue walked in vanitie, or if my feete haue runne to deceyte, let me be waged in an euen balaunce, that God maye see my innocencie. If so be that I haue withdrawen my foot out of the right waye, and if my heart hath folowed mine eye sight: If I haue stayned or defiled my handes: then shall I sow, and an other eate: yea, my generation and posteritie shalbe cleane roted out. If my heart hath lusted after my neybours wife, or if I haue laide wayte at his dore: O then let my wife grind vnto an other man, and let other men lye with her. For this is a wickednes and sin, that is worthy to be punished: yea, a fyre that deuoure should consume and rote out al my substance. Did I euer thinke scorne to do righte vnto my seruantes and maidens whe they had any matter agaynst me? But seing that God will sit in iudgement, what shal I do? And for so muche as he will nedes dispute me, what answere

shal I gene him? he that fashioned me in my mothers wombe, made he not him also? were we not both shapē alike in our mothers bodies? when the poze desired any thing at me, haue I denied it them? haue I caused the swidowe to stande waytinge foz me in vayne? Haue I eaten my pozcion alone, that the fatherlesse hath had no parte with me? foz mercye grewe vp with me fro my youth, and compassiō from my mothers wombe. Haue I sene any man perishe thozowe nakednesse, and want of clothing? Oz any poze man foz lacke of rayment, whose sides thanked me not, because he was warmed with the woll of my shepe? Did I euer lifte vppe mine hande to hurte the fatherlesse? yea, in the gate where I sawe my selfe to be in auctoritie, then let mine arme fall fro my shoulder, and mine arme holes be blasten from the toyntes. Foz I haue euer feared the vengeance and punishment of God, and like wyse bery well, that I was not hable to beare his burthē. Haue I put my trust in golde? Oz haue I sayde to the kneslt golde of oll? thou arte my confidence. Haue I reioysed because my power was great and because my hande gat so muche? Deu.4.c. Did I euer greatly regarde the ry-
and. 17.b ssing of the sunne? oz had I the goyng
Sa. 13.a downe of the moone in great reputation? hath my heart medled priuilye with any baleeat? oz did I euer kisse mine owne hande that were a wickednesse worthy to be punished: foz then should I haue denied the God that is
Poze. 17.a above. Haue I euer reioysed at the hurte of mine enemie? Oz was I euer glad, that anye harme happened vnto him? Oh no, I neuer suffered my mouthe to do suche a synne, as to wysche him euill. Did not the men of mine owne household saye: who shall let vs to haue our belyfull of his flesh? I haue not suffred a straunger to lye without, but I opened my dozes vnto him, that went by the wayes. Haue
D I kept street my synne, and hid mine iniquitie, as Adam dide? Haue I feared any great multitude of people? oz if I had bene disgised of the kynder? Then should I haue bene afrayed. Thus haue I quietlye spent my lyfe, and not gone out at the dooze. O that I had one which would heare me. Lo, this is my cause. In the whiche the almighty shal answer foz me: though he that is my contrarye partye hath written a booke agaynst me. Yet will I take him vpon my shoulder, and as a garlande about my head. I will tell him the number of my goinges, & go vnto him as to a prince. But if this be, that my lande crye agaynst me, oz that the forowes therof make any complaynte: If I haue eaten the fruites therof vngaidlye: yea, if I haue grieued any of the plowmen: then let thistles growe in stede of my wheate, and cockle foz my barley.

Here ende the wordes of Job.

The.xxxij. Chapter.

SO these three men would leaue
Job nowoze with Job, because he held him selfe a righteous man. But Elihu the sonne of Barachell, the Bussite of the kinred of Ram, was very soze displeased at Job, because he called himselfe iuste before God. And with Jobs three frendes he was angrye also, because they had founde no reasonable answer to ouercome Job. Nowe tarped Elihu, till they had ended their cōmunication with Job: foz why? they were elder then he. So when Elihu the sonne of Barachell the Bussite sawe that these three men were not hable to make Job answere: he was miscontent: Elihu the sonne of Barachell the Bussite answered him selfe, and sayde: • I am but ynge Eccl.32.b
that I am yong, and ye be men of age: I was afrayde and durste not shewe mine opinion. Foz I thought thus within my selfe. It becommeth olde men of speake, and the aged to teache wisedome. Euery man (no doubte) hath to myndе, but it is the inspira- 3.reg.3.b
tion of the Almighty that geueth vn- Eccl.7.c
derstanding. Great men are not al- Iacob.1.c
wayes

shape lyfe, neyther doeth every aged man understande the thinge, that is lawfull. Therfore will I speake also (heare me) and I will shewe you also mine understandinge. For when I had wayted tyll ye made an ende of your talking, and herd your wisdome what argumentes ye made in youre communication: yea, when I had diligentlye gonued what ye sayde, I fownd not one of you that made anye good argument against Job, that directly coulde make answere vnto his wordes, lest ye shoulde saye: We have fownd out wisdome. God shall caste him downe, and no man. He hath not spoken vnto me, and I will not answeare him as ye have done (for they were so abashed, that they coulde not make answere, nor speake one word) but in so much as ye will not speake, standing styll lyke dumme men, and making no answere: I have a good hope for my parte, to shape him an answere, and to shewe him my meaninge. For I am full of wordes, and the spirite that is within me, compelleth me. Beholde my belly is as the wyne, which hath no vente, and burreth the newe vessels in sonder. Therfore will I speake, that I maye have a vent: I will open my lyppes, and make answere. I will regard no maner of person, no man will I spare. For • if I wold go aboute to please men: I knowe not how sone my maker would take me awaye. Gala. 2 d

The .xxxiij. Chapter.

WHerfore, heare my wordes (O Job) and harken vnto me all that I will saye: Beholde, I have nowe opened my mouth, my tongue hath spoken in my throte. My herte doeth ofter my wordes aright, and my lyppes talke of pure affection. The spirite of God hath made me, and • the breth of the almightie hath geuen me my lyfe. If thou canst then geue me answere: prepare thy selfe to stande before me, face to face. Behold, before God am I euen as thou: for I am fashioned and made euen of the same mold. Therfore thou needest not to be afraid of me: neyther needeth thou to feare that my authoritie shall be to heauy for thee. Nowe haste thou spoken in mine eares, and I have heard the voyce of thy wordes: I am cleane without any fault, I am innocent, and there is no wickednesse in me. But lo, he hath picked a quarel against me, and taketh me for his enemie: • he hath put my fote in the stockes, and loketh narowly vnto all my pathes. Behold, in this hast thou not done right. I will make answere vnto thee: that God is more then man. And whye doest thou then stryue against him: for he shall not geue thee accomptes of all his woordes. For when God doeth once commaunde a thing, there should no man be curious to searche whether it be right. • In dreames & visions of the night (when slombering commeth vpon men, that they fall a sleepe in their beddes) he rounedeth them in the eares, he enfourmeth them and sheweth them playnlye that it is he, which wythdraweth man from euill, deliuereth him from pride, keepeth him from the graue, and his lyfe from the sweard. He chastneth him with sickenesse, and bryngeth hym to his bedde: he layeth sore punishment vpon his boones, so that his life may away with no breed, and his soule abhorreth to eate any dayntye meate. In so muche that his body is cleane consumed awaye, and hys boones appeare no more. His lyfe draweth vnto the graue, and hys lyfe to death. Nowe, yf there be a messenger (one amonge a thousande) sente for to speake vnto men, and to shewe hym the right waye: then the Lord is mercifull vnto him, and sayeth: he shall be deliuered, that he fall not downe to the graue, for I am sufficiently reconciled. Then shall his flesshe bee as well lykinge as it was afore, and shall be as it was in his youthe. For if he submytte him selfe vnto God he shalbe gracious vnto him, and shewe hym his countenaunce ioyfullye, and rewardeth man for his righteousnes. Job. 13 b B Gen. 2 d C Gen. 20 e Mat. 2 b D

Suche a respecte hath he vnto men. Therefore, let a man confesse (& saye:) I haue offended, I did vnrighteously, and it hath done me no good. Yea, he hath deliuered my soule from destruction, and my lyfe shall se the light. Lo, thus worketh God alwaye with man, that he keepeth his soule from perysshinge, and letteth hym enioye the lyght of the lyuing. Marke well (O Job) and heare me: hold thee still, and I will speake. But if thou hast anye thinge to saye, then answere me, and speake, for thy answere pleaseth me. If thou hast nothinge, then heare me, and holde thy tongue, so shall I teach thee wisdome.

The xxxiij. Chapter.

ELihu proceadinge forth in hys answere, saide: Heare my wordes (O ye wyse men) harken vnto me ye that haue vnderstandynge, Job.12a for the eare proueth and discerneth the woordes, and the mouth tasteth the meates: As for iudgemente let vs seke it out among our selues, that we may know what is good. And why? Job hath saide: I am righteous, but God doth me wronge. I muste nedes be a lyer, thoughe my cause be righte: and violently I am plaged where as I make no faulte, where is there such a one as Job, that drinketh vp scornefulnesse like water? which goeth in the cõpanye of wicked doers, and walketh with vngodly men? For he hathe saide: Though a man be good, yet is he naught before God. Therfore herken vnto me, ye that haue vnderstandynge. Farre be it from God, that he shoulde meddle with wickednesse: and farre be it from the Almightye, mat.16b that he shoulde meddle with vnrighteous dealing: For he shall reward the workes of man, and cause euerye Rom.3a man to finde according to his wayes. For sure it is, that God condemneth no man wrongfully, and the iudgement of the Almightye is not vnrighteous. Who ruleth the earth in hys stede? Or whom hath he set to gouerne the whole worlde? To whom hath he geuen his heart, for to drawe spirite and breath vnto him? If he thal come together vnto nought, and all men shall turne againe vnto dust. Gen.3d If thou nowe haue vnderstandinge, Psa.118 heare what I say, and herken to the voyce of my woordes. Maye he be a ruler that loueth no right? Or maye he that is a very innocent man, do vngodly? Is it reason that thou shouldest saye to the kinge: Thou art wicked, or thou art vngodly, and that before the princes? He hath no respecte 2.pe.1.9 vnto the personnes of the lordely, and Rom.2b regardeth not the riche more then the Eph.6.b poore. For they be al the workes of his Colo.3b handes. In the twinkeling of an eye Eccl.35b shall they dye: and at midnight, when the people and the tyraunts rage, then shall they perishe, and be taken away without handes. And why? his eyes Job.31a looke vpon the wayes of man, and he Pson.5b seeth al his goinges. Ther is no darkenes, nor shadowe of death, that can hide the wicked doers from him. For no man shalbe suffred to go into iudgement with God. Many one: yea, innumerable doeth he punishe, and setteth other in their steades. Therefore shall he declare their workes, he shall turne the night, and they shalbe destroyed. They that wer in the stede of fears dealt like vngodly men: & therefore he punished the, because they turned backe from him, and wolde not consider all his wayes. In so muche that they haue caused the voyce of the poore to come vnto him: and nowe he heareth the complaint of suche as are in trouble. If he graunt pardon, who W will condemne? And if he hide a man his countenaunce, who shalbe able to se it: whether it be to the people, or to any man, thus will he do. For the vngodlinesse of the people doeth God make an ipocrite to reygne ouer them. For so muche then as I haue begon to talke of God, I will not hinder thee. If I haue done amisse, enfourme thou me: if I haue done wronge, I will leaue of. Can he do nothing wrong out there? For thou hast refused his

iudgements. Thou also hast thyne owne mind, and not I. But speake on what thou knowest. Let men of vnderstanding tell me, and let a wise man herken vnto me. As for Job, he hath neyther spoken to the purpose, nor wisely. O father, let Job be wayed, because he hath answered for wicked men: yes, above this sinne he doeth wickedly, triumpheth amonge vs, and multiplyeth his woordes agaynst God.

¶ The .xxxv. Chapter.

Elihu spake moreouer, and said: Thinkest thou it right, that thou saydst: I am righteous before God. For thou sayest: What aduauntage will it bee vnto thee, and what profite haste thou haue of my sinne. Therefore will I geue answer vnto thee: and to thy companions with thee: looke vnto the heauen, and beholde it: consider the cloudes, whiche are hyer then thou. If thou haste sinned, what haste thou done agaynst him? If thine offences be many, what haste thou done vnto him? If thou be righteous, what geuest thou him? Or what will he receaue of thine hande? Of such an vngodly person as thou and of the sonne of man, that is righteous, as thou pretendest to be: there is a great crye and complaint made by them that are oppressed with violence: yea, euery man complayneth vpon the cruelitie of tyraunts. For suche a one neuer sayd: where is God that made me? and that geueth vs occasion to praise him in the night, which geueth vs more vnderstanding then he doeth the beastes of the earth, and teacheth vs more then he doth fowles of heuen. If anye suche complayne, no man geueth answere, and that because of the wickednesse of proude tyrantes. But if a man call vpon God, doeth not he heare him? Doeth not the Almightie accept his crye? When thou speakest then, thoulde not he pardon thee, if thou open thy self before him, and put thy trust in him? Then vseth he no violence in his wrath, neyther hath hee pleasure in curious and deepe inquisitions. Therefore doeth Job open his mouth but in vayne, and foolishly doth he make so many woordes.

¶ The .xxxvi. Chapter.

Elihu proceeded forth in his talkinge, and sayde: Holde thee still a little, and I shall shewe thee what I haue yet to speake on Gods behalfe. I will open vnto thee yet more of mine vnderstanding, & proue my matter righteous. And truely, my woordes shall not be vayne, seing he is with thee that is perfect in knowledge: behold, the great god casteth away no man: for he him selfe is mighty in power & wisdome. As for the vngodly, he shall not preserue him, but shall helpe the poore to their right. He shal not turne his eyes away frō the righteous, but as kinges shall they be in their trone: he shall stablishe them for euer, and they shalbe exalted. But if they be layde in prison and chaynes, or bounde with the bondes of trouble, then will he shewe them their woorke, and the sinnes wherewith they haue vsed cruell violence. He with punishinge and nurturing of them rounneth them in the eares, warneth them to leaue off from their wickednesse, and to amende. • If they nowe will take heede and serue him, they shall weare out their dayes in prosperitie, and their yeares in pleasure and ioye. But if they will not hearken, they shall go through the swearde, and perishe or euer they be aware. As for suche as bee fayned ypocrites, they shall heape vp wrath for them selues: for they call not vpon him, though they bee his prisoners. Thus shall their soule perishe in foolishnesse, and their life shalbe condemned amonge the fornicatoures. The poore shall he deliuer oute of his affliction, and round them in the eare when they be in trouble. Euen so shall he keepe the (yf thou wilte be contente) from the bottomlesse pitte that is beneath: and yf thou wilte holde thee quiete, hee shall fill thy table with plenteousnes.

Neuer-

C Neuertheleſſe, thou haſte condemned the iudgement of the vngodly, yea, euen ſuche a iudgemente and ſentence ſhalte thou ſuſtey. For then ſhall not thy cauſe be ſtilled with cruelties, nor pacified with many gyftes. Thinkeſt thou that he will regarde thy riches? he ſhall not care for golde, nor for all them that excell in ſtrength. Prolong not thou the time, till there comme a night for thee, to ſette other people in thy ſteade. But beware that thou turne not aſide to wickednes and ſin, which hitherto thou haſt choſen more then mekenes. Beholde, God is of a mighty hye power: where is there ſuche a guide and lawe geuer as he? D Who will reproue him of his wayes? whoe will ſaye vnto him: thou haſte done wronge? O conſider how great and excellent his workes be, whom all men loue and praiſe: ye wonder at him, and yet they ſee him but a litle of. Beholde, ſo great is God, that he paſſeth oure knowledge, neyther are we able to come to the experience of his yeares. He tourneth the water to ben. 11.b and. 28.b ſmal droppes, he diuideth his clouden together for to rayne, ſo that they powr downe and drop vpon mennes. He can ſpreade out the clouden (a couerynge of his tabernacle) and cauſe his light to ſhine vppon them, and to couer the bottome of the ſea. By theſe thinges gouerneth he his people, and geueth them aboundaunce of meate. With the clouden he hideth the lighte: and at his commaundement it commeth againe. The riſing vp therof ſheweth he to his frendes, and to the cattell.

C The xxxvij. Chapter.

AT this my heart is aſtonyed, and moued oute of his place. Heare then the ſounde of his voyce, and the noyſe that goeth out of his mouth. He gouerneth euery thing vnder the heauen, and his lighte reacheth vnto the ende of the worlde. A roaring voyce foloweth him: for his glorious maieſtie geueth ſuch a thunder clappe, that (thoughe a mans heart it) yet maye he not perceaue it after: warde. It geueth an horrible ſounde when God ſendeth oute his voyce: great thinges doeth he, which we can Pſa. 117 not comprehend. For when he commaundeth the ſnowe, it falleth vppon the earth. As ſoone as he geueth the rayne a charge, immediatlye the ſhowres haue their ſtrength, and fall downe. B He ſendeth feare vpon euerye manne, that they might knowe their owne workes. The beaſtes creepe into their dennes, and take their reſt. Out of the Southe commeth the tempeſte, and colde out of the North. By the breath of God, the froſte commeth, and the waters are ſtreyght ſtronge. Yee moiſten the clouden to be their labours, in geuing moyſture and ſeaſon, with his light he diuideth alſo the cloudes. Yee diſtributeth alſo on euery ſyde, accordyng as it pleaſeth him to deale oute his workes, that they may doo whatſoeuer he commaundeth them throughe the whole worlde, whether it be to puniſhe anye lande, or to doo good vnto them that feare him. Herken vnto this C (O Job) ſtande ſtill, and conſider the wonderous workes of GOD. Arte thou of counſell with God when he doth theſe thinges? when he cauſeth the light to come forth of his clouden? Arte thou of his counſell, when he ſpreadeth out the clouden? Haſte thou the perfecte knowledge of his wonders, and how thy clothes are warme when the lande is ſtill thorough the South winde? Haſt thou helped him to ſpreade out heauen, whiche is to loke vpon, as it were caſt out of cleare mettall? Teache vs what wee ſhall D ſaye vnto him: for we are vnmeete be cauſe of our blindneſſe. Shall it be told him what I ſaye? Shoulde a manne ſpeake, or ſhoulde he not perceyue it? For euery manne ſeeth not the lighte that hee keepeth cleare in the clouden whiche her cleanſeth when he maketh the wind to blow. Colde is brought oute of the North, but the grayſe and honoure of GODDES feare, commeth from GOD himſelfe. It is not he that can finde oute the al-

mightye

mightie: for in power, equitie, and righteousnes, he is hier then can be expressed. Let men therfore feare him, for there shall no man fear him that is wise in his owne conceite.

¶ The.xxxviij. Chapter.

THen answered the LORD vnto Iob out of the storme and sayde: what is he, that hydeth his winde with faoliche woordes? Gyrde vp thy loynes like a manne, for I will question with thee, see thou geue me a directe answere. Where wast thou when I layde the foundations of the earth? Tell plainely, yf thou haste vnderstanding. Who hath measured it, knowest thou? Or who hath spredde the line vppon it? Where vppon stande the pillers of it? Or who laide the corner stone therof? Where waste thou when the morninge starres praysed me together, and all the children of God reioyced triumphauntlye? Who shutte the sea with dores when it brake forthe, as a child out of his mothers wombe? When I made the cloudes to be a coueringe for it, and swaddled it with the darke: when I gaue it my commaundemente, makinge doores and barres for it, saying: hitherto shalte thou comme, but no further: and here shalte thou laye downe thy proude and hye wawes. Hast thou geuen the morninge his charge (as soone as thou wast borne) and shewed the deye springe his place, that it might take holde of the corners of the earthe, and that the vngodlye might be shaken out. Their tokens and weapons are turned like clape, and sette vp againe: as the chaungynge of a garment. The vngodlye shalbe disapoynted of their light, and the arme of the proud shalbe broken. Canst thou euer into the grounde of the sea: or walkedst in the lowe corners of the deepe? Haue the gates of death ben opened vnto thee, or haste thou sene the dores of the shadowe of death? Hast thou also perceaued how the brode the earth is? If thou wilt knowledge of all this, then tell me where light dwelleth, and where darkenesse is, that thou mayest bringe vs vnto their quarters, yf thou canste tell the wayes to their houses. Knewest thou (afore thou wast borne) how olde thou shouldest be? Wentest thou euer into the treasures of the snowe, or hast thou sene the secrete places of the hayle, which I haue prepared against the time of trouble, against the time of battayle and warre? By what way is the light parted, and into what land breaketh the east winde? Who deuydeth the aboundaunce of waters into riuers, or who maketh a waye for the lightninge and thunder, and it wetteth and moisteneth the dry and barren ground: to make the grasse growe in places where no body dwelleth, and in the wildernesse, where no man remayneth? Who is the father of rayne, or who hath begotten the droppes of dewe? Oute of whose wombe came the yse? Who hath gendred the coldenesse of the ayre? that the waters are as harde as stones, and lye congeled aboue the depe. Wilte thou bynde the swete influences of the seuen starres? Or arte thou able to breake the circle of heauen? Canst thou bringe forth the morning starre, or the euening starre at conuenient time, and conuoye them home againe? Knowest thou the course of heauen, that thou mayest set vp the ordinaunce therof vpon the earth? Moreouer, canst thou lifte vp thy voyce to the cloudes, that they maye poure downe a great rayne vppon thee? Canst thou thunder also that they maye go their waye, and be obedient vnto thee, saying: Lo here are we? Who geueth sure wisedome or stedfast vnderstāding. Who numbreth the cloudes in wisedome? who stilleth the vehemēt waters of the heuen? who turneth the clottes to dust, and them to clottes againe? Wilte thou hunte the pray frō the lio, or fede his whelpes lying in their dens, & lurking in their couches? Who prouideth meate for the rauen when his yong ones cry vnto god, & flye about for lack of meate?

Job.11.a

Job.26.a
Iere. 5.c
Psa. 104

¶ The.xxxix. Chapter.

Knowest

K Nowest thou the time when the wilde goates bringe foorth their yonge, amonge the stonye rockes? Or lapest thou wayte when the hindes bse to fawne? reckenest thou the monethes after they engendre, that thou knowest the time of their bearing? Or when they lye downe, when they caste their yonge ones, and when they are deliuered of their trauayle and payne? How their yong ones growe vp, and waxe great thorow good feeding? when they go forth, & returne not againe vnto them? Who letteth the wilde Asse goe free, or who loseth the bonds of the mule? Euen I whiche haue geuen the wildernesse to be their house, and the vntilled lande to bee their dwellinge place. That they maye geue no force for the multitude of people in the cities, neyther regarde the crying of the driuer: but seeke their pasture about the mountaynes, and folowe greene grasse. Will the Unicorne be so tame as to do thee seruice, or to abide still by the cribbe? Canste thon binde the yoke about the Unicorn in the forowe to make him plowe after thee in the valleyes? Mayest thou truste him (because he is stronge) or commit thy labour vnto him? Mayest thou beleue him, that he will bringe home thy corne, or to carye anye thinge into thy barne? Ganest thou the layre swinges vnto the Peacockes, or swinges and feathers vnto the Storke? For he leaueth his egges in the earth and layeth them in the dust. He remembreth not, that they mighte bee troden with feete, or broken with some wilde beast. So hard is he vnto his yong ones, as though they were not his, and labooureth in vaine, without any feare. And that because God hath taken wisedome from him, and hath not geuen him vnderstandinge. When his time is that he slyeth vppe on hye, he careth neyther for horse nor man. Haste thou geuen the horse his strengthe, or learned him to bowe downe his necke with feare, that he letteth him selfe be driuen forth lyke a grashopper, where as the glorye nesinge that he maketh, is fearefull? hee breaketh the grounde with the hooues of his feete cherefullye in his strength, and runneth to mete the harneste men. He layeth aside all feare, his stomacke is not abated, neyther starteth he abacke for anye swearde. Thoughe the quiuers rattle vpon him, though the speare and shielde glister, yet ruffeth he in fiercly, and beateth vpon the ground. He feareth not the noyse of the trompets: but as sone as he heareth the shawmes blowe, sayeth he) for he smelleth the battayle afarre of, the noyse, the captaynes, and the showtinge. Commeth it thorough thy wisedome, that the Gosshawke flyeth towarde the South? Doth the Egle mount vp, and make his nest on hye at thy commaundement? He abideth in stonye rockes, and vpon the hye tops of harde mountaines, where no man can come. From thence seeketh he his praye, and loketh farre about with his eyes. His yonge ones are fed with bloud: and where anye deade bodye lyeth, there is he immediately. mat. 24.

The.xl. Chapter.

Moreouer, God spake vnto Job, and sayde: can he that striueth with the almighty, be at reste? Shoulde not he which disputeth with God, geue him an answer? Job answered the Lord, saying: Beholde, I am to vile a person to answer thee: therfore will I lay my hande vpon my mouth. Ones or twise haue I spoken, but I will saye no more. Then answered the Lorde vnto Job out of the storme, and sayde: Gyrd vp thy loynes now like a man and tell me the thinges that I will aske thee. Wilt thou disanul my iudgment? Or wilte thou condemne me, that thou thy selfe maist be made righteous? Is thy power then like the power of god? Maketh thy voyce such a sound as his doth? Then arme thy selfe with thine owne power: vp, decke thee in thy holy aray, poure out the indignation of thy wrathe: see that thou cast downe Job. 38.

downe all the prowde: looke well, that thou makest all suche as be stubburne, to obey: treade downe all the vngodlye in their place, caste theym downe into the duste, and couer their faces with darkenesse: Then will I confesse vnto thee also, that thyne owne right hand shall saue thee. Behold, the beast Behemoth (whom I made with thee) which eateth hay as
C an Oxe: Lo, howe stronge he is in his loynes, and what power he hath in the nauell of his bodye. He spreadeth out his tayle like a Cedre tree, all his paynes are stiffe. His shinnes are like pypes of brasse, his ridge bones are like staues of yron. First, when God made him, he ordeyned the wildernes for him, that the mountaines should geue him grasse, where all the beastes of the fielde take theyr pastime. He lyeth amonge the reedes in the mosses, the fennes hide him with their shadowe, and the willowes of the brooke couer him rounde about. Lo, without any labor, mighte he drinke out of the whole floud, and suppe of Jordan withonte anye trauaile. Who dare lay hande vppon him openly, and vndertake to catche him: (Or who dare put an hoke thorough his nose, and laye a snare for him?)
Esa.27.a Dareste thou drawe out Leuiathan with an angle, or binde his tongue Psal.74. with a snare? Canst thou put a ringe in the nose o fhim, or borre his iawe thorough with an awle. Will he make many layre woordes with thee (thinkest thou) or flatter thee? Will he make a couenaunt with thee? Or art thou able for to compell him to do thee continuall seruice? Wilte thou take
D thy pastime with him, as with a birde, or geue him vnto thy maydens that thy companions maye make a refection of him: or that he maye bee parted among the marchaunt menne? Canst thou fill the balket with his skinne, or the fishe panyer with his heade? Dareste thou laye hande vpon him? It is better for thee to consider what harme might happen therethorough, and not to touche him. For when thou thinkest to haue holde vpon him, he shall begyle thee.

The.xli. Chapter.

NO man is so cruel, that he is able to stirre him vp. Who is able to stande before me? Or who hath geuen me any thing afore hande, that I maye reward him againe? All thinges vnder heauen are mine: I feare him not, whether hee threaten or speake fayre. Who liffteth him vp, and strippeth him out of his clothes, or who taketh him by the bit of his bridle? Who openeth the doore of his face? for he hath horrible teeth rounde about. His bodye is
B couered with scales, as it were with shieldes lockt in, kept, and well compact together. One is so ioyned to another, that no ayre can come in: Yea, one hangeth so vpon another, and sticketh so fast together, that they can not be sondred. His nesing is like a glistringe fire, and his eyes like the morninge shine. Out of his mouth goo torches, and out of his nostrels, there goeth a smoke, like as out of an whot seething pot. His breath maketh the
C coales burne, and the flame goeth out of his mouth. In his neck remaineth strength, and nothinge is to laborious for him. The membres of his body are ioyned so strayte one to another, and cleaue so fast together, that he can not be moued. His heart is as harde as a stone, and as faste as the stithye, that the smith smiteth vpon. When he goeth, the mightye are afrayde, and feare troubleth them. If any man drawe out a swearde at him, it shall not hurt him: There may neyther speare, Iauelin, nor brest plate abide him. He setteth as muche by a strawe as by yron: And as much by a rotten stocke, as by brasse. He starteth not awaye for him
D that bendeth the bowe: and as for sling stones, he careth as much for stubble, as for them. He counteth the darted no better then a strawe: he laugheth him to scorne that shaketh the speare: He treadeth the golde in the mire: like

the

the sharpe potsheards. He maketh the deepe to boyle like a pot, and stirreth the sea together like an oyntment. He maketh the path to be seene after him, the deepe is his walking place. Upon earth is there no power like vnto his: for he is so made, that he feareth not. If a man will consider all the high thinges, this same is a kinge ouer all the children of pride.

¶ The.xlij. Chapter.

Then Job answered the Lorde, and sayde. I knowe that thou Esa.28.e
1.Re.16 haste power ouer all thinges, and that there is no thoughte hid vnto thee. For who can keepe his owne counsaile so secrete, but it shalbe knowen? Therefore haue I spoken that I vnderstoode not the thinges that are so hye, and passe mine vnderstandinge. O hearken thou vnto me also, and let me speake: aunswere vnto the thinge that I will aske thee. I haue geuen diligent eare vnto thee: & nowe
B I see with mine eyes. Wherefore I geue mine owne selfe the blame, and take repentance in the dust and ashes. Nowe when the Lorde, had spoken these wordes vnto Job, it fortuned, that the Lorde sayde vnto Eliphas the Themanite: I am displeased with thee, and thy two frendes: for ye haue not spoken of me the thinge that is right, like as my seruaunt Job hath done. Therefore take you nowe seuen Oxen, and seuen rammes, and go to
Mat. 5.b my seruaunt Job, and offer vp for
Mar. 5.c your selues a burnt offering, and my seruant Job shall praye for you. Him will I accept: and not deale with you after your foolishnes, in that ye haue not spoken the thing which is right, like as my seruaunt Job hath done.
So Eliphas the Themanite, and Bildad the Suhite, and Sophar the
C Naamathite went their waye, and did according as the Lorde commaunded them. And the Lorde also accepted Gen.4.d
the person of Job, and the Lorde turned the Captiuitie of Job, when he prayed for his frendes: Yea the Lorde gaue Job twise as muche as he had mat.89.d
afore. And then came there vnto him all his brethren, all his sisters, & all they that had bene of his acquaintaunce afore, and did eate breade with him in his house, wondring at him, and comforting him ouer all the trouble, that the Lorde had brought vppon him. Euery man also gaue him a certayne summe of money, and a Jewell of golde. And the Lord made Job richer then he was before: for he hadde fourteene M. sheepe, sixe thousand camels: a thousande yoke of Oxen, and a thousande Asses. He had seuen sonnes also, and three daughters. The
D first daughter called he Jemima, the second Kezia, and the third Kerenhabuch. In all the lande were no women founde so fayre, as the daughters of Job: and their father gaue them enheritance amonge their brethren.
After this liued Job an hundred and forty yeares, so that he saw his children, and his childrens children, into the fourth generation. And so Job dyed, being olde, and of a perfect age.
Ge.50.d
Tob.14.
Psa.128

¶ The ende of the Booke of Job.

The thirde parte of the Bible, conteyning these Bokes.

The Psalter. *The Prouerbes.*
Ecclesiastes. *Cantica Canticorum.*

The Prophetes.

Esaye.	*Ionas.*
Jeremy	*Michias*
Ezechiel	*Naum*
Daniel	*Abacuc*
Oseas	*Sophoni.*
Joel	*Aggeus*
Amos	*Zacharj*
Abdi.	*Malachi.*

The Plalmes of Dauid.

The fyrſt Plalme.

Beatus vir qui non abiit.

Morning prayer. B

1 BLeſſed is the manne that hathe not walked in the counſell of vngodly, nor ſtand in the waye of ſynners, and hathe not ſit in the ſeate of the ſcornefull.

Pſa. 33. Eſa. 8. b.

2 But his delight is in the lawe of the Lorde: and in his lawe will he exerciſe himſelfe day and nyght.

3 And he ſhalbe like a tree planted by the water ſyde, that will bringe forth his fruite in due ſeaſon.

Ier. 17 b

4 His leafe alſo ſhall not wither, and looke whatſoeuer he doothe, it ſhall proſper.

5 As for the vngodly, it is not ſo with them: but they are like the chaffe whiche the winde ſcatereth awaye (from the face of the earth.)

Pſa. 10 a Eſa. 29. c

6 Therefore the vngodly ſhall not be able to ſtande in the iudgement, neyther the ſynners in the congregation of the righteous.

7 But the Lorde knoweth the waye of the righteous, and the waye of the vngodly ſhall periſhe.

The ſeconde Plalme.

Quare fremuerunt gentes.

1 B

VAlhy do the heathen ſo furiouſly rage together, and why do the people ymagine a vayne thinge?

Acts. 4. c

2 The kinges of the earthe ſtande vp, and the rulers take counſell together, againſt the Lorde, and againſt his annoynted.

Mar. 17. a

3 Let vs breake their bondes aſunder, and caſt awaye their cordes from vs.

Pſa. 1. b. Hab. 4. c

4 He that dwelleth in heauen, ſhall laugh them to ſcorne, the Lorde ſhall haue them in derision.

5 Then ſhall he ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my kinge, vpon my holy hill of Sion.

7 I will preache the lawe, whereof the Lorde hath ſaide vnto me: thou art my ſon, this day haue I begotten thee.

Acts. 13. Hebr. 1. b and. 5. b

8 Deſyre of me, and I ſhall geue thee the heathen for thyne enheritaunce, & the vttmoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalte bruſe them with a rodde of yron, and breake them in peces like a potters veſſell.

Apoc. 2 g and. 19. c Eſa. 30. c

10 Be wiſe nowe therefore, O ye kinges: be learned, ye that are iudges of the earth.

11 Serue the Lorde in feare, & reioyce (vnto him) with reuerence.

12 Kiſſe the ſonne leſt he be angry, and ſo ye periſhe from the (right) way, yf his wrath be kindled (yea but a little) bleſſed are all they that put their truſte in him.

The third Plalme.

Domine quid multiplicati.

1 LOrde, howe are they increaſed, that trouble me? many are they that riſe againſt me.

2 Many one there be, that ſaye of my ſoule: there is no helpe for him in (his) God. Sela.

3 But thou, O Lorde, arte my defender: thou art my worſhip, and the lifter vp of my head.

4 I did call vpon the Lorde with my voyce: and he heard me out of his holy hill. Sela.

5 I layde me downe and ſlepte, and roſe vp again, for the Lorde ſuſteined me.

6 I will not be afrayde for ten thouſandes of the people, that haue ſet themſelues againſt me rounde about.

7 Ryſe vp Lorde and helpe me, O my God, for thou ſmiteſt all mine enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy bleſſinge is vpon thy people. Sela.

The fourth Plalme.

Cum

Cum invocarem.

Heare me, when I call, O God of my rightuousnesse: thou hast set me at liberte, when I was in trouble: have mercy upon me, and heare my prayer.

2 O ye sonnes of men, how long will ye blaspheme myne honour, and have such pleasure in vanyte, and seeke after leasing? Selah.

3 Know ye right well, that the Lorde hath chosen to him selfe the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe and sinne not: commen with your owne heart, & in your chamber, and be still. Selah.

5 Offer the sacrifice of rightuousnes, and put your trust in the Lorde.

6 There be many that say: who will shewe us any good? Lord lyft thou up the light of thy countenance upon us.

7 Thou hast put gladnes in myne hearte, sence the time that their corne and wyne (and oyle) increased.

8 I will lay me downe in peace, and take my rest: for it is thou Lord onely, that makest me to dwell in safetie.

¶ The. v. Psalme.

Verba mea auribus.

PVt thy wordes, O Lord, consider my meditation.

2 O hearken thou unto the voyce of my calling, my king and my God, for unto thee will I make my prayer.

3 My voyce shalt thou heare betymes O Lord: early in the morning will I direct my prayer unto thee, and will looke up.

4 For thou art the God that hath no pleasure in wyckednesse, neyther shall any evyll dwell with thee.

5 Such as be foolish shal not stand in thy sight: thou hatest all them that worke wickednesse.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre bothe the bloody thirstie and deceitfull man.

7 But as for me I will come into thy house, even upon the multytude of thy mercye, and in thy feare will I worship towarde thy holye Temple. Ps. 138.a

8 Leade me, O Lorde in thy righteousnes, because of mine enemyes: make thy way playne before my face.

9 For there is no faythfulnes in his mouth: their inward partes are verye wickednes.

10 Their throate is an open Sepulchre: they flatter with their tongue, destroy thou them. Rom. 3.a

O God, let them perishe through their owne imaginations, caste them out in the multitude of their ungodlynesse: for they have rebelled against thee.

11 And lette all they that put their trust in thee, rejoyce: they shall ever be geuing of thankes, because thou defendest them: they that love thy name, shalbe joyfull in thee.

12 For thou Lorde wilt geue thy blessinge unto the righteous: and with thy favourable kindnesse wilte thou defende him, as with a shielde.

¶ The. vi. Psalme.

Domine ne.

Evening prayer.

OLorde, rebuke me not in thine indignation: neyther chasten me in thy displeasure. Psal. 8.a Jer. 10.a

2 Have mercye upon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

3 My soule also is sore troubled: But Lorde, howe longe wilte thou punishe me?

4 Turne thee, O Lorde, and deliver my sowle: Oh save me for thy mercies sake.

5 For in death no man remembreth thee: and who will geve thee thankes in the pytte? Esa. 38.b Ps. 115.b

6 I am wearye of my groninge, every night washe I my bedde, and water my couche with my teares.

7 My beautie is gone for very trouble, and worne alwayes, because of all mine enemyes. Mat. 7.b and. 25.b Luke. 13

8 Away from me all ye that worke wickednesse: for the Lorde hath heard the voyce of my weeping.

The Pſalmes of Dauid.

The fyrſt Pſalme.

Beatus vir qui non abiit.

Morning prayer.

1 BLeſſed is the manne that hathe not walked in the counſell of vngodly, nor ſtand in the waye of ſynners, and hathe not ſit in the ſeate of the ſcornefull.

Pſa. 33. Eſa. 8.b.

2 But his delight is in the lawe of the Lorde: and in his lawe will he exercyſe himſelfe day and night.

3 And he ſhalbe like a tree planted Jer. 17.b by the waters ſyde, that will bringe forth his fruite in due ſeaſon.

4 His leafe alſo ſhall not wither, and looke whatſoeuer he doothe, it ſhall proſper.

5 As for the vngodly, it is not ſo with them: but they are like the chaffe which the winde ſcatereth awaye (from the face of the earth.)

Pſa. 10.a Eſa. 29.c

6 Therefore the vngodly ſhall not be able to ſtande in the iudgement, nether the ſynners in the congregation of the righteous.

7 But the Lorde knoweth the waye of the righteous, and the waye of the vngodly ſhall perithe.

The ſeconde Pſalme.

Quare fremuerunt gentes.

1 WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vayne thinge?

3 Acts. 4.c

2 The kinges of the earthe ſtande vp, and the rulers take counſell together, againſt the Lorde, and againſt his anoynted.

mar. 17.a

3 Let vs breake their bondes aſunder, and caſt awaye their cordes from vs.

4 He that dwelleth in heauen, ſhall Pſa. 2.d laugh them to ſcorne, the Lorde ſhall Hab. 4.c haue them in derision.

5 Then ſhall he ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my kinge, vpon my holy hill of Sion.

7 I will preache the lawe, whereof the Lord hath ſaide vnto me: thou art my ſon, this day haue I begotten thee. Acts. 13. Hebr. 1.b and. 5.b

8 Deſire of me, and I ſhall geue thee the heathen for thyne enheritaunce, & the vttmoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalte bruſe them with a rodde of yron, and breake them in peces like a potters veſſell. Apoc. 2.g and. 19.c Eſa. 30.d

10 Be wiſe nowe therfore, O ye kinges: be learned, ye that are iudges of the earth.

11 Serue the Lorde in feare, & reioyce (vnto him) with reuerence.

12 Kiſſe the ſonne leſt he be angry, and ſo ye perithe from the (right) way, yf his wrath be kindled (yea but a little) bleſſed are al they that put their truſte in him.

The third Pſalme.

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1 LOrde, howe are they increaſed, that trouble me? many are they that riſe againſt me.

2 Many one are there be, that ſaye of my ſoule: there is no helpe for him in (his) God. Sela.

3 But thou, O Lorde, arte my defender: thou art my worſhip, and the lifter vp of my head.

4 I did call vpon the Lorde with my voyce: and he heard me out of his holy hill. Sela.

5 I layde me downe and ſlepte, and roſe vp again, for the Lord ſuſteined me.

6 I will not be afrayde for ten thouſandes of the people, that haue ſet themſelues againſt me rounde about.

7 Aryſe Lorde and helpe me, O my God, for thou ſmiteſt all mine enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy bleſſing is vpon thy people. Sela.

The fourth Pſalme.

Cum

Cum invocarem.

HEare me, when I call, O God of my righteousnesse: thou hast set me at liberty, when I was in trouble: have mercy upon me, and heare my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour, and have such pleasure in vanitie, and seeke after leasing? Selah.

3 Know this also, that the Lord hath chosen to him selfe the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe and sinne not: commune with your owne heart, & in your chamber, and be still. Selah.

5 Offer the sacrifice of righteousnes, and put your trust in the Lord.

6 There be many that say: who will shew us any good? lord lift thou up the light of thy countenance upon us.

7 Thou hast put gladnes in mine heart, since the time that their corne and wine (and oyle) increased.

8 I will lay me downe in peace, and take my rest: for it is thou Lord onely, that makest me to dwell in safetie.

The.v. Psalme.

Verba mea auribus.

PVt your wordes, O Lord, consider my meditation.

2 O hearken thou unto the voyce of my calling, my king and my God, for unto thee will I make my prayer.

3 My voyce shalt thou heare betymes O Lord: early in the morning will I direct my prayer unto thee, and will looke up.

4 For thou art the God that hath no pleasure in wickednesse, neyther shall any dwell with thee.

5 Such as be foolish shall not stand in thy sight: thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre the bloudthirstie and deceitfull man.

7 But as for me I will come into thy house, even upon the multitude of thy mercye, and in thy feare will I worship towarde thy holye Temple. Ps.132.a

8 Leade me, O Lorde in thy righteousnes, because of mine enemyes: make thy way playne before my face.

9 For there is no sothfastnes in his mouth: their inward partes are verye wickednes.

10 Their throate is an open Sepulchre: they flatter with their tongue, destroy them. Rom.3.a

O God, let them perishe through their owne imaginations, caste them out in the multitude of their ungodlynesse: for they have rebelled against thee.

11 And let all they that put their trust in thee, reioyce: they shall ever be geuing of thankes, because thou defendest them: they that love thy name, shalbe ioyfull in thee.

12 For thou Lorde wilt geue thy blessinge unto the righteous: and with thy favourable kindnesse wilt thou defende him, as with a shield.

The.vi. Psalme. Evening prayer.

Domine ne.

OLorde, rebuke mee not in thine indignation: neyther chasten me in thy displeasure. Psal.8.a Jer.10.a

2 Have mercye upon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

3 My soule also is sore troubled: But Lorde, howe longe wilte thou punishe me?

4 Tourne thee, O Lorde, and deliver my soule: Oh save me for thy mercies sake.

5 For in death no man remembreth thee: and who will geve thee thankes in the pytte? Esa.38.b Ps.115.b

6 I am wearye of my groninge, every night washe I my bedde, and water my couche with my teares.

7 My beautie is gone for very trouble, and worne alowe, because of all mine enemyes.

8 Away from me all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping. Mat.7.b and.25.b Luke.13

9 The Lord hath heard my petition, the Lorde will receyue my prayer.
10 All mine enemyes shalbe confounded, and sore vexed: they shalbe turned backe, and put to shame sodenly.

¶ The .vij. Psalme.
Domine deus meus.

1 O Lorde my God, in thee haue I put my truste: saue me from all them that persecute me, and deliuer me.
2 Leaste he deuoure my soule lyke a Lyon, and teare it in peces, whyle there is none to helpe.
3 Oh Lord my God, if I haue done any such thing: or if there be any wickednes in my handes.
4 If I haue rewarded euill vnto him that dealt frendly with me: yea, I haue deliuered him, that without any cause is mine enemy.
5 Then let mine ennemye persecute my soule, and take me: yea, lette him treade my life downe vpon the earth, and lay mine honor in the dust. Sela.
6 Stand vp, O Lorde, in thy wrath: and lifte vp thy selfe, because of the indignations of mine enemyes: arise vp for me, in the iudgement that thou hast commaunded.
7 And so shall the congregation of the people come about thee, for their sakes therfore, lift vp thy selfe againe.
8 The Lorde shall iudge the people, geue sentence with me, O Lorde, according to my righteousnesse, and according to the innocencye that is in me.
9 Oh let the wickednesse of the vngodly come to an ende: but guide thou the iust.
10 For the righteous God trieth the very hearties and the reynes.
11 My helpe commeth of God, which preserueth them that are brewe of herte.
12 God is a righteous iudge (strong and patient,) and God prouoked euery day.
13 If a man will not repent, he will whet his sweard, he hath bent his bowe, and made it ready.
14 He hath prepared him the instruments of death: he ordeineth his arrowes against the persecutours.
15 Behold, he trauayleth with mischiefe, he hath conceyued sorowe, and brought forth vngodlynesse.
16 He hath grauen and digged vp a pit, and is fallen himselfe into the destruction that he made (for other.)
17 For his trauaile shall come vppon his owne heade: and his wickednesse shall fall vppon his owne pate.
18 I will geue thankes vnto the Lord according to his righteousnesse, and will prayse the name of the Lord the moste highest.

Job.31.8

Job.15.b Esa.59.a

Hest.7.b. Ps.57.a Eccl.10. and.32.c. Psa.40.b

¶ The .viij. Psalme.
Domine dominus noster.

1 O Lord our gouernour, how excellent is thy name in all the worlde, thou that hast set thy glory aboue the heauens?
2 Out of the mouth of verye babes and sucklinges hast thou ordeyned strengethe because of thine enemies, that thou mightest still the enemye and the auenger.
3 For I will consider thy heauens, euen the workes of thy fingers: the moone and the starres, whiche thou hast ordeyned.
4 What is man, that thou art mindfull of him? and the sonne of man that thou visitest him?
5 Thou madest him lower then the angels, to crowne him with glorye and worshipp.
6 Thou madest him to haue dominion of the workes of thy handes: and thou hast put all thynges in subiection vnder his feete.
7 All sheepe and oxen, yea and the beastes of the fielde.
8 The foules of the ayre, and the fish of the Sea, and whatsoeuer walketh through the pathes of the seas.
9 O Lord our gouernour, how excellent is thy name in all the worlde?

mat.22.b

Psa.144

Heb.2.b 1 Cor.15

¶ The ix. Psalme.

Confitebor tibi domine.

Morning prayer. Psa.111

I Will • geue thankes vnto thee: O Lorde with my whole heartte, I will speake of all thy marueylous workes.

2 I will be glad, and reioyce in thee, yea my songe will I make of thy name O thou most highest.

3 Whyle myne enemies are driuen backe, they shall fall, and perishe at thy presence.

4 For thou hast maintained my right & my cause: thou arte set in the throne that iudgest right.

5 Thou hast rebuked the heathen and destroyed the vngodly, thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shal endure for euer, hee hath also prepared his seate for iudgement.

8 For he shal iudge the world in righteousnesse, and minister true iudgement vnto the people.

9 The Lorde also will be a defence for the oppressed • euen a refuge in due time of trouble.

10 And they that know thy name, will put their trust in thee: for thou (Lord) hast neuer fayled them that seke thee.

11 O prayse the Lorde • which dwelleth in Sion, shewe the people of his doinges.

12 For when he maketh inquisition for bloud, he remembreth them: and • forgetteth not the complaynte of the poore.

13 Haue mercy vpon me (O Lorde) consider the trouble wherein I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the portes of the daughter of Sion, I will reioyce in thy saluation.

15 The heathen are fallen downe in the pitte that they made: their owne nette which they hid priuely, is their owne foote taken.

16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes. Medi-tation. Hela.

17 The wicked shalbe turned into hel: and all the people that forget God.

18 For the poore shall not be alwaye forgotten, the patiente abiding of the meke shall not perishe for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lorde) that the heathen maye knowe them selues to be but men. Hela.

The .x. Psalme.

Vt quid domine.

1 VVhy standest thou so far of, O Lord, and hidest thy face in the neadfull time of trouble?

2 The vngodlye for his owne lust, doth persecute the poore: let them be taken in the craftye wilinesse that they haue ymagined.

3 For the vngodlye hath made boast of his owne heartes desyre, and speaketh good of the couetous, who God abhorreth.

4 The vngodly is so proude that he careth not for God, neither is God in all his thoughtes.

5 His wayes are alway grenous, thy iudgementes are farre aboue out of his sighte, and therefore defieth he all his enemies.

6 For he hath sayd in his heart: tushe I shall neuer be cast downe, there shal no harme happen vnto me.

7 His mouthe is full of cursing, and deceite and fraud, vnder his tongue is vngodlynesse and vanitie.

8 He sitteth lurkinge in the thruishe corners of the streetes, and priuelye in his lurkinge denes doth he murther the innocent, his eyes are set against the poore.

9 For he lieth waytinge secretly (euen as a lion lyeth he in his denne) that he maye rauishe the poore.

10 He doth rauishe the poore, when he getteth him into his net.

11 He falleth downe and humbleth him selfe, that the congregacion of the poore

may fall into the hand of his captaines.
12 He hath sayde in his heart: Tushe God hath forgotten, he hydeth awaye his face, and he will neuer see it.
13 Arise, O Lorde God, and lifte vp thine hande, forget not the poore.
14 Wherefore shoulde the wicked blaspheme God, while he doth saye in his heart: Tushe, thou God carest not for it.
15 Surely thou hast seene it: for thou beholdest vngodlines and wrong.
16 That thou mayest take the matter into thy hande: the poore committeth himselfe vnto thee, for thou arte the helper of the frendlesse.
17 Breake thou the power of the vngodly and malicious: take awaye his vngodlines, and thou shalt finde none.
18 The Lorde is king for euer, and euer, and the heathen are perished out of the lande.
19 Lorde thou hast heard the desire of the poore: thou preparest their heart, and thine eare harkeneth thereto.
20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted againste them.

The xi. Psalme.

In domino confido.

1 IN the Lorde put I my trust: howe saye ye then to my soule, that she should flye as a birde vnto your hills?
2 For lo, the vngodly bende their bowe, and make readye their arrowes within the quiuer, that they may priuely shote at them, which are true of heart.
3 For the foundations will be cast downe, and what hath the righteous donne?
4 The Lorde is in his holye temple, the Lordes seate is in heauen.
5 His eyes consider the poore, and his eye lyddes trye the children of men.
6 The Lorde alloweth the righteous, but the vngodlye, and him that delyteth in wickednes, doth his soule abhorre.
7 Vpon the vngodlye he shall rayne snares, fyre, and brimstone, storme and tempest: this shalbe their portion to drinke.
8 For the righteous Lorde loueth righteousnes: his countenance will beholde the thing that is iust.

The xii. Psalme.

Euening prayer.

1 HElpe me Lorde, for righte is cleane gone: and there is no faithfull man lefte among the children of men.
2 They talke of vanitie, euerye one with his neighbour, they doe but flatter with their lippes and dissemble in their double heart.
3 The Lorde shall roote out all deceatful lippes, and the tonge that speaketh proude thinges.
4 Which haue sayde, with your tongue will we prevayle: we are they that ought to speake, who is Lorde ouer vs?
5 Nowe for the comforteles troubles sake of the needy, and because of the depe sighing of the poore: I will vp saieth the Lorde: and will helpe euery one, from him that swelleth against him, and will set them at rest.
6 The wordes of the Lorde are pure wordes, euen as the syluer, which from earth is tried and purified seuen times in the fyre.
7 Thou shalt kepe them (O Lorde,) thou shalte preserue him from this generation for euer.
8 The vngodly walke on euery syde, when they are exalted the children of men are put to rebuke.

The xiii. Psalme.

Vsquequo Domine.

1 HOwe long wilte thou forget me, O Lorde, for euer? howe long wilte thou hyde thy face from me?
2 Howe long shall I seeke counsel in my soule, and be so vexed in mine heart? howe long shall mine enemie triumphe ouer me?
3 Consider, and heare me (O Lorde my God) lighten mine eyes, that I sleepe

slepte not in death.
4 Leste mine enemye saye: I haue preuayled againste hym: for if I be cast beowne, they that trouble me will reioyce at it.
5 But my trust is in thy mercye, and my hearte is stablished in thy saluation.
6 I will singe of the Lorde, because he hath dealte louingly with me.
7 Yea, I will praise the name of the Lordes most hyest.

¶ The xiij. Psalme.

Dixit insipiens.

1 THe foole hath sayd in his heart: Psa.51.a
There is no God.
2 They are corrupte, and becom abhominable in their doinges: there is not one that doth good, no not one. psa.55.a. Rom.3.c
3 The Lorde loked downe from heauen vpon the children of men, to see if there were any that would vnderstande and seke after God.
4 But they are all gone out of the waye, they are altogether become abhominable: there is none that doth good, no not one.
5 Their throate is an open sepulchre: with their tonges they haue disceaued, the poison of aspes is vnder their lippes.
6 Their mouth is full of cursinge and bitternes, their feete are swifte to shed bloude.
7 Destruction and vnhappinesse is in their wayes, and the waye of peace haue they not knowen, there is noo feare of God before their eyes.
8 Haue they not knowledge that they are all such workers of wickednesse, as eate vp my people as they eate bread, and call not vpon the Lorde, there were they brought in great feare.
Feare where no feare was.
9 For God is in the generation of the righteous. As for you, ye haue made a mocke of the counsell of the poore, because he putteth his trust in the Lorde.
10 Who shall geue saluation vnto Israell out of Sion. When the Lorde turneth the captiuitie of his people, then shall Iacob reioyce, and Israell shall be glad. Esa.59.b Rom.11.c

¶ The xiiij. Psalme.

Domine quis habitabit.

1 LOrde who shall dwell in thy tabernacle? who shall rest vpon thy holy hille? Psa.24.a Esay.33 mat.19.b
2 Euen he that leadeth an vncorrupte life, and doeth the thinge whiche is righte, and that speaketh the trueth from his heart.
3 He that hath vsed no discrete in his tongue, nor done euill to his neyghboure, and hath not sclaundered his neyghbours.
4 He that setteth not by him selfe: but is lowlye in his owne eyen, and maketh muche of them that feare the Lorde.
5 He that sweareth vnto his neyghboure, and disappointeth him not, though it sorethe to his owne hinderaunce.
6 He that hath not geuen his money vppon vsurie, nor taken rewarde against the innocent. Ezr.18.b
7 Who so doeth these thinges, shall neuer fall.

¶ The xvi. Psalme.

Conserua me domine.

1 PReserue me, O God, for in thee haue I put my trust.
2 O my soule, thou hast sayde vnto the Lorde: thou art my God, my goodes are nothing vnto thee.
3 All my delyte is vppon the Saintes that are in the earth, and vppon suche as excell in vertue.
4 But they that runne after an other God shall haue great trouble.
Their drinke offeringe of bloude will not I offer, neither remembre their names within my lippes. Exo.23.d
5 The Lord him selfe is the portion of mine inheritaunce, and of my cup, thou shalt maintaine my lot.
6 The lot is fallen vnto me in a fayre grounde, yea I haue a goodlye heri-

8 I will thanke the Lord for geuing me warning: my reynes also chasten me in the night season.

9 I haue set God alwayes before me, for he is on my right hande, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesshe also shall rest in hope.

Acts.2.d and.13.e

11 For why? thou shalte not leaue my soule in hel, neither shalt thou suffer thy holy one to see corruption.

12 Thou shalt shewe me the path of life: in thy presence is the fulnesse of ioye, and at thy righte hande there is pleasure for euermore.

¶ The.xvij. Psalme.

Exaudi domine iustitiam.

1 HEare the right, O Lord consider my complaynt, and hearken vnto my prayer that goeth not out of fayned lippes.

2 Let my sentence come foorth from thy presence: and let thine eyes looke vpon that thing that is equall.

Psa.17a

3 Thou haste proued and visited mine heart in the night season, thou haste tryed me, and shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens woorkes that are done against the wordes of thy lippes I haue kepte me from the wayes of the destroyer.

5 O holde thou vp my goings in thy pathes, that my fote steppes slip not.

6 I haue called vpon thee O God, for thou shalt heare me: encline thine eare to me and herken vnto my wordes.

7 Shewe thy meruaylous louinge kindnesse, thou that art the sauiour of them which put their trust in thee.

8 From suche as resiste thy righte hande. Keepe me as the apple of an eye, hyde me vnder the shadow of thy wynges.

Zach.2.b & mat.23.

9 From the vngodly that trouble me. Mine enemyes compasse me rounde about, to take away my soule.

10 They are enclosed in their owne fat, and their mouthe speaketh proude thinges.

11 They lye waytinge in oure weye on euery syde, tourning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his praye, and as it were a Lions whelpe lurkinge in secret places.

13 Vp Lorde, disapoint him and caste him downe: deliuer my soule from the vngodlye, whiche is as a sweorde of thyne.

14 From the men of thy hand, O Lord from the men I saye, and from the euill worlde, which haue their portion in this life: whose belyes thou fillest with thy hyd treasure.

15 They haue children at their desire and leaue the reste of their substaunce for their babes.

16 But as for me, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenes, I shall be satisfied with it.

¶ The.xviij. Psalme.

Diligam te domine.

1 I Will loue thee, O Lorde, my strength. I Euening prayer.

The Lorde is my stonye rocke and my defence, my saluioure: my God, and my might, in whom I will truste, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lorde, which is worthye to be praysed, so shall I be safe fro mine enemyes. 2.Re.22.8

3 The sorowes of death compassed me, and the ouerflowinges of vngodlynesse made me afrayde. Psa.116

4 The payenes of hell came about me, the snares of death ouertooke me.

5 In my trouble will I call vpon the Lorde, and complayne vnto my God.

6 So shall he heare my voyce out of his holye temple, and my complaynt shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked, the very foundations also of the hilles shoke and were remoued, because he mat.27.8

was

hous wrath.
8 There went a smoke oute of his presence, and a consuminge fyre oute of his mouth, so that coales were kindled at it.
9 He bowed the heavens also, & came downe: & it was darke vnder his fete.
10 He rode vpon the Cherubines, and did flye, he came flyinge vppon the wynges of the winde.
11 He made darknes his secrete place: his pauilion rounde about him, with darke water, and thicke cloudes to cuer him.
12 At the brightnesse of his presence his cloudes remoued, hayle stones and coales of fire.
13 The Lord also thundred out of heauen, and the hyest gaue his thunder, hayle stones and coales of fire.
14 He sente out his arowes and scattered them: he cast forth lightninges and destroyed them.
15 The springes of waters were sene, & the foundations of the round worlde were discouered at thy chydinge, O Lorde at the blastinge of the breath of thy displeasure.
16 Thou shalt sende downe from the height to fetche me, and shalt take me oute of many waters.
17 He shall deliuer me from my strongest enemy, and fro them whiche hate me: for they are to mighty for me.
18 They preuented me in the daye of my trouble: but the Lorde was my vpholder.
19 He brought me forth also into a place of liberte: he brought me forth, euen because he had a fauoure vnto me.
20 The Lorde shall rewarde me after my righteous dealinge: according to the cleanes of my handes shall he recompence me.
21 Because I haue kepte the wayes of the Lord, and haue not forsaken my God as the wicked doeth.
22 For I haue an eye vnto all his lawes: and will not cast out his commaundementes fro me.
23 I was also vncorrupt before him, and eschewed mine owne wickednes.
24 Therefore shall the Lorde reward me after my righteous dealinge: and according vnto the cleanesse of my handes in his eye sighte.
25 With the holye thou shalte be holye, and with a perfect man thou shalte be perfecte.
26 With the cleane thou shalt be cleane: and with the frowarde thou shalte learne frowardnes. D
27 For thou shalte saue the people that are in aduersitie, and shalte bringe downe the hye lookes of the proude.
28 Thou also shalte light my candell, the Lorde my GOD shall make my darkenes to be light.
29 For in thee I shal discomfit an host of men, and with the helpe of my God I shall leape ouer the wall.
30 The waye of God is an vndefiled waye, the worde of the Lorde also is tryed in the fire, he is the defender of all them that put their trust in him. pſa.102.b and.119.f
31 For who is God but the Lorde? Deu.4.a Or who hath any strength except our God?
32 It is GOD that girdeth me with strength of warre, and maketh my waye perfecte.
33 He maketh my feete like hartes feete, and setteth me vp on hye. Hab.3.b
34 He teacheth mine handes to fight, and mine armes shall breake euen a bowe of steele. 2.Sa.22.c Pſ.144.a
35 Thou hast geuen me the defence of thy saluation: thy right hande also shall holde me vp, and thy louing correction shall make me great.
36 Thou shalte make roome ynoughe vnder me for to go, that my sote stepes shall not slyde.
37 I will followe vppon mine enemyes, and ouertake them, neyther will I turne agayne, till I haue destroyed them.
38 I will smite them, that they shall not be able to stande: but fall vnder my fete.
39 Thou hast girded me with strength vnto the battayle, thou shalte throwe downe mine enemyes vnder me.
40 Thou hast made mine enemies also to turne their backes vpon me, and I shall destroye them that hate me.

Psa.1.b. 41 They shall crye, but there shalbe none to helpe them: yea, even unto the Lorde shall they crye, but he shall not heare them.

42 I will beate them, as smalle as the dust before the winde: I will cast them out, as the myre in the stretes.

43 Thou shalt deliuer me from the stryuinges of the people: and thou shalt make me the head of the Heathen.

44 A people whom I have not knowen, shall serue me.

45 Assone as they heare of me they shall obey me: but the straunge children shall dissemble with me.

46 The straunge children shall fayle, and be afrayde out of their prysons.

47 The Lorde liueth, and blessed be my stronge helper, and prayse be the God of my saluation.

48 Even the God, which seeth that I be auenged, and subdueth the people vnto me. It is he that deliuereth me from my (cruell) enemyes.

And lifteth me vp aboue them that vprise against me: thou shalte ridde me from the wicked man.

Mo.15.b 49 For this cause I will geue thankes vnto thee, O Lorde, among the Gentiles, and synge prayses vnto thy name.

2 Re.22.b 50 Great prosperitie geueth he vnto his kinge: and sheweth louinge kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Morning prayer.

¶ The xix. Psalme.

Coeli enarrant.

Rom.2.c 1 THe heauens declare the glorye of God, and the firmament sheweth his handy worke.

2 One daye telleth another, and one night certifieth another.

3 There is neyther speache nor language, but their voyces are heard amonge them.

Ps.10.d 4 Their sounde is gone out into all landes, and their wordes into the endes of the worlde.

In them hath he set a tabernacle for the sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a giante to runne his course.

6 His going forth is from the vttermost part of the heauen, and his circuite vnto the ends of the same: and there is nothinge hyd from the heate thereof.

7 The lawe of the Lorde is an vndefiled lawe, conuertinge the soule.

The testimonye of the Lorde is sure, and geueth wisedome vnto the simple.

8 The statutes of the Lorde are right, and reioyce the heart: the commaundement of the Lorde is pure, and geueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true and righteous all together.

10 More to be desired are they then golde, yea then much fine golde: sweeter also then the hony and the hony combe.

11 Moreouer, by them is thy seruaunt taught, and in keepinge of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from (my) secrete faultes.

Keepe thy seruaunte also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocente from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart be alwaye acceptable in thy sight, O Lorde, my strength and my redeemer.

¶ The xx. Psalme.

Exaudiat te dominus.

THe Lorde heare thee in the daye of trouble, the name of the God of Iacob defende thee.

2 Sende thee helpe from the Sanctuarye, and strength out of Sion.

3 Remember all the offeringes, and accept thy burnt sacrifice. Sela.

4 Graunte thee thy harte's desire, and fulfill all thy counsell.

5 We will reioyce, in thy saluation, and triumphe in the name of the Lorde our

God

hate God, the Lord performe all thy petitions.

6 Now know I, that the Lorde helpeth his anoynted, and will heare him from his holy heaven: euen with the wholsome strength of his right hande.

7 Some put their trust in charets, and some in horses: but we will remember the name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue, Lord, and heare vs, O king of heaven, when we call (vpon thee.)

Psalm. 21. Domine in virtute.

1 The king shall reioyce in thy strength, O LORD: exceedingly shall he be glad of thy saluation.

2 Thou hast geuen him his hertes desire, and hast not denyed him the request of his lyppes. Sela.

3 For thou shalt preuente him with the blessynges of goodnes, and shalte set a crowne of pure golde vpon his heade.

4 He asked life of thee, and thou gauest him a long life, euen for euer and euer.

5 His honour is great in thy saluation: glorie and great worshippe shalte thou lape vpon him.

6 For thou shalte geue him euerlastinge felicitie, and make him glad with the ioye of thy countenance.

7 And why? because the king putteth his trust in the Lorde, and in the mercye of the moste hyest, he shall not miscarye.

8 All thine enemyes shall feele thy hande: thy right hande shall finde out them that hate thee.

9 Thou shalte make them lyke a hote ouen in time of thy wrathe: the Lorde shall destroye them in his displeasure, and the fyre shall consume them.

10 Their fruite shalt thou roote out of the earthe, and their seede from among the children of men.

11 For they intended mischiefe against thee, and imagined such a deuice, as they are not able to performe.

12 Therefore shalte thou putte them to flight, and the strynges of thy bowe shalt thou make ready vpon the faces of them.

13 Be thou exalted, Lorde, in thyne owne strength: so will we synge and prayse thy power.

Psalm. 22. Deus deus meus.

1 MY God, my God (lorde why hast thou forsaken me?) and art so farre fro my helpe, and from the wordes of my complaynte? Mat. 27.b

2 O my God, I crye in the day time, but thou hearest not: and in the nyght season also I take no rest.

3 And yet continuest holy, O thou worshippe of Israel.

4 Our fathers hoped in thee: they trusted in thee, & thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme and no man: a very scorne of men, and the out cast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lippes, and shake the head, saying.

8 He trusted in God that he would deliuer him: let him deliuer him, yf he will haue him.

9 But thou arte he that tokest me out of my mothers wombe: thou wast my hope, when I hanged yet vpon my mothers brestes.

10 I haue bene left vnto thee euer sence: I was yea euen out of my mothers wombe, euen from my mothers wombe.

11 O go not fro me, for trouble is hard at hand, and there is none to helpe me.

12 Many oxen are come about me: fatte bulles of Basan close me in on euery syde.

13 They gape vpon me with their mouthes, as it were a ramping and roryng lyon.

14 I am powred out lyke water, and all my bones are out of ioynt: my

Psal. 139. B

Mat. 27.c

Psa. 104.b

Ioh. 7.b

herte

hearte also is the mildest of my bodye is euen lyke meltinge waxe.

15 My strength is dryed vp lyke a potshearde, and my tonge cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogges are come about me, and the counsell of the wicked lay siege against me.

17 They pearsed my handes and my feete, I maye tell all my bones, they stand staring and loking vpon me.

mat.27.d 18 They ꝑt my garmentes among them, and cast lottes vpon my vesture.

19 But bee thou not farre fro me, O Lord, thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sweard, my dearlynge from the power of the dogge.

21 Saue me from the Lions mouthe: thou hast heard me also from among the hornes of the vnicornes.

22 I will declare thy name vnto my Joh.20.d brethren: in the middest of the con- Hebr.2.c gregation will I prayse thee.

23 O prayse the Lord ye that fear him: magnifie him all ye of the seede of Jacob, and feare him all ye seede of Israel.

Psal.9.b 24 For hee hath not despised nor abhorred the lowe estate of the poore: he hath not hidde his face from him, but when he called vnto him, he hard him.

25 My prayse is of thee in the great congregation, my vowes will I perfourme in the sight of them that feare him.

26 The poore shall eate and be satisfied, they that seeke after the Lord, shall prayse him, your hert shall lyue for euer.

27 All the endes of the worlde shall remember themselues and be turned vnto the Lord, and all the kynredes of the nations, shall worship before him.

28 For the kingdome of the Lorde is the Lordes, and he is the gouernour among the people.

29 All such as be fat vpon erth haue eaten and worshipped: all they that go downe into the dust, shall knele before him: and no man hathe quickened his owne soule.

30 My seede shall serue him: they shalbe counted vnto the Lorde for a generation.

31 They shall come, and (the heauens) shall declare his righteousnes vnto a people that shall be borne, whom the Lorde hath made.

¶ The xxiij. Psalme,

Dominus regit me.

1 THe Lorde is my shepherd, therfore can I lacke nothing.

2 He shall fede me in a greene pasture, and leed me forth beside the waters of comfort.

3 Hee shall conuerte my soule, and bring me forth in the pathes of righteousnes for his names sake.

4 Yea though I walke thoughe the valley of the shadow of deeth, I will feare no euill, for thou art with me; thy rod and thy staffe comforte me.

5 Thou shalt prepare a table before me againste them that trouble me: thou hast annointed my heade with oyle, and my cup shalbe full.

6 But (thy) louing kindnes and mercy shall followe me all the dayes of my lyfe.

And I will dwell in the house of the Lorde for euer.

¶ The xxiiij. Psalme.

Domini est terra.

1 THe erth is the Lordes, and all that therin is: the compasse of the worlde, and they that dwell therin.

2 For he hath founded it vpon the Seas, and prepared it vpon the floudes.

3 Who shall ascende into the hill of the Lorde? Psal.15.a

Or who shall ryse vp in his holy Es.33.c place? mat.19.d

4 Even he that hath cleane handes, and a pure hearte: and that hath not lyfte vp his minde vnto vanitye, nor sworne to deceaue his neyghbour.

He

5 He shall receiue the blessinge from the Lorde, and righteousnes from the God of his saluation.

6 This is the generatiō of them that seeke him, euen of them that seeke thy face, O Iacob. Sela.

7 Lifte vp your heades, O ye gates, & be ye lift vp, ye euerlasting doores, and the kinge of glory shall come in.

8 Who is the kinge of glory? Euen the Lorde strong and mighty, euen the Lorde mightie in battell.

9 Lifte vp your heades, O ye gates, and be ye lift vp, ye euerlasting doores, and the kinge of glory shall come in.

10 Who is this kinge of glory? Euen the Lorde of hostes, he is the kinge of glory. Sela.

The .xxv. Psalme.

Ad te domine leuaui.

1 Vnto thee, O Lorde, will I lift vp my soule: My God, I haue put my truste in thee.

2 Oh let me not be confounded, neyther let thine enemies triumphe ouer me.

Rom. 9. c Esa. 29. d 3 For all they that hope in thee, shal not be ashamed: but suche as transgresse without a cause, shall be put to confusion.

4 Shewe me thy wayes, O Lorde: and teache me thy pathes.

5 Leade me forth in the trueth, and learne me, for thou art the God of my saluation: in thee hath been my hope all the daye longe.

6 Call to remembrance, O Lorde, thy tender mercies, and thy louinge kindenesses, which haue been ever of olde.

Psal. 24. b 7 Oh remember not the sinnes and offences of my youth, but according vnto thy mercy thinke thou vpon me, O Lorde, for thy goodnesse.

8 Gracious and righteous is the Lorde, therefore will he teache sinners in the waye.

9 Them that be meke, shall he guyde in iudgement: and suche as be gentle, them shall he learne his waye.

10 All the pathes of the Lorde are mercye and trueth, vnto suche as keepe his couenaunt and his testimonies.

11 For thy names sake, O Lorde, be merciful vnto my synne, for it is Esa. 43. b great.

12 What man is he that feareth the Lorde? him shall he teache in the waye that he shall chose.

13 His soule shall dwell at ease, and his seede shall inherite the lande.

14 The secrete of the Lorde is amonge them that feare him: and he will shewe them his couenaunt.

15 Mine eyes euer looking vnto the Lorde: for he shall pluche my feete out of the net. Jer. 31. d

16 Tourne thee vnto me, and haue mercy vpon me: for I am desolate and miserable.

17 The sorowes of my heart are enlarged: O bringe thou me out of my troubles. D

18 Looke vpon mine aduersitie and misery, and forgeue me all my sinne.

19 Consider mine enemies how many they are, and they beare a spitefull hate against me.

20 O kepe my soule, and deliuer me: let me not be confounded: for I haue put my truste in thee.

21 Let perfectnesse and righteous dealinge waye vpon me, for my hope hath been in thee.

22 Deliuer Israell, O God, out of all his troubles.

The .xxvi. Psalme.

Iudica me domine.

1 BE thou my Iudge, O Lorde, for I haue walked innocently: my truste hath been also in the Lorde, therefore shall I not fall. E Psal. 17. b Psal. 150. b

2 Examine me, O Lorde, and proue me, try out my reynes and my hert.

3 For thy louing kindnesse is before mine eyes, and I will walke in thy trueth.

4 I haue not dwelt with vayne persons: neyther will I haue fellowship with the dissembled.

5 I haue hated the congregation of the wicked, and will not sit amonge the vngodly: E Esay. 2. d

6 I will wash my handes

Esay. 1. c in innocencie, O Lorde, and so will I go to thine altar.

That I may shewe the voyce of thankes geuinge, and tell of all thy wonderous workes.

Lorde I have loued the habitation of thy house, and the place where thine honour dwelleth.

Shut not vp my soule with the sinners, nor my life with the bloudthirstie.

In whose handes is wickednesse: and their right hande is full of gifts.

But as for me, I will walke innocently: O deliuer me, and be mercifull vnto me.

My foote standeth right: I will praise the Lord in the congregations.

The xxvi. Psalme.

Dominus illuminatio.

Euening prayer.

THE Lorde is my light and my saluation: whom then shall I feare?

Psa. 112

The Lorde is the strength of my life: of whom then shall I be afraide?

When the wicked euen mine enemyes and my foes came vpon me to eate vp my flesh, they stumbled and fell.

Though an host of men were layde against me, yet shall not my heart be afrayde.

And though there rose vp warres against me, yet will I put my trust in him.

One thinge haue I desired of the Lorde which I will require: euen that I may dwell in the house of the Lord all the dayes of my life.

1. Ch. 16. 2. Ch. 7.

To behold the fayre beautie of the Lord: and to visite his temple.

For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vpon a rocke of stone.

1 Ch. 21. 2 Ch. 23

And now shall he lift vp my head ouer mine enemyes round about me.

Therefore will I offer in his dwelling an oblation with great gladnes: I will sing and speake prayses vnto the Lorde.

Heare my voice, O Lorde, when I crye vnto thee: haue mercy vpon me, and heare me.

My heart hath talked of thee: seke ye my face: thy face Lorde will I seke.

O hyde not thou thy face from me: nor cast thy seruant away in displeasure.

Thou hast been my succour: leaue me not, neither forsake me, O God of my saluation.

When my father and my mother forsake me, the Lorde taketh me vp.

Teache me thy waye, O Lorde, and leade me forth in the right waye, because of mine enemyes.

Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

I should vtterly haue fainted: but that I beleue verely to see the goodnesse of the Lorde in the lande of the liuinge.

O tarye thou the Lordes leysure, be strong and he shall comforte thine heart, and put thou the trust in the Lorde.

Psal. 31.

The xxvii. Psalme.

Ad te domine clamabo.

VNto thee will I crye, O Lorde my strength: thinke no scorne of me, lest if thou make thee as though thou hearest not, I become like them that go downe into the pit.

Heare the voyce of my humble petitions, when I crye vnto thee, when I holde vp my handes towarde the mercyseat of thy holy temple.

O plucke me not away neither destroye me, with the vngodly and wicked doers, which speake freendly to their neighbours, but imagine mischiefe in their hearte.

Jer. 9. B

Job. 34 b

Mat. 6. b

Rewarde them after their owne workes, and according to the wickednesse of their owne inuentions.

Rom. 2 b

Recompence them after the workes of their handes: pay them that they haue deserued.

For they regarde not in their minde the workes of the LORDE, nor

the

the operation of his handes: therfore shall he breake them downe, and not builde them vp.

C Praised be the Lord, for he hath herd the voyce of mine humble petitions.

Deut. 8. The Lorde is my strength and my shielde: my heart hath trusted in him, and I am holped.

Therefore my heart danceth for ioy: and in my song will I praise him.

The Lorde is their strength: and he is the wholsome defence of his anointed.

O saue thy people, and geue thy De. 32. b blessinge vnto thine enheritaunce: feede them, and set them vp for euer.

The xxix. Psalme.

Afferte domino.

A BRinge vnto the Lorde (O ye mightie) bringe yonge rammes: bringe the Lorde: ascribe vnto the Lorde worshipp and strength.

Geue the Lorde the honoure due vnto his name: worshippe the Lorde with holy worshipp.

Ex. 7. c. 8 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder, it is the Lorde that ruleth the sea.

Exo. 14. g Mat. 8. d The voyce of the Lorde is mighty in operation: the voyce of the Lorde is a glorious voyce.

B The voyce of the Lorde breaketh the Ex. 17. g Cedre trees: yea, the Lorde breaketh the Cedres of Libanus.

He maketh them also to skippe lyke a Calfe: Libanus also, and Sirion lyke a yonge vnicorne.

The voyce of the Lorde deuydeth the flames of fyre: the voyce of the Lorde shaketh the wildernesse: yea, the Lorde shaketh the wildernesse of Cades.

The voyce of the Lorde maketh the hyndes to bringe forth yonge, and discouereth the thicke bushes: in his temple doth euery man speake of his glorie.

The Lorde sitteth aboue the water floode, and the Lorde remayneth a kinge for euer.

The Lorde shall geue strength vnto his people, the Lorde shall geue his people the blessing of peace.

The xxx. Psalme.

Exaltabo te domine.

I will magnifie thee, O Lorde, Morning prayer. for thou hast set me vp, and not made my foes to triumphe ouer me.

O Lorde my God, I cryed vnto thee, and thou hast healed me.

Thou Lorde hast brought my soule out of hell: thou hast kepte my life, from them that go downe into the pitt.

Synge prayses vnto the Lorde, (O ye Seruantes of his) and geue thanks vnto him for a remembraunce of his holynesse.

For his wrath endureth but the D twinckelinge of an eye, and in his 1. cor. 4. 8 pleasure is life.

Heynesse may endure for a nyght, but ioye commeth in the morninge.

And in my prosperitie, I sayde, I shall neuer be remoued: thou Lorde of thy goodnesse hadest made my hill so stronge.

Thou diddest turne thy face (fro me) and I was troubled.

Then cryed I vnto thee, O Lorde, and gaue me to my LORDE right humbly.

What profite is there in my bloud, when I go downe to the pitte?

Shall the duste geue thankes vnto thee? or shall it declare thy truthe?

Heare, O Lorde, and haue mercye vpon me: Lorde be thou my helper.

Thou hast turned my heauynesse into ioy: thou hast put of my sackecloth and girded me with gladnesse.

Therfore shall (euery good man) synge of thy prayse without ceasinge: O my God I will geue thankes vnto thee for euer.

The xxxi. Psalme.

In te domine speraui.

In

Clay. 1.e in innocencie. O Lorde, and so will
B go to thine aulter.
27 That I may shewe the voyce of
thankes geuinge, and tell of all thy
wonderous workes.
8 Lorde I have loved the habitation
of thy house, and the place wher thine
honour dwelleth.
9 Shut not up my soule with the
sinners, nor my life with the bloude-
thirstie.
10 In whose handes is wickednesse:
and their right hande is full of gifts.
11 But as for me, I will walke inno-
centlye. O deliver me, and be mercifull
unto me.
12 My foote standeth right: I will
praise the Lorde in the congregations.

The xxvii. Psalme.

Dominus illuminatio.

Euening prayer. THE Lorde is my light and my
salvation: whom then shall I
feare?
Psa. 112 The Lorde is the strength of my
life: of whom then shall I be afraide?
2 When the wicked even mine ene-
myes and my foes came upon me to
eate up my flesh, they stumbled and fell.
3 Though an hoste of men were layde
against me, yet shall not my heart be
afrayde.
And though there rose up warres a-
gaynst me, yet will I put my truste
in him.
4 One thinge have I desired of the
Luk. 10 Lorde which I will require, even
that I may dwell in the house of the
2. Re. 7. Lorde all the dayes of my life.
To behold the fayre beautye of the
Lorde: and to visite his temple.
5 For in the time of trouble he shall
1 Re. 21 hide me in his tabernacle: yea, in the
secret place of his dwelling shall he
2 Re. 23 c hide me, and set me upon a rocke of
stone.
6 And nowe shall he lift up my head
above mine enemyes round about me.
Therfore will I offer in his dwel-
ling an oblation with great gladnes:
I will sing and speake prayses unto
the Lorde.

7 Heare my voice, O Lorde, when C
I crye unto thee: have mercye
upon me, and heare me.
8 My heart hath talked of thee: my
people seeke my face. Lorde, I will
9 O turne not thou thy face from me:
nor cast thy servant away in thy
displeasure.
10 Thou hast been my succoure, leave
me not, neither forsake me, O God of
my salvation.
11 When my father and my mother
forsake me, the Lorde taketh me up.
12 Teache me thy waye, O Lorde, and
leade me forth in the right waye, because of
mine enemyes.
13 Deliver me not over into the will D
of mine adversaryes: for there are false
witnesses risen up against me, and
such as speake wrong.
14 I should utterly have fainted, but
that I believe verelye to see the good-
nesse of the Lorde, in the lande of the
living.
15 O tarye thou the Lordes leysure,
be strong and he shall comforte thine Psal. 31.
heart, and put thou thy truste in the
Lorde.

The xxviii. Psalme.

Ad te domine clamabo.

VNto thee will I crye, O Lorde B
my strength: thinke no scorne
of me, lest if thou make thee as
though thou hearest not, I become
like them that go downe into the pit.
Heare the voyce of my humble pe-
titions, when I crye unto thee, when
I holde up my handes towarde the
mercyseat of thy holy temple.
3 O plucke me not away, neither de-
stroye me, with the ungodly and wicke-
doers, which speake friendlye to Jer. 9. B
their neighbours, but imagine mis- Job. 34 b
chiefe in their heartes. Mat. 6. b
4 Rewarde them according to their Rom. 2 b
deedes, and accordinge to the wicked-
nes of their owne inventions.
Recompence them after the workes
of their handes: paye them that they
have deserved.
5 For they regard not in their minde
the workes of the LORDE, nor
the

the operation of his handes: therfore shall he breake them downe, and not builde them up.

C Praised be the Lorde, for he hath herd the voyce of mine humble petitions.

Deut. 8. The Lorde is my strength and my shield: my hart hath trusted in him, and I am holped.

Therefore my hart danceth for ioye: and in my song will I praise him.

The Lorde is their strength: and he is the wholesome defence of his anointed.

O saue thy people, and geue thy blessinge vnto thine enheritaunce: feede them, and set them vp for euer.

De.32.b

¶ The xcvi. Psalme.

Afferte domino.

A BRinge vnto the Lorde (O ye mightie,) bringe yonge rammes: bringe vnto the Lorde worshipp and strength.

Geue the Lorde the honoure due vnto his name: worshippe the Lorde with holy worshipp.

Ex.7.8 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder: it is the Lorde that ruleth the sea.

Exo.14 Mat.8.b

B The voyce of the Lorde is mighty in operation: the voyce of the Lorde is a glorious voyce.

The voyce of the Lorde breaketh the Ceder trees: yea, the Lorde breaketh the Ceders of Libanus.

Ex.17 He maketh them also to skippe like a Calfe: Libanus also, and Sirion like a young vnicorne.

The voyce of the Lorde deuideth the flames of fyre: the voyce of the Lorde shaketh the wildernesse, yea, the Lorde shaketh the wildernesse of Cades.

The voyce of the Lorde maketh the hyndes to bringe forthe yonge, and discouereth the thicke bushes: in his temple doth euery man speake of his honoure.

The Lorde sitteth aboue the water floode, and the Lorde remayneth a king for euer.

The Lorde shall geue strength vnto his people: the Lorde shall geue his people the blessing of peace.

¶ The xcvii. Psalme.

Exaltabo te domine.

I Will magnifie thee, O Lorde, for thou hast set me vp, and not made my foes to triumphe ouer me.

Morning prayer. A

O Lorde my God, I cryed vnto thee, and thou hast healed me.

Thou Lorde hast brought my soule out of hell: thou hast kept my life, from them that goe downe into the pytt.

Synge prayses vnto the Lorde, (O ye Saynctes of his) and geue thanks vnto him for a remembraunce of his holynesse.

For his wrath endureth but the twinckelinge of an eye, and in his pleasure is life.

1.cor. 4.c D

Heynisse may tarrye for a nyght, but ioye commeth in the morninge.

And in my prosperitie, I sayde, I shall neuer be remoued: thou Lorde of thy goodnesse hadest made my hill so strong.

Thou diddest turne thy face (frō me) and I was troubled.

Then cryed I vnto thee, O Lord, and gaate me to my LORD right humbly.

What profite is there in my bloud, when I go downe to the pitte?

Shall the dust geue thankes vnto thee? or shall it declare thy truthe?

Heare, O Lorde, and haue mercye vpon me: Lorde be thou my helper.

Thou hast turned my heuinesse into ioye: thou hast put of my sacke cloth and girded me with gladnesse.

Therefore shall (euery good man) synge of thy prayse without ceasinge: O my God I will geue thankes vnto thee for euer.

¶ The xcvi. Psalme.

Cantate domino cantic.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousnes.

Bow thine eare vnto me, make haste to deliuer me.

And be thou my stronge rocke, and an house of defence, that thou mayest saue me.

For thou art my strong rocke and my castell: Be good vnto my prayer, and leade me for thy names sake.

Plucke me out of the net that they haue layd priuily for me, for thou arte my strength.

Luk.23.c. Into thy handes I commende my
Actes.7.g spirite: for thou hast redemed me, O
B Lorde thou God of truth.

I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lorde.

I wil be glad & reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roume.

Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauines, yea my soule and my body.

For my life is worne old with heauinesse, and my yeares with mourninge.

My strength fayleth me, because of mine iniquitie: and my bones are corrupt.

I became a reproche among all mine enemies, but specially among my neighbours, and they of mine acquayntaunce were afraide of me.

And they that did see me, without conueyed them selues from me.

I am cleane forgotten, as a deade man out of minde.

I am become like a broken vessell.

For I haue heard the blasphemie of the multitude: and feare is on euery side.

Whyle they conspire together agaynste me, and take their counsell to take away my life.

But my hope hath bene in thee, O Lorde, I haue saide thou art my God.

My time is in thy hand: deliuer me from the hand of mine enemies, and from them that persecute me.

Shewe thy seruaunt the light of thy countenaunce, and saue me for thy mercies sake.

Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and bee put to silence in the graue.

Lette the lying lippes be put to silence, whiche cruelly, disdaynefully, and despitefully speake agaynste the righteous.

O howe plentifull is thy goodnesse, whiche thou haste layde vp for them that feare thee: and that thou haste prepared for them, that put their trust in thee, euen before the sonnes of men.

Thou shalte hide them priuelye by thine owne presence from the prowdnesse of all men: thou shalt kepe them secretely in thy tabernacle, from the strife of tonges.

Thanks be to the Lord: for he hath shewed me maruelous great kindenesse in a strong citie.

And when I made hast, I said: I am cast out of the sight of thine eyes.

Neuertheles, thou heardest the voyce of my prayer, when I cryed vnto thee.

O loue the Lorde, all ye his saynts, for the Lord preserueth them that are faythfull, and plentifully rewardeth the proude doer.

Be stronge, and he shall stablishe your heart, all ye that put your trust in the Lorde.

Psa.27.d and.31.a

The .vi. Psalme.

Beati quorum.

BLessed is he, whose vnrighteousnesse is forgeuen: & whose sinne is couered.

Euening prayer.

Blessed is the man, vnto whom the Lorde imputeth no sinne, and in whose spirite there is no guyle.

Rom.4.a

For whyle I held my tonge, my bones

bones consumed away therowe my daily complaynyng.

For thy hande is heauy vpon me daye and nighte: and my moysture is like the drought in sommer. Sela.

I will knowledge my sinne vnto thee, and myne vnrighteousnesse haue I not hid.

Iob. 13. Psal. 32. I said • I will confesse my synnes vnto the Lorde, and so thou forgauest the wickednes of my sinne. Sela.

For this shal euery one that is godlye, make his prayer vnto thee: in a time when thou maiest be found.

But in the great water floudes: they shall not come nye him.

Thou art a place to hide me in, thou shalte preserue me from trouble: thou shalt compasse me about with songes of deliuerance. Sela.

I will enforme thee, and teache thee in the waye, wherein thou shalte goe: and I will guide thee with mine eye.

Bee not yee like horse and mule, which haue no vnderstanding.

Whose mouths must be holde with bit and bridle, lest they fall vpon thee.

Great plagues remaine for the vngodly: but who so putteth his truste in the Lorde, mercy embraceth him on euery syde.

Be glad, O ye righteous, and reioyce in the Lorde: and be toyfull all ye that are true of heart.

¶ The .xxxij. Psalme.

Exultate iusti in domino

Psal. 97. b. REioyce • in the Lorde, O ye righteous, for it becommeth well the iust to be thankful.

Eph. 5. d Coll. 3. c • Prayse the Lorde with harpe: syng Psalmes vnto him with the Lute and Instrumente of tenne stringes.

Sing vnto the Lorde a newe song, singe prayses lustily (vnto him) with a good courage.

For the worde of the Lord is true, and all his workes are faithfull.

He loueth righteousnes and iudgement: the earth is full of the goodnes of the Lorde.

Gen. 1. a • By the worde of the Lorde were the heauens made: and all the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were vppon a heape, and layeth vp the deepe, as in a treasure house.

Lette all the earthe feare the Lorde: stande in awe of him, all ye that dwel in the worlde.

Psal. 148. a • For he spake, and it was done, he commanded, and it stode fast.

Psal. 1. a Esa. 8. b The Lorde bringeth the • counsell of the heathen to naught, and maketh the deuices of the people to be of none effecte, (and casteth oute the councell of princes.)

The counsel of the Lorde shall endure for euer: and the thoughtes of his heart from generation to generation.

Blessed are the people whose God is the Lorde Iehouah, and blessed are the folke that haue chosen him to be their inheritaunce.

The Lorde looked downe from heauen, and beholde all the children of menne: from the habitation of his dwelling, he considereth all them that dwell in the earth.

He fashioneth al the herts of them: and vnderstandeth all their workes.

There is no kinge that can be saued by the multitude of an hoste: neyther is any mightie man deliuered by muche strength.

A horse is counted but a vayne thinge to saue a man: neyther shall he deliuer any man by his great strength.

Behold, the eye of the Lord is vpon them that feare him, and vpon them that put their truste in his mercy.

To deliuer their soules frome death, and to feede them in the time of dearth.

Our soule hath patiently taried for the Lorde: for he is our helpe and our shielde.

For our hert shal reioyce in him: because we haue hoped in his holy name.

Let thy mercyefull kindenesse, O Lorde be vpon vs, like as we haue put our truste in thee.

¶ The .xxxiij. Psalme.

Benedicam dominum.

A I will alwaye geue thankes vnto the Lorde, his prayse shall euer be in my mouth.

My soule shall make her boaste in the Lorde: the humble shall heare therof, and be glad.

O prayse the Lorde with me, and let vs magnifie his name together.

Ps.34.b • I sought the Lorde, and he heard me: yea, he deliuered me out of all my feare.

They had an eye vnto him, and were lightened, and their faces were not ashamed.

Lo, the poore cryeth, and the Lorde heareth him: yea, and saueth him oute of all his troubles.

B Ios. 5.b 4.Re.11.g • The angell of the Lorde tarieth round about them that feare him, and deliuereth them.

O taste and see, howe gracious the Psal.2.b Lorde is, blessed is the man that trusteth in him.

Psa. 127 O feare the Lorde ye that be his saynctes: for they that feare him want nothing.

Mat.6.b The lions do lacke, and suffer hunger: but they which seeke the Lorde, shall wante no manner of thinge that is good.

Come ye children, and hearken vnto me: I will teache you the feare of the Lorde.

C 1.Pe.3.f • What man is he that lusteth to liue, and would fayne see good dayes?

Kepe thy tonge from euill, and thy lippes that they speake no guyle.

Eschewe euill, and do good, seke peace and ensue it.

The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

The countenaunce of the Lorde is agaynst them that do euill, to roote out the remembraunce of them from the earth.

The righteous crye, and the Lorde heareth them, and deliuereth them out of al their troubles.

D The Lorde is nye vnto them that are of a contrite heart, and will saue suche as be of an humble spirite.

Psa.34.b Acts.14. 3.Ti.3.d • Great are the troubles of the righteous, but the lorde deliuereth him out of al.

He keepeth all his bones, so that not one of them is broken.

But misfortune shall slaye the vngodlye, and they that hate the righteous, shalbe desolate.

The lorde deliuereth the soules of his seruantes: and all they that put their trust in him shall not be desolate.

¶ The xxvii. Psalme.

Morning prayer. B *Iudica domine nocentes*

PLeade thou my cause, O Lorde, with them that striue with me, and fyghte thou agaynst them that fight against me.

Lay hande vpon the shield and buckler, and stand vp to helpe me.

Bring forth the speare and stop the way against the that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame, that seke after my soule: let them be turned backe, and brought to confusion, that ymagine mischiefe for me.

Psal.138 • Let them be as the dust before the wind: and the angell of the Lorde scattering them.

Let their waye be darke and slipperye: and lette the angell of the Lorde persecute them.

For they haue priuely layed their net to destroy me without a cause, yea euen without a cause haue they made a pitte for my soule.

Let a sodein destruction come vpon him vnwares: & his net that he hath laied priuely, catche him selfe, that he may fall into his owne mischiefe.

And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

All my bones shall saye: Lorde, who is like vnto thee?

Which deliuereth the poore from him that is to stronge for him: yea, the poore and him that is in miserye, from him that spoyleth him.

False witnesse did rise vp: they laied to my charge, thinges I knewe not.

They rewarded me euill for good: to the great discomfort of my soule.

Neuer-

Neuertheleſſe, when they were ſick I put on ſackcloth, and humbled my ſoule with faſting, and my prayer ſhal turne into mine owne boſome.

I behaued my ſelf as though he had bene my friend or my brother: I bowed downe as one that mourneth for his mother.

But in mine aduerſitie they reioyced, and gathered themſelues together: yea the very abiects came together againſt me vnawares, making mowes at me, and ceaſſed not.

With the flatterers were baſe mockers, which gnaſhed vpon me with their teeth.

Lorde, how long wilt thou looke vpon this? O deliuer my ſoule from the calamities which they bringe on me, and my darling from the Lyons.

So will I geue thee thanks in the great congregation: I will praiſe thee among much people.

O let not them that are mine enemies triumph ouer me vngodily: neyther let them wincke with their eyes that hate me without a cauſe.

Pſal. 69. Ioh. 15. D

And why? their commynge is not for peace, but they ymagine deceitfull ſpeaches againſt them that are quiete in the lande.

They gaped vpon me with their mouthes, and ſayde: fie on thee, fie on thee, we did ſee it with our eyes.

D Thou haſt ſene, O Lorde: holde not thy tongue then, goe not farre from me, O Lorde.

Awake and ſtande vp to iudge my quarell: auenge thou my cauſe, my God and my Lorde.

Iudge me, O Lorde my God, according to thy righteouſnes, and let them not triumphe ouer me.

Let them not ſay in their hertes, there, there, ſo wolde we haue it: neyther let them ſay: we haue deuoured him.

Let them be put to confuſion & ſhame together: that reioyce at my trouble.

Let them be clothed with rebuke and dishonour: that boaſt them ſelues againſt me.

Let them be glad & reioyce that fauour my righteous dealing: yea, let them ſaye alwaye, Exalted be the Lorde, which hath pleaſure in the proſperouſe of his ſeruant.

And as for my tongue, it ſhalbe talking of thy righteouſnes, and of thy prayſe, all the day long.

The xxxvi. Pſalme.

Dixit iniquus.

MY hert ſheweth me the wickednes of the vngodly, that there is no feare of God before his eyes. Rom. 3. E

For he flatereth himſelfe in his owne ſight, till his abominable ſinne be found out.

The wordes of his mouthare vnrighteous, and full of diſceate: he hath left off to behaue himſelfe wiſely, and to doo good.

He ymagineth miſchiefe vpon his bed; and hath ſet himſelfe in no good waye, neyther doeth he abhorre anye thing that is euill.

Thy mercy, O Lorde, reacheth vnto the heauen, and thy faythfulnelle vnto the clouddes.

Thy righteouſnelle ſtandeth like the ſtrong mountaines: thy iudgementes are like the great deepe.

Thou Lorde ſhalt ſaue both man & beaſt: howe excellent is thy mercye O God: and the children of men ſhall put their truſte vnder the ſhadowe of thy wynges. B

They ſhalbe ſatisfied with the plenteouſnes of thy houſe, and thou ſhalte geue them drinke of thy pleaſures, as out of the riuer.

For with thee is the well of life, and in thy light ſhall we ſee light.

O continue forth thy louing kindnelle vnto them that knowe thee, and thy righteouſnes vnto them that are trewe of hert.

O lette not the foote of pryde come againſt me: and let not the hand of the vngodly caſt me downe.

There are they fallen (all) that worke wickednelle: they are caſte downe, and ſhall not be able to ſtande.

Euening prayer.

The xxxvii. Psalme.

Noli emulari.

FRet not thy selfe because of the vngodly: neither be thou enuyous against the euyll doers.

For they shall soone bee cut downe lyke the grasse: and be withered euen as the greene herbe.

Put thou thy truste in the Lorde, and be doing good: dwell in the land, and verily thou shalt be fed.

Delyte thou in the Lorde: and he shall geue thee thy hearts desire.

Commyte thy waye vnto the Lorde, and put thy truste in him: and he shall bringe it to passe.

He shall make thy righteousnesse as cleare as the lyghte: and thy iuste dealynge as the noone daye.

Holde thee still in the Lorde, and abyde patiently vpon him: but grieue not thy selfe at hym, whose way doeth prosper against the man that doeth after euill counsayles.

Leaue of from wrath, and let goe displeasure: fret not thy self, else shalt thou be moued to do euyll.

Wycked doers shalbe rooted oute: and they that patiently abide the Lord, those shall enherite the lande.

Yet a lytle while, and the vngodly shalbe cleane gone: thou shalt loke after his place, and he shalbe awaye.

But the meeke spirited shall possesse the earth, and shalbe refreshed in the multitude of peace.

The vngodlye aduiseth counsell against the iuste: and gnasheth vpon hym with his teeth.

The Lorde shall laughe hym to scorne, for he hath seene that hys daye is comminge.

The vngodly hath drawen out the sweard: and haue bended their bowe,

To caste downe the poore and nedye, and to slaye suche as be of a right conuersacion.

Their sweard shal go thorowe their owen hart, & their bowe shalbe broke.

A small thinge that the righteous hath, is better then great riches of the vngodly.

For the armes of the vngodly shall be broken, and the Lorde vpholdeth the righteous.

The Lorde knoweth the dayes of the godlye: and their inheritance shall endure for euer.

They shal not be confounded in the perilloꝰ time: and in the dayes of dearth they shall haue ynough.

As for the vngodlye, they shall perishe, and the enemyes of the Lorde shall consume, as the fatte of lambes, yea, euen as the smoke shall they consume away.

The vngodlye borroweth and payeth not againe: but the righteous is merycfull and liberall.

Suche as be blessed of God, shall possesse the land: and they that be cursed of him, shalbe rooted out.

The Lorde ordereth a good mans goinge: and maketh his waye acceptable to him selfe.

Though he fall, he shall not be caste away: for the Lorde vpholdeth him with his hande. Psa. 25 b

I haue bene yonge, and nowe am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

The righteous is euer mercifull and lendeth, and his seede is blessed. Psa. 11. 6

Flee from euill, and doo the thinge that is good, and dwell for euer.

For the Lorde loueth the thinge that is right, he forsaketh not his that be godlye, but they are preserued for euermore.

(The vnrighteous shall be punished:) as for the seede of the vngodly, it shall be rooted out.

The righteous shall inherite the lande, and dwell therin for euer. Psa. 29 b

The mouth of the righteous is exercised in wisdome, and his tongue will be talking of iudgement.

The lawe of his God is in his heart: and his goinges shall not slyde.

The vngodly seeth the righteous, and seeketh occasion to slaye him.

The Lorde will not leaue him in his hande, nor condemne him

when he is iudged.

Hope thou in the Lorde, and kepe his wayes, and he shall promote thee, that thou shalt possesse the lande: when the vngodly shal perish thou shalt se it.

I my selfe haue sene the vngodly in great power, and florishinge lyke a grene bey tree.

I went by, and lo, he was gone: I soughte him, but his place coulde no where be founde.

Kepe innocencie, and take hede vnto the thinge that is righte: for that shal bring a man to peace at the last.

But for the transgressours, they shal perish together, and the ende of the vngodly is, they shall be rooted oute at the last.

But the saluation of the righteous commeth of the Lorde, whiche is also their strength in the time of trouble.

And the Lord shall stande by them, and saue them, he shall deliuer them from the vngodly, and shall saue them because they put their trust in him.

¶ The.xxxviii. Psalme.

Domine ne in furore.

Morning prayer.

PUt me not to rebuke (O Lord) in thine angre: neyther chasten me in thy heauy displeasure. B Psal. 6.a Jer. 10.b

For thine arowes sticke fast in me, and thy hande presseth me sore.

There is no health in my flesche, because of thy displeasure, neyther is there any reste in my bones, by reason of my synne.

For my wickednesses are gone ouer my heade, and are like a sore burthen, to heauy for me to beare.

My wounds stinke & are corrupt, throughe my foolishnes.

I am brought into so great trouble and misery, that I go mourninge all the day longe.

For my loynes are filled with a sore disease, and there is no whole part in my body.

I am feble and sore smitten, I haue roared for the very disquietnes of my heart.

Lorde thou knowest all my desyre, and my groning is not hid from thee.

My heart panteth, my strength hath forsaken me, and the light of mine eyes is gone from me. C Job.19.b

My louers and my neyghbours did stande lokinge vpon my trouble, and my kinsmen stode a far of.

They also that soughte after my lyfe, layd snares for me: and they that went about to do me euill, talked of wickednes, and ymagined disceate all the day longe.

But for me, I was like a deafe man and heard not: and as one that is dum, which doth not open his mouth.

I became euen as a man that heareth not: and in whose mouthe there is no reproues.

For in thee, O Lorde, haue I put my trust: thou shalte answere for me, O Lord my God.

I haue required, that they (euen my enemies) shoulde not triumphe ouer me: for when my foote slipte, they reioysed greatly agaynst me. D

And I truely am set in the plague, and my heuines is euer in my sighte.

For I will confesse my wickednes, and be sory for my sinne.

But mine ennemies lyue and are mighty: and they that hate me wrongfully, are many in number.

They also that reward euill for good are agaynst me: because I folowe the thing that good is.

Forsake me not (O Lord my God) be not thou far fro me.

Haste thee to helpe me, O Lorde, (God) my saluation.

¶ The.xxxix. Psalme.

Dixi custodiam vias

I Sayde, I will take hede to my wayes: that I offende not in my tonge. B

I will kepe my mouth, as it were with a bridle, while the vngodlye is in my sight.

I held my tongue, and spake nothing, I kepte silence: yea euen from good woordes, but it was payne and greif to me.

Thy heart was hote within me, and while I was thus musinge, the fyre kindled: and at the laste I spake with my tonge.

Psa.90.c

Lorde let me knowe mine ende, and the number of my dayes: that I maye be certified howe long I have to lyue.

B

Behold thou hast made my dayes as it were a spanne longe, and mine age is euen as nothing in respect of thee. And verely every man liuinge is altogether vanitie. Selah.

Job, 7.a

For man walketh in a vayne shadow, and disquieteth himself in vayne: he heapeth vp richesse, and can not tell who shall gather them.

Luk, 12.c

And nowe Lorde what is my hope: truely my hope is even in thee.

Deliuer me from all mine offences, and make me not a rebuke vnto the foolishe.

I became dom, and opened not my mouthe, for it was thy doinge: take away thy plage from me.

C

I am even consumed by the meanes of thy heauy hande, when thou with rebukes doest chastene man for synne.

Thou makest his beautie to consume awaye, like as it were a moth fretting a garment: every man therefore is but vanitie. Selah.

Heare my prayer, O Lorde, & with thyne eares consider my calling: holde not thy peace at my teares.

1Pa.29c

For I am a straunger with thee, and a sojourner, as all my fathers were.

Oh spare me a litle, that I maye recouer my strength, before I go hence and be no more seene.

¶ The.xl. Psalme.

Expectans expectaui.

I waited patiently for the Lord and he enclined vnto me: and heard my calling.

He brought me also out of the horrible pitte, out of the myre and clay. And set my feete vpon the rocke and ordered my goinges.

And he hath put a newe song in my mouth, even a thankesgiuing vnto our God.

Many shall see it and feare, and shall put their trust in the Lorde.

Jer.17b

Blessed is the man that hath set his hope in the Lorde, and turned not vnto the proude, and to suche as goe about with lies.

B

O Lorde my God, great are the wonderous workes which thou hast done, like wise also thy thoughtes which are to vs ward: so that there is no man that ordereth them vnto thee.

If I should declare and speake of them, they should be more than I am able to expresse.

Heb.15a

Sacrifice and meate offring thou wouldest not haue, but myne eares hast thou opened.

Burnt offrings and sacrifice for synne hast thou not required, then sayde I, lo I come.

In the volume of the booke it is written of me, that I shoulde fulfill thy will, O my God. I am contente to do it gladly, thy lawe is within my heart.

I have declared thy righteousnesse in the great congregation. Lo I will not refrayne my lippes, O Lorde, and that thou knowest well.

C

I have not hid thy righteousnesse within my heart, my talking hath ben of thy truethe and of thy saluation.

I have not kepte backe thy louing mercye & truthe fro the great congregation.

Withdrawe not thou thy mercye fro me, O Lorde, let thy louing kindnesse and thy truthe alway preserue me.

For innumerable troubles are come about me: my synnes haue taken such holde vpon me, that I am not able to loke vp.

Yea they are more in number then the heares of my heade, and my herte hath fayled me.

D

O Lorde, let it be thy pleasure to deliuer me, make haste, O Lorde to helpe me.

Let them be ashamed and confounded together, that seeke after my soule to destroy it: let them be driuen backeward, and be put to rebuke, that wish me euill.

Let them for their vnkindnesse be soone brought to confusion, that say vnto me fye vpon thee, fye vpon thee.

Blessed be the Lord God of Israel
world without ende. Amen.

Ps. 42 LIke as the hart desireth the
water brookes, so longeth my
soule after thee, O God.
My soule is athirst for God,
yea, even for the liuinge God: when
shall I come to appeare before the pre-
sence of God?
My teares haue been my meate
daye and night, while they daily saye
vnto me: Where is now thy God?
Now when I thinke therevpon,
I powre out my heart by my selfe:
for I went with the multitude, and
brought them forth into the house
of God.
In the voice of prayse and thanke-
giuing, among such as keepe holy day.
Why art thou so full of heavi-
nesse (O my soule) and why art thou
so disquieted within me?
Oh put thy trust in God, for I will
yet geue him thankes; for the helpe
of his countenance.
My God, my soule is vexed within
me: therefore will I remember thee
concerning the land of Jordane, and
the litle hill of Hermon.
One deepe calleth another, because
of the noyse of thy water pypes.
All thy waues and stormes, are
gone ouer me.
The Lorde hath graunted his lo-
uinge kindnesse in the daye time: and
in the night season did I singe of him,
and made my prayer vnto the God of
my life.
I will saye vnto the God of my
strength: why hast thou forgotten
me? why go I thus heauily, while the
enemye oppresseth me?
My bones are smitten asunder as
with a sword, while mine enemyes
(that trouble me) cast me in the teeth.
Namely while they saye daily vn-
to me: where is now thy God?
Why art thou so vexed (O my
soule?

Evening prayer.

Psa. 30

Psa. 41

Psa. 42

Psa. 43

1 Reg. 18
Psa. 62

Psa. 42

Jos. 11

Jona. 2

Psa. 55

Job. 14

Psa. 42

countenaunce, why art thou so disquieted within me?

O put thy trust in God, for I will yet thanke him, which is the helpe of my countenance, and my God.

The.xlij. Psalme.

Iudica me Deus.

GIue sentence with me, O God, and defende my cause against the vngodlye people: O deliuer me from the deceitfull and wicked man.

For thou art the god of my strength, why hast thou put me from thee: and why go I so heauily, whyle the enemye oppresseth me?

O sende out thy light & thy truth, that they may leade me, and bringe me vnto thy holy hill, and to thy dwelling.

And that I may go vnto the aultar of God, euen vnto the God of my ioye and gladnesse,

And vppon the harpe will I geue thankes vnto thee, O God my God.

Psal.42. • Why art thou so heauye (O my soule) and why art thou so disquieted within me?

O put thy trust in God, for I will yet geue him thankes, which is the helpe of my countenance, & my God.

The.xliij. Psalme.

Deus auribus nostris.

Meanig of the prayer.

WE haue herd with our eares O God, • our fathers haue told vs, what thou hast done in their time of olde.

Deu. 6.b

How thou hast driuen out the Hethen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

• For they got not the lande in possession throughe their owne sweorde, neither was it their owne arme that helped them.

Deu. 9.a

But thy right hande, and thyne arme, & the light of thy countenance, because thou hadest a fauoure vnto them.

Psa.97.b • Thou art my kinge, O God:

Giue helpe vnto Iacob.

Through thee, will we ouerthrowe our enemies, and in thy name will we treade them vnder, that rise vp against vs.

For I will not trust in my bowe: & it is not my sworde that shall helpe me.

But it is thou that sauest vs from our enemies, and puttest them to confusion that hate vs.

We make our boast of God all the daye long, and will prayse thy name for euer. Sela.

But nowe hast thou cast vs off, and put vs to confusion; and goest not forth with our armies.

Psa.60.a

Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoile our goodes.

C

Thou lettest vs be eaten vp like sheepe: and hast scattered vs among the Heathen.

Thou sellest thy people for nought, and makest no money for them.

Thou makest vs to be rebuked of our neyghbours, to be laughed to scorne, and had in derision, of them that are round about vs.

• Thou makest vs to be a byworde among the Hethen, and that the people shake their heades at vs.

My confusion is daylye before me, and the shame of my face hath couered me.

Psa.79.a

For the voyce of the slaunderer & blasphemer: for the enemy & auenger.

And though all this be come vpon vs, yet doo we not forget thee: nether haue our lippes transgressed in thy couenaunt.

D

Our hert is not turned backe, nether our steps gone out of thy waye.

No not when thou hast smitten vs into the place of dragons, and couered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp our handes to any straunge God.

Shal not God search it out? for he knoweth the very secrets of the heart.

Rom.8.c • For thy sake also are we killed all the day long, and are counted as sheepe appointed to be slayne.

Why Lord, why forsakest thou me alwaie and be not absent from vs for euer.

Wherefore turnest thou thy face, and forgettest our misery and trouble?

Psa.119 For our soule is brought low euen vnto the dust, our belly cleaueth vnto the ground.

Arise and helpe vs, and deliuer vs for thy mercyes sake.

¶ The.xlvi. Psalme.

Exultauit cor meum.

MY heart is inditing of a good matter: I speake of the things which I made vnto the king.

My tongue is the penne of a readie writer.

Thou art fairer then the children of men, full of grace are thy lippes: because God hath blessed thee for euer.

Girde thee with thy sworde vpon thy thigh (O thou most mightie) according to thy worship and renowme.

Good luck haue thou with thyne honor, ride on because of the worde of truth, of meekenes, and righteousnes: and thy right hande shall teache thee terrible things.

Thy arrowes are very sharpe, and the people shalbe subdued vnto thee, euen in the middest amonge the Kinges enemyes.

Heb.1.b. Thy seate, O God, endureth for euer: the scepter of thy kingdome is a right scepter.

Thou hast loued righteousnesse, and hated iniquitie: wherefore God euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.

All his garmentes smell of myrre, Aloes, and Cassia, out of the ioyfull palaces, whereby they haue made thee glad.

Kinges daughters were amonge thy honorable women: vpon thy right hand did stand the queene in a vesture of golde (wrought about with diuers colours.)

Hearken (O daughter) & consider, encline thyne eare: forget also thyne owne people, and thy fathers house.

So shall the king haue pleasure in thy beautie, for he is the Lord (God) and worship thou him.

And the daughter of Tire shall be there with a gifte, like as the riche also among the people shall make their supplication before thee.

The kinges daughter is all glorious within, her clothing is of wrought golde.

She shalbe brought vnto the king in raiment of needle worke: the virgins that be her fellowes, shal beare her company, and shalbe brought vnto thee.

With ioye and gladnesse shall they be brought: and shall enter into the kinges Palace.

In stede of thy fathers, thou shalt haue children, whome thou mayest make princes in all landes.

I will remembre thy name from one generation to an other: therefore shall the people geue thankes vnto thee, worlde without ende.

¶ The.xlvii. Psalme.

Deus noster refugium.

GOd is our hope and strength: a very present helpe in trouble.

Therefore will we not feare though the earthe be moued, and though the hilles be caried in the middes of the sea.

Psal.93. Though the waters thereof rage and swell: and though the mountaynes shake at the tempest of the same. Sela.

The riuers of the floudde thereof, shall make gladde the Citie of God, the holye place of the tabernacles of the most highest.

God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

The Heathen make muche adoo, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt awaye.

The Lorde of hostes is with vs, the god of Iacob is our refuge. Sela.

O come hither, and beholde the workes of the Lord, what destruction he hath brought vpon the earth.

He maketh warres to ceasse in all the worlde: he breaketh the bowe & knappeth the speare in sunder, and burneth

meth the chaffe in the fire.

Be still then and knowe that I am God: I will be exalted amonge the heathen, and I will be exalted in the earth.

The Lord of hostes is with us, the God of Jacob is our defence. Sela.

The xlvij. Psalme.

Evening prayer. *Omnes gentes plaudite.*

O clappe your handes together (all ye people) O singe vnto God with the voyce of melodye.

Psa.96.a For the Lorde is hye, and to be feared, he is the great kinge vpon all the earth.

He shall subdue the people vnder vs, and the nations vnder our feete.

He shall chuse out an heritage for vs, even the worshipe of Jacob whom he loued. Sela.

God is gone vp with a merye noyse: and the Lorde with the sounde of the trumpe.

O singe prayses, singe prayses vnto God: O singe prayses, singe prayses vnto our kinge.

For God is the kinge of all the earth, sing ye prayses with vnderstanding.

God reygneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is verye hye exalted) doth defende the earth, as it were with a shielde.

The xlviij. Psalme.

Magnus dominus.

GReate is the Lorde, and highlye to be praysed in the citie of our God, even vpon his holye hill.

The hill of Sion is a fayre place, and the ioye of the whole earth: vpon the northside lyeth the Citie of the great kinge.

God is well knowen in her palaces, as a sure refuge.

For lo the kinges (of the earth) are gathered and gone by together.

They maruelled to see such thinge: they were astonied, and sodenly came downe.

Feare came there vpon them, and sorowe as vpon a woman in her trauaile: even thus shalt thou destroye the shippes of the sea, through the east winde.

Like as we haue heard, so haue we seene in the citie of the Lorde of hostes, in the citie of our God: God shall stablish the same for euer. Sela.

We waite (o God) for thy louinge kyndnesse, (in the middest) of thy congregacion.

O God according vnto thy name, so is thy prayse vnto the worldes ende: thy right hande is full of righteousnes.

Let the mounte Sion reioyce, and the daughters of Iuda be glad, because of thy iudgementes.

Walke about Sion, and go rounde about her: tell the towers thereof.

Marke well her bulwarkes, set vp her houses, that ye may tell them that come after.

For this God is our God for euer & euer, he shalbe our gyde vnto death.

The xlix. Psalme.

Audite hæc gentes.

O heare this, all ye people: ponder it with your eares, all ye that dwell in the worlde:

Hye and lowe, riche and poore, one with another.

My mouth shall speake of wisedome, and my heart shall muse of vnderstandinge.

I will encline mine eare to the parable, and shewe my darke speeche vpon the harpe.

Wherefore shoulde I feare in the dayes of wickednesse, and when the wickednesse of my heeles compasseth me rounde about?

Ther be some that put their trust in their goodes, and boast themselues in the multitude of their riches.

Ple.49.b Luk.12.c

But no man maye deliuer his brother, nor make agreement vnto God for him.

1.Pe.1.a 1.Joh.1.b For it costeth more to redeeme their soules, so that he must let that alone

plane thy cause.

Yea, though he tarie longe, and se not the grauue.

For he seeth, that wyse men also dye, and perishe together, as well as the ignorant and foolishe, and leaue their riches for other.

And yet they thinke, that their houses shall continue for euer: and that their dwelling places shall endure fro one generation to another, and call the landes after their owne names.

Neuertheles, man will not abide honorable, seynge he hath ben compared vnto the beastes that perishe: this is the thinge of those.

This is their foolishnes, and their posterite prayse their sayinge. Sela.

They lye in the hell like sheepe: death gnaweth vpon them: and the righteous shall haue dominacion ouer them in the morninge: their fourme shall consume in the sepulchre out of their dwelling.

But God shall deliuer my soule from the place of hell: for he shall receyue me. Sela.

Be not thou afrayde though one be made riche, or yf the glorye of his house be increased.

Job. 17. d For he shall carye nothinge away with him: and he dyeth, neyther shall his pompe followe him.

For while he liued, he counted him self an happy man: and so long as thou doest well vnto thy self, men will speake good of thee.

He shall followe the generations of his fathers, and shal neuer se light.

Man prouyded honour hath no vnderstanding: but is compared vnto the beastes that perishe.

The. l. Psalme.

Deus deorum dominus

Morning prayer.

THe lorde of lordes, euen the mighty God hath spoken, and called the worlde.

From the rysinge vp of the Sunne: vnto the goyng downe therof.

Esay. 4. d Out of Sion hath God appeared in perfect beautie.

Our God shall come, and shall not kepe silence.

There shall go before him a consuminge fire, and a mightie tempest shall be stered vp round about him.

He shall call the heauen from aboue, and the earth, that he maye iudge his people.

Gather my saynctes together vnto me, those that haue made a couenaunt with me with sacrifice.

And the heauens shall declare his righteousnes, for God is iudge him self. Sela.

Heare O my people, and I will speake, I my self will testifie against thee O Israell: for I am God, euen thy God. Sela.

I will not reproue thee because of thy sacrifices, or for thy burnt offeringes, because they were not alwaye before me.

I will take no bullocke out of thy Esay. 1. c house, nor he gote out of thy folde. Amo. 5. b

For all the beastes of the forest are Actes. 7. d mine, and so are the cattel vpon a thousande hilles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the fielde are owres right.

If I were hungry I will not tell thee: for the whole worlde is mine, and all that therin is.

Thinkest thou that I will eate bulles flesh: and drinke the blood of gotes.

Offer vnto God thankesgeuing, and C pay thy vowes vnto the most hyest.

And call vpon me in the time of trouble: so will I heare thee, and thou shalt prayse me.

But vnto the vngodly saide God: why doest thou preache my lawes, and takest my couenaunt in thy mouth.

Where as thou hatest to be informed: hast cast my wordes behinde thee: when thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the aduoutrers.

Thou hast lette thy mouthe speake D wickednes: and with thy tonge thou hast set forth disceite.

Thou sattest and spakest against thy brother: yea, and hast slaundered thyne

thine owne mothers sonne.

These thinges hast thou done, and I held my tongue: and thou thoughtest (wickedly) that I am euen suche a one as thy selfe: but I will reproue thee, and set before thee the thinges that thou hast done.

O consider this, ye that forgette God: leaste I pluche you awaye, and there be none to deliuer you.

Who so offereth me thankes and prayse, he honoreth me: and to him that ordereth his conuersation right will I shewe the saluation of God.

¶ The.li. Psalme.

Miserere mei deus

HAue mercy vpon me, O God, after thy great goodnes. 3

Accordinge vnto the multitude of thy mercies, do awaye mine offences.

Washe me thorowely fro my wickednes, and clense me from my sinne.

Job.25.c Luc.15.b For • I knowledge my faultes, and my sinne is euer before me.

Againste thee onely haue I sinned, Rom.3.a and done this euill in thy sight, • that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in synne hath my mother conceaued me.

But lo, thou requirest truth in the inwarde partes, and shalt make me to vnderstande wisdome secretly. 6

Thou shalte pourge me with • Hy- Nu.19.b sope, and I shalbe cleane: thou shalte washe me, and I shalbe whiter then snowe.

Thou shalte make me heare ioye and gladnesse: that the bones whiche thou haste broken may reioyce.

Turne thy face from my synnes, and put out all my misdeedes.

Exe.29.c • Make me a cleane heart, O God, ¶ and renue a right spirite within me.

Cast me not away from thy presence and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne, and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked, and synners shalbe conuerted vnto thee.

Deliuer me from blood giltinesse, O God, thou that arte the God of my health: and my tonge shall singe of thy righteousnesse.

Thou shalt open my lips, O Lord, and my mouth shal shewe thy prayse.

For thou delytest no sacrifice, else would I geue it thee: • but thou delytest not in burntofferinges. D Psa.90.a

The sacrifice of God is a troubled spirite, a broken and a contrite heart, O God shalt thou not despise. Esay.1.c Amo.3.b Actes.7.f Esa.99.a

O be fauourable and gracious vnto Syon, buylde thou the walles of Ierusalem.

Then shalte thou be pleased with the • sacrifice of righteousnesse with the burntoffringes and oblations: then shall they offer yonge bullockes vpon thyne aulter. Ro.11.a

¶ The.lii. Psalme.

Quid gloriaris in malitia.

VVhy boastest thou thy selfe, thou tyraunt, that thou canst do mischiefe. 1

Where as the goodnesse of God endureth yet dayly.

Thy tongue imagineth wickednesse, and with lyes thou cuttest lyke a sharpe rasoure.

Thou haste loued vngraciousnesse moze then goodnes, & to talke of lyes moze then righteousnes. Sela.

Thou hast loued to speake al wordes that may do hurt, O thou false tonge.

Therefore shal God destroy thee for euer, he shal take thee & pluche thee out of thy dwelling, and rote thee out of the lande of the liuing. Sela.

The righteous also shal see this, & feare, and shall laugh him to scorne.

Lo, this is the man, that took not God for his strength, but • trusted vn- Psa.49.a to the multitude of his riches, and Nu.12.c. strengthed him selfe in his wickednesse.

As for me, I am lyke a greene olyue tree in the house of god: my trust is in the tender mercye of God, for euer and euer.

I will alwaye geue thankes vnto thee, for that thou hast don: and I will hope in thy name, for thy sayntes lyke it well.

¶ The.ii. Psalme.

Dixit insipiens.

Euening prayer.

THe foolish bodye hath sayde in his heart: there is no God.

Psa.14.a Psa.13.a Rom.3.a

Corrupte are they, and detestable in their wickednesse, there is none that doth good.

God looked downe from heauen vpon the children of men, to see if there were anye that would vnderstande and seeke after God.

But they are all gone oute of the way, they are altogether become abhominable: there is also none that doth good, no not one.

Are not they without vnderstandinge that worke wickednes, eatinge vp my people as if they would eate bread, they haue not called vpon God.

There were afraide where no feare was: for God hath broken the bones of him that besieged thee: thou hast put them to confusion, because God hath despised them.

Oh that the saluation were geuen vnto Israell out of Sion: Oh that the Lorde would deliuer his people out of captiuitie.

Then should Jacob reioyce, and Israell should be right glad.

¶ The.iii. Psalme.

Deus in nomine tuo.

SAue me, O God, for thy names sake: and auenge me in thy strength.

Heare my prayer O God, and herken vnto the wordes of my mouth.

For strangers are risen vp against me, and tyrannes which haue not God before their eyen, seeke after my soule.

Beholde God is my helper: the Lorde is with them that vpholde my soule.

He shall reward euill vnto mine enemyes: destroye them in thy truth.

In offeringe of a free harte will I geue thee: and prayse thy name (O Lorde) because it is so comfortable.

For he hath deliuered me out of all my trouble: and myne eye hath seene his desire vpon mine enemyes.

¶ The.iv. Psalme.

Exaudi deus.

HEare my prayer (O God) and hide not thy selfe from my petition.

Take heede vnto me, and heare me, how I mourne in my praier and am vexed.

The enemye crieth so, and the vngodly commeth on so fast, for they are minded to do me some mischiefe, so maliciously are they set against me.

My heart is disquieted within me, and the feare of death is fallen vpon me.

Feare and trembling are come vpon me, and an horrible dreade hath ouerwhelmed me.

And I sayde, O that I had winges like a doue: for then would I flye away and be at rest.

Lo, then would I get me away farre off: and remayne in the wildernes. Sela.

I would make haste to escape, because of the stormy wind and tempest.

Destroye their tongues (O Lord) Ge.11.b and deuide them: for I haue spied vnrighteousnes and strife in the Citie.

Day and night go they about with in the walles therof: mischiefe and also sorowe are in the middest of it.

Wickednes is therein, disceate and gyle go not out of her streetes.

For it is not an open enemye that hath done this dishonour, for then I could haue borne it: neither was it myne aduersarye, that did magnifie himselfe against me, for then (peraduenture) I would haue hid my selfe from him.

But it was euen thou my companion: my guide, and mine owne familiar frende. Psal.47. Joh.13.b

We tooke sweete counsell together, and walked in the house of God as frendes.

Let

Let death come hastely vpon them,
and let them goe downe quicke into
hell: for wickednesse is in their dwel-
lings, and amonge them.

As for me, I will call vnto God,
and the Lord shall saue me.

In the euening, and morning and
at noone dayes will I praye (and that in-
stantly) and he shall heare my voyce.

It is he that hath deliuered my
soule in peace from the battayle that
was against me: for there were mo
with me.

Yea, euen God that endureth for
euer, shall heare me, and bringe them
downe. Selah.

For they will not amende, nor feare
God.

He layde his handes vpon suche
as be at peace with him, and he hathe
broke his couenaunt.

The wordes of his mouth were sof-
ter then butter, hauinge warre in his
hart: his wordes were smoother then
oyle, and yet be they sworde.

What 9.d Cast thy burden vpon the Lord
Luk.12.e and he shall nourishe thee, and not suf-
2.pet.5.a fer the righteous to fall for euer.

And as for the, thou O God shalt
bringe them into the pytte of destruction.

The blood thirsty & deceitfull men:
shall not liue out halfe their dayes.

Neuertheles, my trust hathe in
thee (O Lorde.)

The.vi. Psalme.

Morning prayer. *Miserere mei deus.*

BE mercifull vnto me (O
God) for man goeth about to
deuoure me: he is daily fyghting and troubling me.

Myne enemies are daily in hand to
swalow me vp: for they be many that
fight against me, O thou most hyest,

Neuertheles, though I am some-
time afrayd, yet put I my trust in thee.

I will praise God, because of
his worde, I haue put my trust in
God, and will not feare what flesshe
can do vnto me.

They dayly mistake my wordes: al
that they ymagine, is to do me euill.

They all holde together, and keepe
them selues close: & marke my steps,
when they lye wayte for my soule.

Shall they escape for their wic-
kednesse? ryd (O God) in thy dis-
pleasure shalt cast them downe.

Thou tellest my flittinges, put my
teares in thy bottell: are not these
thinges noted in thy booke?

Now when I call vpon thee, then
shall myne enemies be put to flight:
this I know, for God is on my syde.

In God (whose will I prayse, in
the Lorde (whose worde I reioyce in)

Yea in God haue I put my trust,
I will not be afrayde what man can
do vnto me.

Vnto thee (O God) will I pay my Psa.61.b
vowes: vnto thee will I geue thankes.

For thou hast deliuered my soule psa.116.b
from death, and my feete from falling:
that I may walke before God in the
light of the liuing.

The.vii. Psalme.

Miserere mei deus.

BE mercifull vnto me (O God) B
be mercifull vnto me, for my
soule trusteth in thee: and vnder mat.23.d
the shadowe of thy wynges shalbe
my refuge, vntil this tirranny be ouer-
paste.

I will call vnto the most hye God,
euen to the God that shall performe
the cause which I haue in hand.

He shall sende from heauen, and
saue me from the reproche of him that
would eate me vp. Selah.

God shall sende forth his mercye
and truethe.

My soule is amonge Lyons, and B
I lye euen among the children of men
(that are set on fire.)

whose teeth are speares & arrowes,
and their tonge a sharpe swearde.

Be thou exalted, O God, aboue the
heauens, and thy glorye aboue all the
earth.

They haue layed nettes for my feete,
and preased downe my soule, they haue
digged a pytte before me, and are fal-
len into the middest of it themselues.
Selah.

My

Pſa.112 * My hart is fixed, O God, my hart is fixed: I will ſing and geve prayſe.

Awake O my glory, awake lute and harpe: I my ſelfe will awake right early.

I will geve thankes vnto thee, O Lorde, among the people: and I will ſing vnto thee among the nations.

pſa.133b * For the greatnes of thy mercye reacheth vnto the heavens, and thy truth vnto the clowdes.

Set vp thy ſelfe, O God, above the heavens, & thy glory above all the earth.

¶ The.lvij. Pſalme.

Si vere vtique iuſtitiam

ALbeit ye indeede ſpeake of righteouſnes, O ye congregation: and iudge the thing that is right, O ye ſonnes of men?

Yea, ye imagine miſchefe in your hart vpon the earth, and your handes deale with wickednes.

The vngodly are froward, euen from their mothers wombe: as ſoone as they be borne, they go aſtraye and ſpeake lyes.

They are as venimous as the poyſon of a ſerpente, euen lyke the deafe Adder that * ſtoppeth her eares.

Acts.7g Which refuſeth to heare the voice of the charmer, charme he neuer ſo wiſely.

Breake their teeth, O God, in their mouthes: ſmyte the chawe bones of the lyons (O Lorde.)

Let them fall away lyke water that runneth a pace: and when they ſhote their arowes, let them be rooted out.

Let them conſume away lyke a ſnaile & be lyke the vntimely fruite of a woman, and let them not ſe the ſonne.

Or euer your pots be made whot with thornes: ſo let indignation deare him, euen as a thing that is rawe.

Pſa.25g The righteous ſhall reioyce when he ſeeth the vengeaunce: he ſhall waſhe his foote ſteppes in the bloode of the vngodly.

So that a man ſhall ſaye: verelye there is a rewarde for the righteous: doubtles, there is a God that iudgeth in the earth.

¶ The.lix. Pſalme.

Eripe me de inimicis.

Euening prayer. 3

DEliuer me from myne enemyes, O God: defende me from them, that ryſe vppe againſte me.

O deliuer me from the wycked doers: and ſaue me from the bloodye thirſtie men.

For lo, they lye waytyng for my ſoule: the mightye men are gathered together againſt me without anye offence or fawte of me, O Lorde. B

They runne and prepare themſelues without my fawt: arise thou therefore to helpe me, and beholde.

Stande vp (O Lorde God of hoſtes) thou God of Iſrael to viſite all heathen: and be not mercyfull vnto them that offende of malycyous wickednelle. Selo.

They go to and fro in the euening, they grynne lyke a dogge, and runne about through the citie.

Beholde, they ſpeake with theyr mouth, and ſwoorde are in their lyppes, for who doeth heare?

But thou, O Lorde ſhalte haue them in derilion, and thou ſhalt laugh all heathen to ſcorne. Pſal. 4.c Pſon. 1b

My ſtrength will I aſcribe vnto thee: for thou art the god of my refuge.

God ſhewith me his goodnes plentcouſly, and God ſhall let me ſee my deſire vpon mine enemyes. C

Slaye them not, leaſte my people forget it: but ſcatter the abrod among thy people, and put them downe, O Lorde, our defence.

For the ſynnes of their mouthe, and for the woordes of their lyppes they ſhalbe taken in their pryde, and whyche their preachynge is of curſyng and lyes.

Conſume them in thy wrath, conſume them that they maye perysshe, and knowe that it is God which ruleth in Jacob, and vnto the endes of the worlde. Selo.

And in the euening they will returne, grynne like a dogge, and will go about

about the cytye.

They will runne here and there for meat: & grudge if they be not satisfied

As for mee I wyll synge of thy power: and will prayse thy mercye betymes in the morning.

For thou hast bene my defence and refuge: in the daye of my trouble.

Unto thee, O my strength, wyll I synge: for thou O God, art my refuge and my mercyfull God.

¶ The.lx. Psalme.

Deus repulisti nos.

O God, thou that haste caste vs out and scattered vs abroade: thou hast also ben displeased, O turne thee vnto vs again.

Thou haste moued the lande and deuided it: heale the sores thereof, for it shaketh.

Esa.51.c Jer.25.d Thou hast shewed thy people heauye thynges, • thou haste geuen vs a drynke of deadly wine.

Thou haste geuen a token for suche as feare thee, that they may triumphe because of the trueth. Sela

Therefore were thy beloued deliuered: helpe me with thy ryght hand, and heare me.

B • God hath spoken in his holynesse, psa.108.d I will reioyce and deuide Sichem: and mete out the valey of Sucoth.

Galead is mine and Manasses is mine: Ephraim also is the strength of my head, Juda is my lawegeuer.

Moab is my washe pot, ouer Edom wyll I caste out my shoe: Philistea be thou glad of me.

C Who will leade me into the stronge citye? Who will bring me into Edom?

Haste thou not caste vs oute, O God: wylt not thou, O God, • go Psal.44. oute wyth our hoostes?

O be thou our helpe in trouble: for vayne is the helpe of man.

Through God we shall do greate actes; for it is he that shall treade downe our enemyes.

¶ The.lxi. Psalme.

Exaudi deus deprecą.

HEare my crying, O GOD, & geue eare vnto my prayer.

From the endes of the earth I will call vnto thee: when my heart is in heauynes.

O set me vp vpon the rocke: that is hyer then I.

For thou hast bene my hope and a stronge towre for me, agaist ỹ enemy.

I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couerynge of thy wynges. Sela.

For thou, O Lord, hast herde my desires: and hast geuen an heritage vnto those that feare thy name.

Thou shalte graunte the kinge a longe lyfe: that hys yeres may endure throughout all generations.

He shall dwell before GOD for euer: O prepare thy louinge mercye and faythfulnesse that they maye preserue hym.

So wyll I alwaye synge prayse vnto thy name: • that I maye daily performe my vowes.

¶ The.lxii. Psalme. Morning prayer.

Nonne deo subiecto.

MY soule truely waiteth still vpon God, for of him cometh my saluation. A

He verely is my strength and my saluation: he is my defence so that I shall not greatly fall.

Howe longe wyll ye ymagyne mischiefe against euery man, ye shall be slayne all the sorte of you: yea, as a tottering wall shall ye be, and lyke a broken hedge.

Their deuice is onely howe to put him out whom God will exalt, their delite is in lyes: they geue good wordes with their mouth, but curse him with their herte. Sela.

Neuertheles, my soule wayt thou still vpon God: for my hope is in him.

He truely is my strength, and my saluation: he is my defence, so that I shall not fall.

In God is my health and my glorye, the rocke of my myght: and in God is my truste.

O put your truste in him alwaye B

(ye

1.Me. 1. (ye people) • poure out your herts be-
Pſa.42.c fore him: for God is our hope. Sela

As for the children of men, they are but vayne, the chyldren of men are diſceytfull vpon the wayghtes, they are altogether lyghter then vanitie it ſelfe.

O truſt not in wrong and robbery, geue not your ſelues vnto vanitie: yf rychelle increaſe, ſette not your hart vpon them.

God ſpake once and twiſe: I haue alſo heard the ſame, that power belongeth vnto God.

And that thou Lord art mercifull: for • thou rewardeſt euery man accor-
Pſa.18.c ding to his worke.
Mat.16.

¶ The.lxiii.Pſalme.

Deus deus meus

A O God, thou art my God, early will I ſeke thee.

My ſoule thirſteth for thee: my fleſh alſo longeth after thee in a barayn and dry land, where no water is.

Thus haue I loked for thee in holyneſſe, that I might beholde thy power and glory.

For thy louing kindnes is better then
¶ life it ſelf: my lips ſhal prayſe thee.

As long as I liue will I magnifie thee on this manner, and lyfte vp my handes in thy name.

B My ſoule ſhalbe ſatisfied euen as it were with mary and fatnes: when my mouth prayſeth the with ioyfull lips.

Haue I not remembred thee in my bedde, and thought vpon thee when I was waking?

Becauſe thou haſt ben my helper. therefore vnder the ſhadowe of thy wynges will I reioyce.

My ſoule hangeth vpon thee: thy right hand hath vpholden me.

Thoſe alſo that ſeke the hurt of my ſoule, they ſhall go vnder the earth.

Lette them fall vpon the edge of the ſwearde, that they may be a portion for foxes.

But the king ſhal reioyce in God,
Deu.6.c • all they alſo that ſwere by him ſhall
be commended, for the mouth of them that ſpeake lyes ſhalbe ſtopped.

¶ The.lxiiii.Pſalme.

Exaudi deus orationem.

H Eare my voyce (O God) in A my prayer: preſerue my lyfe from feare of the enemye.

Hyde me from the gathering together of the froward: and from the inſurrection of wicked doers.

Whiche haue whet their tonge like a ſweard, and ſhot out their arowes, euen bitter wordes.

That they may priuily ſhoote at him whiche is perfect: ſodeynly dos they hitte him, and feare not.

They courage them ſelues in miſchiefe, and commune among them ſelues, how they may lay ſnares: and ſay that no man ſhall ſee them.

They ymagine wyckednelle, and practiſe it, that they kepe ſecret among them ſelues, euery man in the deepe of his hearte.

But God ſhall ſodeynely ſhote at B them with a ſwyfte arrowe that they ſhall be wounded.

Yea, their owne tonges ſhall make them fal, in ſo much that who ſo ſeeth them, ſhal laughe them to ſcorne.

And all men that ſee it, ſhall ſaye: this hath God done, for they ſhal perceyue that it is his worke.

The righteous ſhall reioyce in the Lord, and put his truſt in him: and al they that are true of hert, ſhalbe glad.

¶ The.lxv.Pſalme.

Te decet himnus.

Euening prayer.

T Hou (O God) arte prayſed in A Syon, and vnto thee ſhall the vowe be performed (in Jeruſalem.)

Thou that heareſt the prayer: vnto thee ſhall all fleſhe come.

My miſdedes prevayle againſt me: O be thou mercifull vnto our ſinnes.

Bleſſed is the man whom thou choſeſt and receyueſt vnto thee: he ſhall dwell in thy courte, and ſhalbe ſatisfyed with the pleaſures of thy houſe, euen of thy holy temple.

Thou ſhalt ſhewe vs wonderfull thinges in righteouſnes (O God of

our saluation: thou that art the hope of all the endes of the earth, and of the that remayne in the brode sea.

Which in his strength setteth fast the mountaynes, and is gyrded about with power.

Which stilleth the raging of the sea, and the noyse of his wawes, and the madnes of the people.

They also that dwell in the vttermost partes of the earth shalbe afraid at thy tokens, thou that makest the out goynges of the morning and euening to prayse thee.

C Thou visitest the earth, and blessest it: thou makest it very plenteous.

The ryuer of God is full of water, thou preparest their corne: for so thou prouidest for the earth.

Thou waterest her forowes, thou sendest rayne into the little valleys thereof: thou makest it softe with the drops of rayne, and blessest the increase of it.

Thou crowndest the yere with thy goodnes: and thy cloudes drop fatnes.

They shall drop vpon the dwellinges of the wildernesse, and the little hilles shall reioyce on euery side.

The foldes shalbe full of shepe, the valleys also shal stand so thicke with corne that they shal laughe and synge.

¶ The.lxvi.Psalme.

Iubilate deo.

A Psa. 100

OBe ioyful in God al ye lands sing prayses vnto the honour of his name, make his prayse to be glorious.

Saye vnto God: O how wonderfull art thou in thy workes? through the greatnes of thy power shall thine enemies be found liers vnto thee.

For all the world shall worshippe thee, sing of thee, and prayse thy name. Sela.

O come hither and behold the workes of God, howe wonderfull he is in his doyng, towarde the children of men.

B Exo.14.g Ioshu.3.d He turned the sea into dry land, so that they went through the water on foote: there did we reioyce therof.

He ruleth with his power for euer, his eyes behold the people: and suche as will not beleue, shal not be able to exalt them selues. Sela.

O prayse our God, ye people, and make the voice of his praise to be herd.

Which holdeth our soule in life, and suffreth not our fete to slip.

For thou O god hast proued vs, and so hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare, C and laid trouble vpon our loynes: thou sufferedst men to ride ouer our heds.

We went through fyre and water, Esa.43.a and thou broughtest vs into a wealthy place.

I will goe into thy house with Eccl.5.a burntoffrings, and will pay my vowes deu.23.a which I promised with my lippes, Ps.66.c and spake with my mouth, when I was in trouble.

I will offer vnto thee, fat beest sacrifices with the incense of rames, I will offer bullockes and goates. Sela.

O come hither and herken, all yee that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: D and gaue him prayses with my tonge.

If I entende vnto wickednesse in my hert, the Lord will not heare me.

But God hath heard me and considered the voyce of my prayer.

Praysed be God which hath not cast out my prayer, nor tourned his mercy fro me.

¶ The.lxvii. Psalme.

Deus misereatur nostri.

GOd be mercifull vnto vs, and A blesse vs, and shew vs the lighte Nu.6.d of his countenaunce, and be mercifull vnto vs. Sela.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let al the people prayse thee O God, yea let all the people prayse thee.

O let the nations reioyce and be gladde, for thou shalt iudge the folke righteously, and gouerne the nations vpon earth. Sela.

Let the people prayse thee O God, lette

let all the people prayse thee.

Then shall the earth bring foorth her encrease, and God euen our owne God, shall geue vs his blessing.

God shall bielle vs, and all the endes of the worlde shall feare him.

Morning prayer.

The.lxviii.Psalme.

Exurgat deus.

A Num.10.b

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

Like as the smoke vanisheth, so shalt thou drive them awaye: and like as waxe melteth at the fire, so let the vngodly perishe at the presence of God.

But let the righteous be glad, and reioyce before God: let them also be mery and ioyfull.

Oh sing vnto God: and sing prayses vnto his name: magnifie him that rideth vpon the heavens, as it were vpon a horse: prayse ye him in his name, yea and reioyce before him.

Deu.10. He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

He is the God that maketh men to be of one minde in a house, and bringeth the prisoners out of captivitie: but letteth the runnagates continue in scarcenesse.

B Exod.13 Num.14c Esay.4.b

O God when thou wentest forth before the people, when thou wentest through the wildernesse. Sela.

The earth shooke, and the heavens dropped at the presence of God: euen as Sinai also was moued at the presence of God, whiche is the GOD of Israell.

Thou O God, sendedst a gracious rain vpon thine inheritaunce, and refreshedst it when it was weerie.

Thy congregation shal dwel therein: For thou (O God) hast of thy goodnesse prepared for the poore.

C Ios 10.

The Lorde gaue the woord: great was the company of the preachers.

Kinges with their armies did flee and were discomfited: and they of the houshold deuided the spoile.

Thoughe ye haue lyen amonge the pots, yet shall ye be as the winges of a doue that is couered with siluer winges, and her fethers like golde.

When the almightie scattered kinges for their sake, then were they as white as snowe in Zalmon.

Is the hil of Basan, so is gods hil: euen a hye hill, as the hill of Basan.

Why hoppe ye so ye little hilles? D

This is Gods hill, in the whiche it pleaseth him to dwell: yea the Lord will abide in it for euer.

The charettes of God are twentye thousande, euen thousands of Angels, and the lord is among them, as in the holy place of Sinai.

Thou arte gone vppe on hye, thou Eph.4.b haste ledde captivitie captive, and receyued giftes for men.

Yea, euen for thine ennemies, that the Lorde God might dwell amonge them.

Praysed be the Lorde daylye, euen the God which helpeth vs, and poureth his benefites vpon vs. Sela.

He is oure God, euen the God of whom commeth saluation: God is the Lorde by whom we escape death.

God shall wound the head of his enemies, and the heary scalpe of suche one as goth on stil in his wickednes.

The Lord hath saide, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I didde sometime from the deepe of the sea.

That thy foote maye be dipped in G the bloud of thine enemies, and that the tongue of thy dogges may be red through the same.

It is wel seene, O God, how thou goest, how thou, my God and kinge goest in the Sanctuary.

The singers go before, the minstrels follow after, in the mids are the damsels playing with the timbrels.

Geue thanks, O Israel, vnto God the Lorde in the congregations from the ground of the heart.

There is little Ben Iamin their ruler, and the princes of Iuda, their counsell: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent forth strength

Psa.ii. for

for ther, stablishe the thing, O God, that thou hast wrought in vs.

For thy temples sake at Ierusalem: so shall the kinges bring presentes vnto thee.

When the company of speare men, and multitude of the mightie are scattered abroade amonge the beastes of the people, (so that they humbly bring peeces of siluer) and when he hath scattered the people that delight in warre.

Then shall the princes come out of Egipt, the Morians lande shall soone stretch out her handes vnto God.

Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lorde. Sela.

Which sitteth in the heauens ouer all from the beginning: Lo he doth lende out his voyce, yea, and that a mightie voyce.

Ascribe ye the power vnto GOD ouer Israel, his worship and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israell, he wil geue strength and power vnto his people. Blessed be God.

Euening prayer.

¶ The.lxix. Psalme.

Saluum me fac deus.

SAue me, O God, for the waters are come in, euen vnto my soule.

I sticke fast in the deepe myre, where no ground is, so that the floods run ouer me.

I am werye of cryinge, my throte is dryе, my sight fayleth me, for wayting so longe vpon my God.

Psl 35.c. They that hate me without a cause Ioh. 15b are moe then the heares of my heade: they that are mine enemies and wold destroye me guiltlesse are mightie.

I payed them the thinges that I neuer tooke.

God thou knowest my simplenes, and my faultes are not hid from thee.

Let not them that trust in thee, (O Lorde God of hostes) be ashamed for my cause, let not those that seeke thee, be confounded through me, O Lorde God of Israell.

And why? for thy sake haue I suffered reproofe, shame hath couered my face.

I am become a straunger vnto my brethren: euen an alient vnto my mothers children. C

For the zeale of thine house hath euen eaten me, and the rebukes of the that rebuked thee, are fallen vpon me. Ioh. 2.b. Ro. 15.a

I wept and chastened my self with fasting, and that was tourned to my reproofe.

I put on a sackecloth also, and they iested vpon me.

They that sit in the gate, speake against me, and the dronkardes make songes vpon me. Ioh. 3ob Ecc. 3.g

But Lorde I make my prayer vnto thee in an acceptable time.

Heare me O God, in the multitude of thy mercy: euen in the truth of thy saluation.

Take me oute of the myre: that I sincke not. D

Oh let me be deliuered from them that hate me, and out of the depe waters.

Let not the waterflood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

Heare me O Lorde, for thy louing kindnes is comfortable: turne thee vnto me according vnto the multitude of thy mercyes.

And hide not thy face from thy seruaunt, for I am in trouble, O haste thee, and heare me.

Drawe nye vnto my soule, and saue it: Oh deliuer me because of mine enemies. G

Thou hast knowen my reproofe, my shame and my dishonour: mine aduersaries are full in thy sight.

Thy rebuke hath broken my heart, I am full of heauynes: I looked for some to haue pitie vpon me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate, and when I was thirstie, they gaue me vineger to drinke. mat. 27.b Ioh. 19b Rom. 11

Let their table be made a snare to

take

make them stinke both hell, and let the thinges that they should haue ben for their wrath, be vnto them an occasiō of falling.

Let their eyes be blinded, that they se not, and euer bowe thou downe their backes.

Poure out thine indignation vpon them; and let thy wrathfull displeasure take holde of them.

Mat.23.b Apoc.21.c * Let their habitation be voyde, and no man to dwell in their tentes.

For they persecute him whom thou hast smitten, & they talke how they may vexe them whom thou hast wounded.

Let them fall from one wickednes to another, and not com into thy righteousnesse.

Exo.32.g * Let them be wyped out of the boke of the liuing, and not be written among the righteous.

As for me, when I am poore and in heauines, thy helpe (O God) shall lift me vp.

I will prayse the name of God with a song: and magnifye it with thanckesgeuing.

This also shall please the Lord better then a bullocke, that hath hornes and hoofes.

The humble that consider this and be glad: seeke ye after God and your soule shall liue.

For the Lord heareth the poore, and despiseth not his prisoners.

Let heauen and earth prayse him, the sea, and all that moueth therein.

For God shall saue Sion, and build the cities of Iuda, that men may dwel there, and haue it in possession.

The posteritie also of his seruantes shal inherite it: and they that loue his name, shall dwell therein.

¶ The.lxx. Psalme.

Deus in adiutorium.

HAste thee, O God, to deliuer me, make haste to helpe me, O Lorde.

Let them be ashamed & confounded that seke after my soule: let them be Psa.11.a turned backward, and put to confusion, that wishe me euill.

Let them (for their rewarde) be shone brought to shame, that crye ouer me, there, there.

But let all those that seeke ther, be ioyfull and glad in thee: and let al such as delyte in thy saluation, saye alway the Lorde be praysed.

As for me, I am poore and in misery, haste thee vnto me, O God.

Thou art my helpe and my redeemer: O Lord, make no long tarying.

¶ The.lxxi. Psalme. Morning prayer.

In te domine speraui.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion, but rid me, and deliuer me in thy righteousnes: encline thine eare vnto me and saue me. Psa.25.a

Be thou my strong holde, whereunto I may alway resorte, thou hast promised to helpe me: for thou art my house of defence and my castle.

Deliuer me, O my God, out of the hand of the vngodly, out of the hand of the vnrighteous and cruell man.

For thou O Lord god art the thing that I long for, thou art my hope euen from my youth.

Through thee haue I bene holden vp euer sence I was borne: thou art he that tooke me out of my mothers wombe, my prayse shalbe alway of thee. Psa.22.b Iere.1.a

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse, that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength fayleth me.

For mine enemies speake agaynst me, and they that lye wayte for my soule, take their counsell together saying: God hath forsaken him, persecute him and take him, for ther is none to deliuer him.

Goe not farre fro me, O God: my God, haste thee to helpe me.

Let them be confounded and perish that are agaynst my soule: let them be couered with shame and dishonor that seke to do me euill.

As for me, I will patiently abide alway, and will praise thee more & more.

My mouth shal daily speake of thy righteousnesse and saluation, for I know we no ende thereof.

I will go forth in the strength of the Lord God, and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me fro my youth vp vntil now: therfore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come. Deu.6.b

Thy righteousnes, O God, is very hye, and great thinges are they that thou hast done: O God, who is like vnto thee. D

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth (againe.)

Thou hast brought me to great honour: and comforted me on euery side. 2.reg.7b

Therfore will I prayse thee, and thy faythfulnes, O God, playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy one of Israell.

My lippes will be fayne, when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the daye longe: for they are confounded and brought vnto shame, that seke to do me euill.

The.lxxii. Psalme.

Deus iudicium tuum.

GEue the king thy iudgements O God: and thy righteousnes vnto the kinges sonne.

Then shal he iudge thy people, according vnto right, and defende the poore. Dt.17.b

The mountaynes also shall bringe peace, and the lytle hilles, righteousnesse vnto the people.

He shall keepe the simple folke by their right, defende the children of the poore and punish the wrong doer.

They shal feare thee as long as the Sunne and moone endureth, from one generation to another. Psa.81.f

He shal come downe like the rayne into a fleece of wull, euen as the droppes that water the earth.

In his time shall the righteous florish: yea and aboundance of peace, so long as the mone endureth. B

His dominion shall be also from the one sea to the other, and from the flud vnto the worldes ende. Exo.23.c

They that dwell in the wildernes shall kneele before him, his enemies shall licke the dust.

The kinges of Tharsis and of the Iles shall geue presentes, the kinges of Arabi and Saba shal bring gyftes. Psa.72.b Esa.60.b

All kinges shall fall downe before him, al nations shal do him seruice.

For he shal deliuer the poore, when he cryeth: the needy also, and him that hath no helper. C

He shalbe fauourable to the simple, and needy: and shal preserue the soules of the poore.

He shall deliuer their soules from falshede and wrong, and deare shall their blond be in his sight.

The poore shall liue, and vnto him shall be geuen of the golde of Arabia.

Prayer shalbe made euer vnto him, and dayly shall he be praysed.

There shall be an heape of corne in the earth, hye vpon the hilles, his fruit shal shake like Libanus, and shall be greene in the citie, lyke gras vpon the earth.

His name shall endure for euer, his name shall remayne vnder the sunne among the posterities, which shalbe blessed through him, and all the heathen shall prayse him. D

Blessed be the Lord God, euen the God of Israell, which onely doeth wonderous thinges. Iudi. 13 Psa.136

And blessed be the name of his maiestie for euer, and all the earth shalbe fylled with his maiestie. Amē, Amē.

Quam bonus Israell.

Euening prayer.

TRuely God is louing vnto Israell: euen vnto such as are of a cleane heart.

But neuertheles, my frete wer almost gone, my treadings had well nye slipt.

Job.12.a Jerr.12. And why? I was greeued at the wicked: I do see also the vngodly in suche prosperitie.

For they are in no perill of death: but are lusty and strong.

They come in no misfortune like other folke, neyther are they plagued like other men.

And this is the cause that they be so holden with pryde, and ouer whelmed with cruelitie.

Their eyes swell for fatnesse, and they do euen what they list.

They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.

For they stretch forth their mouth vnto the heuen, and their tonge goeth through the worlde.

Therfore fal the people vnto them, and thereout sucke they no small aduauntage.

Tushe (saye they) howe shoulde God perceyue it? is there knowledge in the most highest?

Lo, these are the vngodly, these prosper in the worlde, and these haue riches in possession. (And I saide.)

Then haue I cleansed my heart in vaine, and washed my handes in innocencie?

All the day long haue I bene punished, and chastened every morning.

Yea, and I had almoste sayde euen as they: but lo, then shoulde I haue condemned the generation of thy children.

Then thought I to vnderstande this, but it was to harde for me.

Vntill I went into the Sanctuarye of God: then vnderstode I the end of these menne.

Namely, howe thou doest set them in slipperye places: and castest them downe, and destroyest them.

O howe sodeinly do they consume perishe, and come to a fearfull ende? Esa.19.b

Yea, euen like as a dreame, when one awaketh, so shalt thou make their image to vanishe out of the Citie.

Thus my heart was grieued, and it went euen through my reynes.

So foolishe was I and ignorant, euen as it were a beast before thee.

Neuertheles, I am alwaye by thee: for thou hast holden me by my right hande.

Thou shalte guide me with thy counsell, and afterwarde receiue me with glorye.

Whom haue I in heauen but thee? and there is none vppon earth, that I desire in comparison of thee.

My flesshe and my heart faileth, but God is the strength of my heart, and my portion for euer. Nu.18.c

For lo, they that forsake thee, shall perishe: thou hast destroyed all them that commit fornication against thee.

But it is good for me, to holde me fast by God, to put my truste in the Lord God, & to speake of all thy workes, in the gates of the daughter Sion.

The.lxxiii. Psalme.

Vt quid deus repulisti.

O God, wherefore art thou absent from vs so longe? whye is thy wrath so hot against the sheepe of thy pasture?

O thinke vpon thy congregation, whom thou hast purchased and redeemed of olde.

Thinke vppon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

Lift vp thy feete, that thou maist vtterly destroye euerye enemye whiche hath done euill in the Sanctuary.

Thine aduersaries rore in the middes of thy congregations, and sette vp their banners for tokens.

He that hewed timber afore out of the thick trees, was knowen to bring it to an excellent worke.

But nowe they breake downe all the carued worke thereof with axes and hammers.

They haue set fyre vppon thy he- 4.Reg.24.c

the places, and haue defiled the dwelling place of thy name, euen vnto the grounde.

Yea, they sayde in their hearte: let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the lande.

We see not our tokens, there is not one prophet more, no not one is there among vs, that vnderstandeth any more.

O God, howe longe shall the aduersarye do this dishonoure? howe longe shall the enemye blaspheme thy name, for euer?

Why withdrawest thou thine hande? why pluckest thou not thy right hand out of thy bosome, to consume the enemye?

For God is my king of olde: the helpe that is done vpon earth, he doth it him selfe.

Exo.14.e • Thou didst deuide the sea through thy power: thou brakest the heades of the dragons in the waters.

Job.40.d Thou smotest the heads of Leuia-
Esa.27.a than in peeces, and gauest him to be meat for the people in the wildernes.

Thou broughtest out fountaynes and waters out of the harde rockes: thou driedst vp mightie waters.

The daye is thine, and the nighte is thine: thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth, thou hast made summer and winter.

D Remember this, O Lorde, howe the enemye hath rebuked, and howe the foolishe people hath blasphemed thy name.

O deliuer not the soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Looke vpon the couenaunt, for all the earth is full of darknes, and cruell habitations.

O let not the simple go awaye ashamed, but let the poore and needye geue prayse vnto thy name.

Arise, O God, mayntayne thine owne cause: remember howe the foolishe man blasphemeth thee daily.

Forget not the voyce of thine enemies: the presumption of them that hate thee, encreaseth euer more and more.

The.lxxb. Psalme.

Confitebimur tibi deus.

Morning prayer. 3

VNto thee, O god, do we geue thankes, yea, vnto thee do we geue thankes: thy name also is ioyne, and that do thy wonderous workes declare.

When I receyue the congregation, I shall iudge according vnto right.

The earth is weake and all the inhabiters thereof: I beare vp the pillers of it. Sela.

I sayde vnto the fooles: deale not so madly, and to the vngodlye: set not vp your horne.

Set not vp your horne on hye: and speake not with a stiffe necke.

For promotion commeth neyther from the East, nor from the west, nor yet from the South.

And why? • God is the iudge, he putteth downe one, & setteth vp another. B Ecc.35.b

For in the hand of the Lord ther is • a cup, and the wine is red: it is full mixt, and he poureth out of the same. Esa.50.d

As for the dregges thereof, all the vngodlye of the earthe shall drinke them, and sucke them out. Jer.25.d

But I will talke of the God of Jacob: and prayse him for euer.

All the hornes of the vngodlye also will I breake: and the hornes of the righteous shalbe exalted.

The.lxxbi. Psalme.

Notus in Iudea.

IN Jewrye is God knowen, 3
his name is great in Israell.

At Salem is his tabernacle and his dwelling in Sion.

There • brake he the arowes of the bowe: the shield, the sweard, and the battayle. Sela. Psal.9.b • pf.46.b

Thou art of more honor and might, then the hilles of robbers.

The proude are robbed, they haue slept their sleepe: and all the menne (whose handes were mightie) haue founde nothing.

B At thy rebuke (O God of Jacob) both the charet and horse is fallen.

Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry.

Thou diddest cause thy iudgement to be heard from heauen, the earth trembled, and was still.

When God arose to iudgemente, and to helpe all the meeke vpon earth. Exo.20.b Sela.

The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refrayne.

Promise vnto the Lord your God, and kepe it, all ye that be rounde a- De.24.b Eccl.5.a bout him: bring presentes vnto him that ought to be feared.

He shall refrayne the spirite of princes, and is to be feared: yea, to the kinges of the earth.

The.lxxvii.Psalme.

Voce mea ad dominum.

A I will crye vnto God with my voice: euen vnto God will I crye with my voyce, and he shall harken vnto me. Pla.43.b

In the time of my trouble, I sought the Lorde: my sore ranne and ceased not in the night season, my soule refused comforte.

When I am in heauynesse, I will thinke vpon God: when my heart is perced, I will complayne. Sela.

Thou holdest mine eyen waking, I am so feble that I can not speake.

I haue considered the dayes of olde: and the yeres that are past.

B I call to remembraunce my songe: and in the night I cōmune with mine owne hert, and search out my spirite.

Will the Lorde absent him selfe for euer? & will he be no more entreated?

Is his mercy cleane gone for euer? and is his promise come vtterly to an ende for euermore?

Hath God forgotten to be gracious? And will he shut vp his louing kindnesse in displeasure? Sela.

And I sayde it is mine owne infirmitie: but I will remember the yeres of the right hand of the most highest.

I will remember the workes of the Lord: and call to minde the wonders of olde time.

I will thinke also of all thy workes: and my talkinge shalbe of thy doinges.

Thy way, O God, is holy: who is so great a God as (our) God?

Thou art the God that doeth the wonders: and hast declared thy power among people.

Thou hast mightyly delivered D thy people: euen the sonnes of Jacob and Joseph. Sela.

The waters sawe thee, O God, the waters sawe thee, and were afraide: the depthes also were troubled.

The cloudes powred oute waters: the ayre thundred, and thine arowes went abrode.

The voyce of thy thunder was heard rounde about, the lightninges shone vpon the ground: the earth was moued, and shake withall.

Thy way is in the sea, and thy pathes in the great waters: and thy foote steppes are not knowen.

Thou leddest thy people like sheepe, by the hand of Moyses and Aaron.

The.lxxviii.Psalme.

Attendite populi meus.

Euening prayer.

HEare my lawe, O my people: I encline your eares vnto the wordes of my mouth.

I will open my mouth in a pa- Mat.13.b rable: I will declare harde sentences of olde.

Which we haue hearde and knowen: and such as our fathers haue tolde vs.

That we shold not hide them from the children of the generations to come, but to shewe the honoure of the Lorde: his mighte and wonderfull workes that he hath done. De.4.b 6.b.e.11 Ephe.6.a

He made a couenaunte with Jacob, and gaue Israell a lawe, which he commaunded oure forefathers to teache their children.

That their posteritie might knowe it: and their children which were yet vnborne.

To thintent that when they came vp, they might shewe their children the same.

That they might put their trust in God, and not to forget the workes of God, but to keepe his commaundementes.

B

Exo.24 c • de.32.8 And not to be as their forefathers a faythlesse and stubborne generation: a generation that set not their hert a right, and whose spirite cleaued not stedfastly vnto God.

Like as the children of Ephraim, which being harnessed, and carying bowes, turned them selues backe in the day of battayle.

They kepte not the couenaunt of God: & wold not walke in his lawe.

But forgat what he had done, and the wonderfull workes that he had shewed for them.

Marueilous thinges did he in the sight of our fathers in the lande of Egipte, euen in the field of Zoan.

Exo.14 d • He deuided the sea, and let them go through: he made the waters to stande on an heape.

Exo.14 c Nu.20.b • In the daye time also he led them with a cloude, and all the nighte through with a light of fyre.

Exo.17 c He claue the • harde rockes in the wilderneße, and gaue them drinke thereof, as it had bene out of the great deapth.

He broughte waters out of the 1 Co.17 c • stonye rocke, so that it gushed oute like the riuers.

Yet for all this, they sinned more against him, and prouoked the moste hyest in the wilderne.

C

They tempted God in their harts: and required meat for their lust.

They spake against God also, saying: Shall God prepare a • table in Exo.16 d Nu.11 b the wildernesse.

He smote the stonie rocke in deede, that the water gushed oute, and the streames flowed withall: but can he geue breade also? or prouide flesshe for his people?

When the Lord heard this, he was wroth: so the fire was kindled in Iacob, and there came vp heauye displeasure against Israell.

Because they beleued not in God, and put not their trust in his helpe.

So he commaunded the cloudes aboue, and opened the doores of heauen.

He rayned down Manna also vpon them, for to eate, and gaue them • foode from heauen. Exo.16 b

So man did eate angels foode, for he sent them meate ynough. Deu.8.a Sa.16.b

He caused the East winde to blow vnder the heuē, & through his power he brought in the southwest winde. John.6 d

• He rayned flesshe vppon them, as thicke as dusse: and feathered soules lyke as the sande of the sea. Exo.16 d Nu.11 g

He let it fall among their tentes, euen round about their habitation.

So they did eate and were well filled, for he gaue them their owne desyre: they were not disapointed of their lust.

D

• But while the meat was yet in their mouthes: the heauy wrath of God came vppon them, and slue the welthiest of them, and smote downe the cholen men that were in Israell. Nu.11 g

• But for all this, they sinned yet more, and beleued not his wonderous workes. Num.14

Therfore their dayes did he consume in vanitie, and their yeres in trouble.

• When he slue them, they sought him, and turned them earlye, and enquired after God. Num.11 1 Co.10.a

And they remembred that God was their strength: and that the hye God was their redeemer.

Neuerthelesse, they did but flatter him with their mouthes, & dissembled with him in their tongues.

For their heart was not whole with him: neyther continued they stedfast in his couenaunt.

But he was so mercyfull, that he forgaue their misdeedes, and destroyed them not.

Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise.

• For he considered that they were but flesshe: and that they were, euen a winde that passeth away, and pſa.103 e

com=

meth not agayne.

Many a time dyd they prouoke him in the wildernesse, and greeued him in the desert.

They turned back, & tempted God, and moued the holy one of Israell.

They thought not of his hand, and of the day when he deliuered them from the hande of the enemie.

Howe he had wrought his myracles in Egipt, and his wonders in the fielde of Zoan.

Exo.7.b • He turned their waters into bloud: so that they might not drinke of the riuers.

Exo.8.b • He sent lyce among them, and deuoured them vp, and frogges to destroy them.

Exod.8.c He gaue their fruites vnto the caterpiller: and their labour vnto the grashopper.

Exod.9.f • He destroyed their vynes with hayle stones, and their mulbery trees with the frost.

Exod.9.g • He smote their cattell also with hayle stones, and their flockes with hote thonderbolles.

He cast vpon them the furiousnes of his wrath, anger, displesure and trouble, and sent euil angels among them.

Exod.9.k • He made a waye to his indignation: and spared not their soule from death, but gaue their life ouer to the pestilence.

Exo.12.e • And smote all the firste borne in
psa.105.e Egipt, the most principall and mighF tiest in the dwellinges of Ham.

But as for his owne people, he led them forth lyke shepe: and caried them in the wildernes like a flocke.

He brought them out safely, that they should not feare, and ouerwhelmed their enemies with the sea.

And brought them within the borders of his sanctuary: euen into this mountayne which he purchased with his right hande.

Deu.3.a • He caste out the Heathen also before them, cauled their lande to be deuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

So they tempted and displeased the most hye God, and kept not his testimonies.

But turned their backes, and fell away lyke their forefathers: starting aside like a broken bowe.

For they greeued him with their hill aulters, and prouoked him to displeasure with their ymages.

When God herd this, he was wroth, and toke sore displeasure at Israell.

So that he forsoke the Tabernacle in Silo, euen the tente that he had pitched among them.

He deliuered their power into captiuitie, and their beautie into the enemies hande.

He gaue his people ouer also into the sweard, and was wroth with his inheritaunce.

The fyre consumed their yonge men, and their maidens were not geuen to marryage.

Their priestes were slayne with G
the sweard, and there were no widowes to make lamentation.

So the Lorde awaked as one out of slepe: and like a gyaunt refreshed with wine.

• He smote his enemyes in the 1.reg.5.b
hynder partes, and put them to a perpetuall shame.

He refused the tabernacle of Joseph and chose not the tribe of Ephraim.

• But chose the tribe of Juda: euen Psa.87.a
the hill of Sion which he loued.

And there he buylded his temple on hye, and layde the foundation of it lyke the grounde, whiche he hath made continually.

• He chose Dauid also his ser- 1.re.16.c
uaunt, and toke him away from the shepe folded.

As he was folowinge the ewes gret with yong ones: he toke him, that he might feede Jacob his people, and Israell his inheritaunce.

So he fed them with a feythfull and true hearte, and ruled them prudently with all his power.

¶ The.lxxix.Psalme.

Deus venerunt gentes.

O God

A Morning prayer. 1.par.36 1.Mac.7 Ier.15.a and.16.a

O God the heithen are come into thy inheritaunce: thy holy temple haue they defiled, and made Ierusalem an heape of stones.

The dead bodies of thy seruauntes haue they geuen to be meate vnto the fowles of the ayre, and the flesshe of the saintes vnto the beastes of the lande.

Their blood haue they shed lyke water on euery side of Ierusalem, and there was no man to bury them.

Psal.44. We are become an open shame vnto our enemies, a derysyng scorne and derision vnto them that are rounde about vs.

B Lorde, how long wilt thou be angry? shall thy iealousye burne like fyre for euer.

Ier.1.d and.8.a Esa.6.a and.30 Poure out thyne indignation vpon the heathen, that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob, and layde wast his dwelling place.

Esa.64.c O remember not our olde sinnes, but haue mercy vpon vs, and that soone for we are come to great misery.

Helpe vs, O God of our saluation for the glory of thy name.

O deliuer vs, and be mercifull vnto our sinnes, for thy names sake.

Psa.65.c C Wherefore do the heathen saye: where is nowe their God?

O let the vengeance of thy seruauntes blood that is shed, be openly shewed vpon the heathen in our sight.

O let the sorowfull syghing of the prysoners come before thee: accordyng vnto the greatnesse of thy power, preserue thou those that are appoynted to dye.

And as for the blasphemie wherewith our neyghbours haue blasphemed thee) rewarde thou them, O Lord, seuen folde in their bosome.

So we, that be thy people & sheepe of thy pasture, shal geue thee thankes for euer, and will alway be shewing forth thy prayse from generation to generation.

C The.lxxx.Psalme. *Qui regis Israel.*

A HEare O thou shepeherde of Israel, thou that leadest Ioseph lyke a sheepe: shew thy selfe also thou that sittest vpon the Cherubins: before Ephraim, Ben Iamin, and Manasses, sterre vp thy strength and come helpe vs.

Turne vs again, O God, shew the lyghte of thy countenaunce, and we shalbe whole.

O Lorde God of hostes, how long wilt thou be angry with thy people that prayeth?

Thou fedest them with the breed Psl.42.a of teares, and geuest them plenteousnes of teares to drinke.

Thou hast made vs a derysse Psl.42.a vnto our neighbours: and our enemies laugh vs to scorne.

B Turne vs againe thou God of hostes, shewe vs the light of thy countenaunce, and we shal be whole.

Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it.

Thou hast made roome for it: and when it had taken rote, it filled the land.

The hylles were couered with the shadowe of it, and the bowes therof were like the goodly Cedre trees.

She stretched out her braunches vnto the sea, & her bowes vnto the river.

Why hast thou then broken downe her hedge, that all they which goe by, plucke of her grapes?

The wilde Bore out of the wood dooeth roote it vp, and the wilde beastes of the field deuoureth it.

Turne thee agayne, thou God of hostes, looke downe from heauen: beholde, and visite this vine.

And the place of the vineyarde that C thy right hande hath planted, and the braunche that thou madest so stronge for thy selfe.

It is brent with fyre, & cut downe 2.ps.36.6 and they shall perysshe at the rebuke of thy countenaunce.

Let thy hande be vpon the man of thy right hande, and vpon the sonne of man whom thou madest so strong for thine owne selfe.

And so will not we go backe from thee,

thee: O h let vs liue, and we shall call vpon thy name.

Turne vs againe, O Lorde God of hostes, shew the light of thy countenaunce, and we shalbe whole.

¶ The.lxxxi.Psalme.

Exultate deo.

SInge we merely vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the tabrete, the merry harpe, with the lute.

Blow vp the trumpet in the newe mone, euen in the time appointed, and vpon our solemne feast day.

Leu.20a • For this was made a statute for Israel, & a law of the God of Jacob.

This he ordeyned in Joseph for a testimonie, when he came oute of the lande of Egipte, and had heard a straunge language.

B I eased his shoulder from the burthen, and his handes were deliuered from making the pottes.

Thou calledst vpon me in troubles, and • I deliuered thee, and heard Exo.3.b. thee, • what time as the storme fell • Ex.17e vpon thee: I proued thee also at the Exo.17b waters of strife. Sela.

•nu.20b Heare, O my people, and I will assure thee O Israell, yf thou wilte herken vnto me.

There shall no straunge God be in thee: neyther shalt thou worship any other God.

Exo.20a • I am the Lorde thy God, whiche brought thee out of the lande of Egipte, open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel would not obey me.

C • So I gaue them vp vnto their Rom.1d owne hertes lust, and let them folowe their owne ymagination.

O that my people would haue herkened vnto me: for if Israell had walked in my [illegible]

I should [illegible]soone haue put downe their [illegible]ies, and turned mine hande a[illegible] the ne[illegible]r aduersaries.

O God, [illegible]rs of the Lord shold haue me, and [illegible]

heene founde yeres, but their tyme shoulde haue endured for euer.

He shoulde haue fed them also with Deu.32.a the finest wheate floure, and • with hony out of the stonie rocke shoulde I haue satisfied thee.

¶ The.lxxxii.Psalme.

Deus stetit in Synagoga.

Euening prayer. B

GOd standeth in the congregation of princes: he is iudge among Exo.22b • goddes. • de.17d.

• How long will you geue wronge Jere.5.a iudgement, and accept the persons of the vngodly. Sela.

Defende the poore and the fatherlesse: see that suche as be in neede and necessitie haue right.

Deliuer the outcaste and poore: saue them from the hande of the vngodlye.

They will not be learned nor vnderstande, but walke on still in darkenesse: all the foundations of the earth be out of course. B

I haue saide: ye are Gods, and ye all are children of the moste hyest.

But ye shall dye like men, and fall like one of the princes.

Arise, O God, and iudge thou the earth, for thou shalt take all Heathen to thine inheritaunce.

¶ The.lxxxiii.Psalme.

Deus quis similis.

HOlde not thy tongue, O god, keepe not still silence, refraine not thy selfe, O God. B

For lo • thine enemies make a mur- Psal.2.b murring, and they that hate thee, haue lifte vp their heade.

They that ymagined craftyly against thy people, and taken counsaile against thy secrete ones.

They haue sayde: come, and let vs roote them oute, that they be no more a people, and that the name of Israell maye be no more in remembraunce.

For they haue cast their heades together with one consent, and are confederate against thee. B

The tabernacles of the Edomites and

and the Ismaelites, the Moabites, and Hagarenes,

Gebal, and Ammon, and Amalech: the Philistines with them that dwell at Tire.

Assur also is ioyned vnto them, and haue holpen the children of Loth. Sela.

Judi.7.c But do thou vnto them as vnto the Madianites, vnto Sisera, and vnto

Jud.4.d. Jabin at the brooke of Kison.

Which perished at Endor: and became as the donge of the earth.

Make them and their princes like

Judi.7.g • Oreb and Zeb.

Yea, make all their princes like as Zebee and Salmana.

Whiche saide: let vs take to oure selues the houses of God in possession

C O my God, make them like vnto

Psa.35.a a wheele, and • as the stubble before the winde.

Like as a fire that burneth vp the wood, and as the flame that consumeth the mountaines.

Persecute them euen so with thy tempest, and make them afrayde with thy storme.

Make their faces ashamed, O Lord: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame, and perishe.

And they shall knowe, that thou (whose name is Iehoua) art onelye the most hyest ouer all the earth.

¶ The.lxxxiii. Psalme.
Quam dilecta tabernacula.

A OHowe amiable are thy dwellings, thou Lord of hostes?

My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh reioyce in the liuing God.

Yea, the sparowe hath founde her an house, and the swalowe a nest, where she maye laye her ponge: euen thy aultars, O Lorde of hostes, my kinge and my God.

Blessed are they that dwell in thy house, they will be alwaye prayseinge ther. Sela.

Blessed is that man whose strength is in ther: in whose hert are thy ways.

Which going through the vale of misery vse it for a well, and the pooles are filled with water.

They will go from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

O Lorde God of hostes, heare my prayer: herken, O GOD of Jacob. Sela.

Behold, O God our defender: and loke vpon the face of thine annointed. B

For one day in thy courtes, is better then a thousande.

I had rather be a doore keper in the house of my God, then to dwell in the tentes of vngodynesse.

For the Lorde God is a light and defence, the Lorde will geue grace and worshippe: and no good thinge shall he withholde from them that liue a godlye life.

O Lorde God of hostes, blessed is the man, that putteth his trust in thee.

¶ The.lxxxv. Psalme.
Benedixisti domine.

L Orde thou art become gracious A vnto the land, thou hast turned awaye the captiuitie of Jacob.

Thou haste forgeuen the offence of thy people, and • couered all their Psa.32.a sinnes. Sela.

Thou hast taken away all thy displeasure, and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God our sauiour, & let thine anger cease from vs.

Wilt thou be displeased at vs for euer? and wilt thou stretche oute thy wrath fro one generation to another.

Wilte thou not turne againe and quicken vs, that thy people maye reioyce in thee?

Shewe vs thy mercy, O Lorde, and graunt vs thy saluation.

I will herken what the Lord god B will say (concerning me) for he shall speake peace vnto his people, & to his saintes that they turne not againe.

For his saluation is nye them that feare him, that glory may dwell in our lande.

Mercy

Mercye and trueth are met toge-
ther: ryghteousnes and peace have
kissed eche other.

Trueth shall sproute out of the
earth: and righteousnes hath loked
downe from heauen.

Yea, the Lorde shall shewe louing
kindnesse: and our lande shall geue
her encrease.

Righteousnes shal go before him: &
he shal direct his goyng in the way.

Morning prayer.

The.lxxxvi.Psalme.

Inclina domine aurem.

B Owe downe thyne eare, O
Lorde, and heare me: for I am
poore and in misery.

Preserue thou my soule, for I am
holy: my God saue thy seruaunt, that
putteth his trust in thee.

Be mercifull vnto me (O Lord)
for I will call dayly vpon thee.

Comfort the soule of thy seruaunt:
for vnto thee (O Lorde) do I lyfte
vp my soule.

Exo.34a Jer.32b Joel.2.c Psa.143b

• For thou Lorde art good and gra-
cious: and of great mercye vnto all
them that call vpon thee.

Geue eare Lorde vnto my prayer:
and ponder the voyce of my humble
desyres.

B In the time of my trouble I will
call vpon thee, for thou hearest me.

Psa.89a

• Among the goddes there is none
like vnto thee (O Lord) there is not
one that can do as thou doest.

All nations whom thou hast made
shal come and worship thee, O Lord,
and shall glorifie thy name.

For thou art great, and doest won-
drous thinges: thou art God alone.

Teache me thy waye, (O Lorde)
and I will walke in thy trueth: O
knitte my heart vnto thee, that it may
feare thy name.

I will thanke thee, O Lorde my
God, with all my hearte, and will
prayse thy name for euer.

For great is thy mercy toward me:
and • thou haste deliuered my soule
from the nethermost hell.

Psa.29a

O God, the proud are risen against
me, and the congregation of naughtie
men have sought after my soule, and
have not set thee before their eyes.

Exo.34a Jer.11b

• But thou, O Lorde God, art
full of compassion, and mercye, longe
sufferinge, plenteous in goodnes and
trueth.

O turne thee then vnto me & haue
mercye vppon me: geue thy strength
vnto thy seruaunt, and helpe the sonne
of thine handmayde.

Shewe some token vpō me for good,
that they which hate me, may see it,
and be ashamed, because thou Lorde
hast holped me, and comforted me.

The.lxxxvii.Psalme.

Fundamenta eius.

H Er foundations are vpon the
holy hilles: the Lorde loueth
the gates of Sion more then
all the dwellinges of Jacob.

Mirye excellent thinges are spoken
of thee, thou citie of God. Sela.

I will thinke vpon Rahab and
Babilon, with them that knowe me.

Beholde, yea the Philistines also
and they of Tyre, with the Moris-
ans: lo, there was he borne.

And of Sion shalbe reported, that
he was borne in her, and the moost
highest shall stablishe her.

The Lorde shall rehearse it, when
he writeth vp the people, that he was
borne there. Sela.

The singers also and trompetters
shall be rehearse: all my freshe spring-
ges shalbe in thee.

The.lxxxviii.Psalme.

Domine deus salutis.

O Lorde God of my salvation,
I have cryed daye and night
before thee.

O let my prayer enter into thy
presence, encline thyne eare vnto my
calling.

For my soule is full of trouble: and
my life draweth nye vnto hell.

I am counted as one of them
that go downe vnto the pitte, and I
haue bene euen as a man that hath
no strength.

Free

B Free among the dead, lyke vnto them that be wounded, and lye in the graue, which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit: in a place of darknes, and in the depe.

Thine indignation lieth hard vpon me, and thou hast vexed me with all thy stormes. Sela.

Thou hast put away mine acquaintaunce farre from me, and made me to be abhorred of them: I am so fast in prison, that I can not get foorth.

My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out mine handes vnto thee.

Psal. 5 a Esa. 38 d • Doest thou shew wonders among the dead? Or shall the dead rise vp againe, and prayse thee?

C Shall thy louing kindnesse be shewed in the graue, or thy faythfulnesse in destruction?

Shall thy wonderous workes be knowen in the darke, and thy righteousnes in the land, where all thinges are forgotten?

Vnto thee haue I cried, O Lorde, and early shall my prayer comme before thee.

Lord, why abhorrest thou my soule? and hidest thou thy face fro me?

I am in mysery, and like vnto him that is at the point to dye (euen fro my youth vp) thy terrours haue I suffered with a troubled minde.

D Thy wrathful displesure goth ouer me, & the feare of thee hath vndon me.

They came round about me dayly like water, and compassed me together on euery side.

My louers and frendes hast thou put away fro me, and hidde mine acquaintaunce out of my sight.

¶ The. lxxxix. Psalme. *Misericordias domini.*

Morning prayer. A Psa. 101 My song shalbe alway of the louing kindnes of the Lord. With my mouth will I euer be shewing thy trueth from one generation to another.

For I haue sayd: mercy shalbe set vp for euer, thy trueth shalt thou stablishe in the heauens.

• I haue made a couenaunt with my chosen, I haue sworne vnto Dauid my seruaunt. 2. reg. 7 a

• Thy seede will I stablishe for euer, and set vp thy throne from one generation to another. Sela. 2. reg. 7 b Psa. 132

O Lorde • the deepe heauens shall prayse thy wonderous workes, and thy trueth in the congregation of the saintes. Psa. 19 a

For who is he among the clouds, that shalbe compared vnto the Lorde. Psa. 70. B

And what is he among the goddes, that shalbe lyke vnto the Lord?

God is very greatly to be feared in the counsell of the sainctes, and to be had in reuerence of all theym that are about him.

O Lord God of hostes, who is like vnto thee? thy trueth (most mightie Lord) is on euery syde.

• Thou rulest the raging of the sea, thou stillest the waues therof, when they arise. Exo. 14 d Mat. 8. b

• Thou hast subdued Egipt and destroyed it, thou hast scattred thine enemies abrode with thy mightie arme.

The heauens are thine, the earthe also is thine: thou hast layd the foundation of the round worlde, and al that therein is. C

Thou hast made the North and the South, Tabor and Hermon shall reioyce in thy name.

Thou hast a mightie arme, stronge is thy hand, and hie is thy right hand.

Righteousnesse and equitie is the habitation of thy seate, mercye and truth shall go before thy face.

Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenaunce.

Their delight shalbe dayly in thy name, and in thy righteousnes shall they make their boast.

For thou art the glorye of their strength, and in thy louing kindnesse thou shalt lyft vp our hornes.

For • the Lorde is our defence: the holy one of Israell is our king. Esai. 1. 8

Thou

Thou spakest sometime in visions
vnto thy saintes, and saydest: I haue
layed helpe vpon one that is mightie,
I haue exalted one chosen out of the
people.

Act.13.d 1Ki.16b 2.Ki.5.8 • I haue founde Dauid my ser-
uaunt: with my holy oyle haue I an-
noynted him.

My hand shall holde him fast, and
mine arme shal strengthen him.

The enemie shall not be able to do
him violence, the sonne of wickednes
shall not hurt him.

I shal smite downe his foes before
his face, & plage them that hate him.

My trueth also and my mercy shal
be with him, and in my name shall his
horne be exalted.

2.Ki.8.8 • I will set his dominion also in the
sea, and his right hand in the floodes.

He shall call me, thou art my father
my God, and my strong saluation.

E And I will make him my first
borne, hier then the kings of the earth.

My mercy will I keepe for him
for euermore, and my couenaunt shall
stand fast with him.

His sede also will I make to endure
for euer, and his throne as the dayes
of heauen.

But if his children forsake my law,
and walke not in my iudgementes,

3.Ki.9b • If they breake my statutes, and
kepe not my commaundementes.

Exo.20.8 • I will visite their offences with
the rod, and their sin with scourges.

Neuertheles, my louing kindnes
will I not vtterly take from him, nor
suffer my trueth to fayle.

My couenaunt will I not breake:
nor alter the thing that is gone out
of my lippes.

F I haue sworne once by my holynes,
Acts.7.k. that • I will not fayle Dauid.

Psa.72.8 His sede shall endure for euer, and
his seate is like as the sunne before
me.

He shall stand fast for euermore as
the moone, and as the faythfull wit-
nes in heauen. Selah.

But thou hast abhorred and forsa-
ken thine annointed, and art displea-
sed at him.

Thou hast broken the couenaunt of
thy seruaunt, and cast his crowne to
the ground.

Thou hast ouerthrowen all his Psa.20b
hedges, and broken downe into his
strong holdes.

All they that go by, spoyle him: and
he is become a rebuke vnto his neigh-
bours.

Thou hast set vp the right hande
of his enemies, and made all his ad-
uersaries to reioyce.

Thou hast taken away the edge of
his swearde: and gyuest him not vic-
tory in the battayle.

G Thou hast put out his glory: and
cast his throne downe to the ground.

The daies of his youth hast thou
shortned, and couered him with dishо-
nour. Selah.

Lorde howe longe wilt thou hyde
thy selfe for euer? and shall thy wrath
burne lyke fyre?

O remember howe short my time
is: wherefore hast thou made all men
for naught?

Gen.2.e • What man is he that liueth, and
shall not see death? and shal he deliuer
his owne soule from the hand of hell?
Selah.

Lorde, where are thy olde louinge
kindnesses, which thou swarest vnto
Dauid in thy trueth?

Remember (Lorde) the rebuke that
thy seruantes haue: and howe I doe
beare in my bosome the rebukes of ma
ny people.

Wherewith thyne enemyes haue
blasphemed thee, and slaunder the fote-
steppes of thine annoynted.

Praysed be the Lorde for euermore.
Amen.

¶ The.xc. Psalme. Morning prayer.

Domine refugium.

LOrde thou hast bene our re-
fuge, from one generation to
another.

Before the mountaynes were
brought forth, or euer the earth and
the worlde were made, thou art God
from euerlasting, and worlde with-
out ende.

Thou turnest man to destruction,
agayne, thou sayest: come agayne ye
childzen of men.

1.cor.7.c
2.Pe.3.b
• For a thousand yeres in thy sight
are but as yesterday, seyng that is past
as a watche in the night.

B
As soone as thou scatterest them
they are even as a slepe: and fade as
sway sodenly lyke the grasse.

In the morning it is greene, and
groweth up, but in the evening it is
cut downe (dried up) and withered.

For we consume away in thy dis-
pleasure, and are afrayde at thy wrath-
full indignation.

Thou hast set our misdedes before
thee, and our secrete synnes in the
lyght of thy countenaunce.

For when thou art angry, all our
dayes are gone, we bring our yeres to
an ende, as it were a tale that is tolde.

The dayes of our age are three score
yeres and ten: and though men be so
stronge, that they come to foure score
yeres: yet is their strength then but
labour and sorowe: so soone passeth
it away, and we are gone.

C
But who regardeth the power of
thy wrathe: for even therafter as a
man feareth, so is thy displeasure.

Psa.39.a
• O teach us to number our dayes,
that we may apply our hertes unto
wisedome.

Turne thee agayn (O Lord) at the
last, be gracious unto thy seruants.

O satisfie us with thy mercy, and
that soone: so shall we reioyce and be
glad all the dayes of our life.

Comforte us agayne, nowe after
the time that thou hast plagued us,
and for the yeres wherein we have
suffred aduersitie.

Shewe thy seruantes thy worke:
and their childzen thy glory.

And the glorious maiestie of the
Lorde our God be upon us: Prosper
thou the worke of our handes upon
us, O prosper thou our handye
worke.

C The.xci. Psalme.
Qui habitat.

VVho so dwelleth under the de- B
fence of the most hyest, shall
abyde under the shadowe of
the Almightie.

I will saye unto the Lorde: Thou
art my hope, and my strong holde, my
God, in him will I trust.

For he shall deliuer thee from the
snare of the hunter, and from the noy-
some pestilence.

He shal defend thee under his wyn-
ges, and thou shalt be safe under his
fethers: his faythfulnesse and trueth
shalbe thy shielde and buckler.

Thou shalt not be afrayde for any
terrour by nyght, nor for the arrowe
that flyeth by day.

For the pestilence that walketh in B
the darkenes, nor for the sickenes that
destroyeth in the none day.

A thousande shall fall besyde thee,
and ten thousande at thy right hande:
but it shall not come nye thee.

Yea, with thine eyes thou shalt be-
holde, and see the rewarde of the vn-
godlye.

For thou Lorde art my hope, thou
hast set thin house of defence very hye.

There shall no euill happen unto
thee: neyther shall any plague come
nye thy dwelling.

• For he shal giue his angels charge Mat.4.a
ouer thee, to kepe thee in all thy wayes. Luke.4.b

They shall beare thee in their han-
des, that thou hurt not thy foote a-
gainst a stone.

Thou shalte go vpon the Lyon
and Adder, the yonge Lyon and the
Dragon shalt thou treade under thy
feete.

Because he hath set his loue vpon me, therfore shall I deliuer him:
I shall set him vp, because he hath
knowen my name.

• He shall call vpon me, and I will
heare him, yea, I am with him in
trouble: I will deliuer him, and
bring him to honour.

With long lyfe will I satisfy him:
and shewe him my saluation

C The.xcij. Psalme.
Bonum est confiteri.

Heb.13.a

IT is a good thinge to giue thankes vnto the Lorde: and to sing prayses vnto thy name O moste highest.

To tell of thy louing kindnesse early in the morninge, and of thy trueth in the night season.

Upon an instrument of ten strinｇes, and vpon the lute: vpon a lowde instrument, and vpon the harpe.

For thou Lorde hast made me glad through thy workes: and I will reioyce in geuing prayse for the operations of thy handes.

O Lorde, howe glorious are thy workes: thy thoughts are very deepe.

B An vnwise man doeth not well consider this: and a foole doeth not vnderstande it.

When the vngodlye are greene as the grasse, and when all the woorkers of wickednes do flourishe: then shall they be destroyed for euer.

But thou Lorde, arte the moste hyest for euermore.

For lo, thine enemyes, O Lorde, lo thine enemies shall perishe, and all the workers of wickednes shalbe destroyed.

But my horne shalbe exalted like the horne of an Vnicorne, for I am anointed with freshe oyle.

C Mine eye also shall see his lust of mine enemies: and my eare shall heare his desire of the wicked that rise vp against me.

The righteous shall flourishe like a palme tree, and shall spreade abroade like a Ceder in Libanus.

Such as be planted in the house of the Lord, shall flourishe in the courtes (of the house) of the Lorde.

They shall also bring forth more fruite in their age: and shalbe fat and well lyking.

That they maye shewe, howe true the Lorde my strength is: and that there is no vnrighteousnes in him.

¶ The.xciij. Psalme.

Dominus regnauit.

THe Lorde is kinge, and hath put on glorious apparell, the Lorde hath put on his apparell, and girded him selfe with strength. Euening prayer. A

• He hath made the rounde worlde so sure, that it cannot be moued. Psa.24.a

Euer since the world began hath thy seate bene prepared: thou art from euerlasting.

• The floudes are risen O Lorde, the floudes haue lifte vp their noyse: the floudes lift vp their waues. Psa.46.a

The waues of the sea are mightye and rage horribly: but yet the Lorde that dwelleth on hye, is mightyer.

Thy testimonies, O Lorde, are very sure, holynesse becommeth thine house for euer.

¶ The.xciiij. Psalme.

Deus vltionum.

O Lorde God to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe. A deu. 22.c Ro. 12.d

Arise thou iudge of the worlde, and reward the proude after their deseruinge.

Lord howe long shall the vngodly: howe long shal the vngodly triumphe?

Howe long shall all wicked doers speake so disdainfully, and make suche proude boasting.

They smite downe thy people, O Lorde, and trouble thine heritage.

They murther the widdowe and the straunger, and put the fatherlesse to death. B

And yet they saye, tushe • the Lorde shall not see, neyther shall the God of Jacob regarde it. Psa.23.b

Take heede, ye vnwise among the people: O ye fooles, when will ye vnderstande.

He that planted the eare, shall he not heare? or he that made the eye, shall he not see?

Or he that nurtereth the heathen, it is he that teacheth man knowledge: shall he not punishe?

• The Lord knoweth the thoughts of man, that they are but vayne. 1.Cor.3.b

Blessed is the man whom thou chastenest (O Lorde) and teachest him in thy lawe.

That thou mayest geue him patience in time of aduersitie, vntill the pit be digged vp for the vngodlye.

For the Lorde will not forsake his people, neyther will he forsake his inheritaunce.

Vntill righteousnes tourne againe vnto iudgement: al suche as be true of heart shall folowe it.

Who will rise vp with me against the wicked? Or who will take my part against the euill doers.

If the Lorde had not holpen me, it had not fayled but my soule had bene put to silence.

Psa.32d Job.13c Luk.15d 1 Joh.1b 2 Co.1.a

• But when I saide: my foote hath slipped, thy mercy O lord held me vp.

• In the multitude of the sorowes that I had in my heart, thy comfortes haue refreshed my soule.

Wilte thou haue any thinge to doo with the scoole of wickednes, which ymagineth mischiefe as a lawe?

They gather them together against the soule of the righteous, and condemne the innocent bloud.

But the Lord is my refuge, and my God is the strength of my confidence.

He shall recompence them their wickednes, and destroy them in their owne malice: yea the Lorde our God shall destroye them.

¶ The.xcv. Psalme.

Venite exultemus.

Morning prayer. ℣ Eph.5.b

O Come, let vs sing vnto the Lorde: let vs hertely reioyce in the strength of our saluatiō.

Let vs come before his presence with thankesgeuinge, and shewe our selfe glad in him with Psalmes.

For the Lorde is a great God, and a great king aboue all Goddes.

In his hande are all the corners of the earth, and the strength of the hilles is his also.

The sea is his, and he made it, and his handes prepared the drye lande.

O come, let vs worshippe and fall downe: and kneele before the Lorde our maker.

For he is the Lorde our God: and we are the people of his pasture, and the sheepe of his handes.

To day yf ye will heare his voice, Heb.3.b harden not your hertes, as in the prouocation: and as in the day of temptation in the wildernesse.

When your fathers tempted me, proued me, and sawe my workes.

Fortie yeares long was I greued with that generation and saide: it is a people that do erre in their hertes, for they haue not knowen my wayes.

• Vnto whō I sware in my wrath, Mat.14.f that they should not enter into my rest. Heb.4.a.

¶ The.xcvi. Psalme.

Cantate domino.

℣ O Sing vnto the Lorde a newe song: singe vnto the Lorde all the whole earth.

Sing vnto the Lord and prayse his name: be telling of his saluation from day to day.

Declare his honour vnto the heathen, and his wonders vnto all people.

• For the Lorde is great, and cannot worthelye be praysed: he is more to be feared • then all Gods. Psa.47.a Ecc.43.d

As for all the Gods of the heathen they be but Idoles: but it is the Lorde that made the heauen.

Glorye and worship are before him: power and honour in his sanctuary.

Ascribe vnto the Lord (O ye kinredes of the people) ascribe vnto the Lord worshep and power.

Ascribe vnto the Lord the honoure ℣ due vnto his name: bring presentes, Psa.29a and come into his courtes.

O worshippe the Lord in the beawtie of holynes: let the whole earth stande in awe of him.

Tell it out among the heathen that the Lorde is kinge: and that it is he which hath made the round worlde so faste, that it cannot be moued, and howe that he shall iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse

and

Psa.58 b Euening prayer.

O God my heart is ready (my heart is ready) I will singe and geue prayse with the best member that I haue.

Awake thou lute and harpe, I my selfe will awake right early.

I will geue thankes vnto thee (O Lord) among the people: I will sing prayses vnto thee among all nations.

For thy mercy is greater then the heauens, and thy trueth reacheth vnto the cloudes.

Psa.7. a. Set vp thy selfe (O God) aboue all the earth.

That thy beloued maye be delyuered: let thy right hand saue them, and heare thou me.

Ps.60. b God hath spoken in his holynes, I will reioyce therefore, and deuide Sichem, and meete out the valley of Suchoth.

Psa.60 b Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawe geuer.

Moab is my washpot: ouer Edom will I caste out my shoe: vppon the Philistins will I triumph.

Who will leade me into the stronge Citie? and who will bringe me into Edom.

Hast not thou forsake vs (O god) and wilt not thou God go forth with our hostes?

O helpe vs against the enemie: for vayne is the helpe of man.

Through God we shall do greate actes: and it is he, that shall treade downe our enemies.

¶ The. Cix. Psalme.

Deus laudem meam.

HOld not thy tonge (O God) of my prayse.

For the mouth of the vngodly, yea, and the mouthe of the disceitfull is opened vppon me, and they haue spoken against me with false tongues.

They compassed me about also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them: lo, they take nowe my contrary part, but I geue my selfe vnto prayer.

Thus haue they rewarded me euill for good: and hatred for my good will.

Deu.28 b Iac.3 a Set thou an vngodly man to be ruler ouer him: and lette Sathan stande at his right hande.

When sentence is geuen vppon him, let him be condemned, and lette his prayer be turned into sinne.

Acts.1.c Let his dayes be fewe, and let an other take his office.

Let his children be fatherlesse, and his wife a widowe.

Let his children be vagabonds, and begge their bread, let them seke it also out of desolate places. B

Let the extorcioner consume al that he hath, and let the straungers spoile his labour.

Let there be no man to pitie him, nor to haue compassion vppon his fatherlesse children.

Let his posteritie be destroyed, and in the next generation, lette his name be cleane put out.

Let the wickednes of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done awaye.

Let them alwaye be before the lord, that he may roote out the memoriall of them from off the earth.

And that because his mind was not to do good, but persecuted the poore helpelesse man, that he might slea him, that was vexed at the heart.

His delite was in cursing, and it C shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

He clothed him selfe with cursing like as with a rayment, and it shall come into his bowels like water, and like oyle into his bones.

Let it be vnto him, as a cloake that he hath vppon him, and as the girdle that he is alwaye girded withall.

Let it thus happen from the Lorde vnto mine enemyes, and to those that speake euill against my soule.

But deale thou with me (O Lord God) according vnto thy name, for

Sweete

thorete is thy mercy.

O deliuer me, for I am helpeleſſe, and poore: and my heart is wounded within me.

I go hence like the ſhadowe that departeth, and am driuen away as the graſſhopper.

My knees are weake through faſting, my fleſh is dryed vp for want of fatnes.

I became alſo a rebuke vnto them: Pſa.21b • they that loked vpon me ſhaked their heades.

Helpe me O Lorde my God, Oh ſaue me according to thy mercy.

And they ſhall knowe that this is thy hande, and that thou Lorde haſte done it.

Though they curſe, yet bleſſe thou: let them be confounded, that riſe vp againſt me, but let thy ſeruant reioice.

Let mine aduerſaries bee clothed with ſhame: and let them couer them ſelues with their owne confuſion, as with a cloake.

As for me, I will geue great thankes vnto the Lorde with my mouthe, and prayſe him among the multitude. Pſa.16b For • he ſhall ſtande at the right hande of the poore, to ſaue his ſoule from vnrighteous iudges.

¶ The.cx. Pſalme.

Morning prayer. *Dixit dominus domino.*

THe Lorde ſayde vnto my Lord: mat.22.b • Sit thou on my right hande, mar.12.b vntill I make thine enemies thy footeſtoole.

The Lorde ſhal ſend the rod of thy power out of Sion, be thou ruler euē in the middeſt amonge thine enemies.

In the day of thy power ſhall thy people offer thee free will offrings with an holye worſhip, the dewe of thy birth is of the wombe of the morning.

Heb.7.c. • The Lorde ſware and will not Heb.4.c. repent: thou art a Prieſt for euer after the order of Melchiſedech.

The Lorde vpon the right hande, ſhall wounde euen kinges in the day of his wrath.

He ſhalbe iudge among the heathē, he ſhall fill the places with deade bodies: and ſmite a ſunder the heades ouer diuerſe countreys.

He ſhall drinke of the broke in the waye: therefore ſhall he lifte vp his heade.

¶ The.cxi. Pſalme. *Confitebor tibi domine.*

I • will geue thankes vnto the pſ.138.a Lorde with my whole heart: ſecretly amonge the faythfull and in the congregation.

• The workes of the Lorde are great, pſal.128 ſought out of all them that haue pleaſure therin.

His worke is worthy to be prayſed and had in honour, and his righteouſnes endureth for euer.

The mercifull and gracious Lorde hath ſo done his marueilous workes that they ought to be had in remembrance.

• He hath geuen meate vnto them pſa.38.b that feare him, he • ſhall euer be mind- Ge.15.c full of his couenaunt.

He hath ſhewed his people the power of his workes, that he may geue them the heritage of the heathen.

The workes of his handes are verities and iudgement, all his commaundementes are true.

They ſtande faſt for euer and euer, and are done in trueth and equitie.

He ſent redemption vnto his people, he hath commaunded his couenaunt for euer, holye and reuerent is his name. Iob.28b

• The feare of the Lorde is the beginning of wiſedome, a good vnderſtanding haue all they that doe thereafter: the praiſe of it endureth for euer

Praiſe the Lorde.

¶ The.cxii. Pſalme.

Beatus vir.

BLeſſed is the man that feareth pſa.128 the Lorde, he hath great delite in his commaundementes. pſal.37.c

His ſeede ſhalbe mightye vppon earth: the generation of the faythfull ſhalbe bleſſed.

Riches

Riches and plenteousnes shalbe in his house, and his righteousnes endureth for euer.

Psa.27.a Pro.11.c Psal.19.c Unto the godly there ariseth vp • light in the darkenes, • he is mercyfull, louing, and righteous.

A good man is merciful and lendeth: and will guide his wordes with discretion.

For he shal neuer be moued: and the righteous shall be had in an euerlasting remembrance.

B He will not be afrayde of any euill tidinges, for his heart standeth fast, and beleueth in the Lord.

His heart is stablished, and will not shrinke: vntil he see his desire vpon his enemies.

2 Cor.9.b • He hath sparsed abroade, and geuen to the poore: and his righteousnesse remayneth for euer, his horne shalbe exalted with honour.

The vngodly shall see it, and it shall greeue him: she shall gnashe with his teeth, and consume away, the desyre of the vngodly shall perysshe.

¶ The.xviij.Psalme.
Laudate pueri.

A • Prayse the Lorde ye seruauntes: O prayse the name Psa.138.a of the Lorde.

Blessed be the name of the Lorde, from this time forth for euermore.

The Lordes name is prayed, from the rising vp of the Sunne vnto the going downe of the same.

The Lorde is hye aboue all Heathen, and his glorye aboue the heauens.

B Who is lyke vnto the Lorde our God, that hath his dwelling so hye, and yet humbleth him selfe, to behold the thinges that are in heauen and earth.

1 Re.2.b He taketh vppe the symple out of the dust, and lyfteth the poore out of the myre.

That he maye sette him with the princes, euen with the princes of his people.

He maketh the barren woman to kepe house, and to be a ioyfull mother of children.

¶ The.xviij.Psalme.
In exitu Israell.

Euening prayer. B

VVHen Israell came out of Egipte, and the house of Iacob from among • strange people.

• Iuda was his sanctuary, and Israell his dominion. Exo.29.a

• The sea sawe that and fled, • Iordan was driuen backe. Exo.14.c Ios.3.d

The mountaines skipped like rammes, & the litle hilles like long sheepe.

What eyleth thee, O thou sea, that thou fleddest, and thou Iordan, that thou wast driuen backe?

Yee mountaynes that ye skipped lyke rammes, and ye litle hilles lyke yong sheepe. B

Tremble thou earth at the presence of the Lorde: at the presence of the God of Iacob.

• Which turned the hard rocke into a standing water, and the flynt stone into a springing well. Exo.17.b Nu.20.b

¶ The.xix.Psalme.
Non nobis domine.

NOt vnto vs, O Lord, not vnto vs, but vnto thy name geue the prayse, for thy louing mercye, and for thy truthes sake. B

• Wherefore shall the Heathen saye: where is nowe their God as for our God, he is in heauen, he hath doone what soeuer pleased him. psa.135 Sap.1.

• Their Idoles are syluer and golde, euen the woorke of mennes handes.

They haue mouthes and speake not: eyes haue they, and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes, and handle not, fete haue they, and walke not, neither speake they through their throte.

They that make them, are like vnto them: and so are all suche as putte their trust in them.

But the house of Israel trust thou

Psa.9.a in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lorde, he is their helper and defendour.

Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defendour.

℣. The Lorde hath ben mindfull of vs, and he shall bielle vs: euen he shall bielle the house of Israell, he shall bielle the house of Aaron.

He shall bielle them that feare the Lorde, both small and great.

The Lorde shall encrease you more and more: you and your children.

Ye are the bielled of the Lorde, which made heauen and earth.

℟. All the whole heauens are the Lordes: the earth hath he geuen vnto the children of men.

Psal.113.a Esa.38.b • The deade prayse not thee (O Lord) neither all they that go downe into the silence.

But we will prayse the Lorde, from this time forth for euermore.

Prayse the Lorde.

℣. The.cxvi.Psalme.

Dilexi quoniam

Morning prayer.

I Am wel pleased that the Lord hath hearde the voyce of my prayer.

That he hath enclined his eare vnto me: therfore will I call vpon him as long as I liue.

Psa.18.a 2.Re.22 The snares of death compassed me rounde about: and the paynes of hell gat holde vpon me.

I shall fynde trouble and heuynesse, and I shall call vpon the name of the Lord, (O Lorde) I beseech thee deliuer my soule.

℣. Gracious is the Lorde and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in misery, and he helped me.

Turne agayne then vnto thy rest, O my soule: for the Lorde hath rewarded thee.

Psa.59.c And why? • thou hast deliuered my soule from deathe, myne eyes from teares, and my fete from falling.

I will walke before the Lorde, in the lande of the liuing.

• I beleued, and therfore will I speake, but I was sore troubled, I sayd in my hast: • all men are lyers. 2.Cor.4.c ℣. Rom.3.a

What rewarde shall I geue vnto the Lord, for all the benefytes that he hath done vnto me?

I will receaue the cup of saluation: and call vpon the name of the Lord.

I will paye my vowes nowe in the presence of all his people, right deare in the sight of the Lorde is the death of his saintes. ℟.

Behold (O Lorde) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bones in sunder.

I will offer to thee the sacrifice, of thankesgeuing, and will call vpon the name of the Lorde.

• I will paye my vowes vnto the Lorde in the sight of all his people, in the courtes of the Lordes house, euen in the middes of thee, O Jerusalem. Psa.92.a Heb.13.c

Prayse the Lorde.

℣. The.cxvii.Psalme

Laudate dominum.

DPrayse the Lorde all ye heathen, praise him al ye nations for his merciful kindnes is euer more & more towarde vs, and the trueth of the Lorde endureth for euer. Prayse the Lorde. ℣. Ro.15.b • Psl.100

℣. The.cxviii.Psalme.

Confitemini domino.

O • Geue thankes vnto the Lord for he is gracious, because his mercy endureth for euer. ℣. Psl.105.a Esa.13.a

Let Israell nowe confesse (that he is gracious, and) that his mercy endureth for euer.

Let the house of Aaron nowe confesse, that his mercy endureth for euer.

Yea, let them nowe that feare the Lorde, confesse that his mercy endureth for euer.

I called vpon the Lorde in trouble: and the Lorde heard me at large.

• The Lord is on my syde, I will not feare what man doeth vnto me. Heb.13.b ℟.

The

The Lorde taketh my parte with them that helpe me: therfore shall I se my desyre vpon mine enemies.

It is better to trust in the Lorde: then to put any confidence in man.

It is better to trust in the Lorde, then to put any confidence in princes.

All nations compassed me rounde about: but in the name of the Lorde will I destroy them.

They kepte me in on euery syde: they kepte me in (I saye) on euery syde: but in the name of the Lorde, I will destroy them.

They came about me like bees, and are extincte, euen as the fyre among the thornes: for in the name of the Lorde I will destroy them.

Thou hast thrust sore at me, that I might fal, but the Lord was my help.

Exo.15.a • The Lord is my strength, and my song, and is become my saluation.

The voyce of ioye and health is in the dwelling of the righteous: the right hande of the Lorde bryngeth mightie thinges to passe.

The right hande of the Lorde hath the preeminence: the right hand of the Lorde bryngeth mightie thinges to passe.

I will not dye, but liue: and declare the workes of the Lorde.

The Lord hath chastened and correcte me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnes, that I maye go into them, and geue thankes vnto the Lord.

This is the gate of the Lorde: the righteous shall enter into it.

I will thanke thee, for thou hast heard me: & art become my saluation.

mat.21.c mar.12.a luk.20.c Pet.es.4.b • The same stone which the buylders refused, is become the head stone in the corner.

This was the Lordes doyng, and it is marueylous in our eyes.

This is the daye which the Lorde hath made: we will reioyce and be glad in it.

D Helpe (we praye) O Lord: O Lord mat.21.c sende vs nowe prosperitie.

Luk.19.f Joh.12.b • Blessed be he that commeth in the name of the Lorde: we haue wished you good lucke, ye that be of the house of the Lorde.

God is the Lorde which hath shewed vs lyghte: bynde the sacrifice with cordes, yea euen vnto the hornes of the aulter.

Thou arte my God, and I will thanke thee: thou art my God, and I will prayse thee.

O geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for ever.

¶ The.cxix.Psalme. *Beati immaculati.*

Euening prayer. Zieph. 3 Psa.1.a

BLessed are all those that be vndefyled in the way: and walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies: and seke him with their whole heart.

For they which do no wickednes, walke in his wayes.

Thou hast charged that we shal diligently kepe thy commaundementes.

O that my wayes were made so direct, that I might kepe thy statutes.

So shall I not be confounded, whyle I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfeygned heart, when I shall haue learned the iudgementes of thy righteousnes.

I will kepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

Beth. WHerwithal shal a yong man cleanse his way: euen by ruling him selfe after thy worde.

With my hole heart haue I sought thee: O let me not go wrong out of thy commaundementes.

Deu.6.b • Thy wordes haue I hyd within my hearte, that I should not sinne agaynst thee.

Blessed arte thou, O Lorde: O teache me thy statutes.

With my lips haue I bene telling of all the iudgementes of thy mouth.

I haue had as great delyte in the waye of thy testimonies, as in al maner of riches.

I will talke of thy cõmandements, and haue respect vnto thy wayes.

My delite shalbe in thy statutes: & I will not forget thy worde.

Retribue seruo.

Gimel

O Do wel vnto thy seruaunt, that I may liue and kepe thy worde.

Open thou mine eyes, that I may see the wonderous things of thy lawe.

Gen.47c. I am a stranger vpõ earth: O hide Iob.14b not thy commaundementes fro me.

My soule breaketh out, for the very feruent desyre that it hath alway vnto thy iudgementes.

Thou hast rebuked the proud, & cursed are they ỹ do erre frõ thy cõmandemẽts

O turne fro me shame and rebuke, for I haue kept thy testimonies.

Princes also did sit & speke against me, but thy seruãt is occupied i thy statuts

For thy testimonies are my delite, and my councelliers.

Adhesit pauimento

Daleth. Psa.44d

MY soule cleueth to ỹ dust: O quicken thou me accoꝛding to thy woꝛd

I haue knowleged my ways, & thou herdest me: O teach me thy statutes.

Make me to vnderstand the way of thy commaundementes, and so shall I talke of thy wonderous woꝛkes.

My soule melteth away for verye heauinesse: comfoꝛt thou me accoꝛding vnto thy woꝛde.

Take frõ me the way of lying, & cause thou me to make much of thy lawe.

I haue chosen ỹ way of truth, & thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lorde confound me not.

I will runne the way of thy commaundementes: when thou hast set my heart at libertie.

Morning prayer. He.

Legem pone.

TEache me, O Lord, the way of thy statutes, and I shall kepe it vntill the ende.

Geue me vnderstanding, & I shall kepe thy lawe: yea I shal kepe it with my whole heart.

Make me go in the path of thy commandementes, for therin is my desyre.

Encline my hearte vnto thy testimonies, and not to couetousnesse.

O tourne away myne eyes, lest they behold vanitie: and quicken thou me in thy way.

O stablishe thy woꝛde in thy seruaunt, that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgments are good.

Beholde, my delyte is in thy commaundements: O quicken me in thy righteousnesse.

Et veniat super me

Vau.

LEt thy louing mercy come also vnto me, O Lord, euẽ thy saluation accoꝛding vnto thy woꝛde.

So shall I make answere vnto my blaspheмers, for my truste is in thy woꝛde.

O take not the woꝛde of trueth vtterly out of my mouthe, for my hope is in thy iudgementes.

So shall I alway kepe thy lawe, yea, for euer and euer.

And I will walke at libertie: for I seke thy commaundementes.

I will speake of thy testimonies also, euen before kynges, and will not be ashamed.

And my delyte shall be in thy commaundementes: which I haue loued.

My handes also will I lift vp vnto thy commaundementes whyche I haue loued, and my studie shalbe in thy statutes.

Memor esto.

Zain.

OThinke vpon thy seruant, as concerning thy woꝛde, wherein thou hast caused me to put my trust.

The same is my comfoꝛt in my trouble, for thy woꝛde hath quickened me.

The proude haue had me exceedingly in derision: yet bowe I not shrinked from thy lawe.

For I remembred thyne euerlasting iudgementes (O Lorde) and receiued comfoꝛte.

I am horribly afrayde for the vngodly, that forsake thy lawe.

Thy statutes haue ben my songes, in the house of my pilgrimage.

I haue thought vpon thy name, O Lorde, in the night season, and haue kept

kept thy lawe.

This I had, because I kepte thy commaundementes.

Portio mea.

Heth. Nu.18.c

THou art my portion, O Lorde: I haue promised to kepe thy lawe.

I made myne humble petitiō in thy presence wt my whole hert: O be mercyfull vnto me according vnto thy word.

I call mine owne weys to remembraunce, and tourne my feete into thy testimonies.

I made hast, and prolonged not the time: to keepe thy commaundementes.

The congregation of the vngodly haue robbed me, but I haue not forgotten thy lawe.

At midnight will I rise, to geue thanks vnto thee: because of thy righteous iudgementes.

I am a companion of al them that feare thee, & keepe thy commaundementes.

Psa.33.a The earthe, O Lorde, is full of thy mercy, O teache me thy statutes.

Bonitatem fecisti.

Teth.

O Lord, thou hast dealt graciously with thy seruaunt, according vnto thy worde.

O learne me true vnderstanding, and knowledge: for I haue beleued thy commaundementes.

Before I was troubled, I went wrong: but now haue I kept thy word.

Mat.19.c • Thou art good and gracious, O teache me thy statutes.

The proude haue ymagined a lye against me: but I will kepe thy commaundementes with my whole heart.

Their hert is as fat as brawne: but my delite hath bene in thy lawe.

It is good for me, that I haue be in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me, then thousands of gold and siluer.

Euening prayer. Iob. Gen.1.d Iob.10.a

Manus tuæ fecerunt.

THy hands haue made me, & fashioned me: O geue me vnderstāding, that I may learne thy cōmaūdements.

They that fear thee, will be glad, when they see me, because I haue put my trust in thy worde.

I know, O Lorde, that thy iudgements are right, and that thou of very faythfulnesse hast caused me to be troubled.

O let thy mercyfull kindnes be my comforte: according to thy worde vnto thy seruaunt.

O let thy louing mercies com vnto me, that I may liue: for thy lawe is my delite.

Let the proude be confounded, for they go wickedlye about to destroye me, but I will be occupied in thy commaundementes.

Let such as feare thee, & haue knowen thy testimonies: be turned vnto me.

O let mine heart be sound in thy statutes, that I be not ashamed.

Defecit anima mea.

Cyph.

MY soule hath longed for thy saluation, and I haue a good hope because of thy worde.

Mine eies long sore for thy worde, saying: O when wilt thou comfort me.

For I am become like a bottell in the smoke: yet do I not forgette thy statutes.

How many are the days of thy seruaunt? when wilt thou be auenged of them that persecute me?

The proude haue digged pittes for me, which are not after thy lawe.

All thy cōmaūdements are true: they persecute me falsly, O be thou my help.

They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes.

O quicken me after thy louing kindnesse: and so shal I kepe the testimonies of thy mouth.

In æternum domine.

Lamed.

O Lorde: thy worde endureth for euer in heauen.

• Thy trueth also remaineth from one generation to an other: thou hast layde the foundation of the earth, and it abideth.

They continue this day according to thine ordinaunce: for all thinges serue ther.

If my delite had not ben in thy law, I should haue perished in my trouble.

I will neuer forget thy cōmaūdmēts, for with them thou hast quickned me.

I am thine, O saue me: for I haue sought thy commaundementes.

The vngodly layde awaite for me to destroye me: but I will consider thy testimonies.

I see that all thinges come to an ende: but thy commaundement is exceedinge brode.

Quomodo dilexi.

Hem. LOrde, what loue haue I vnto thy lawe: all the daye longe is my studye in it.

Thou thrughe thy commaundementes, hast made me wiser then mine enemies, for they are euer with me.

I haue more vnderstanding then my teachers: for thy testimonies are my study.

I am wiser then the aged, because I kepe thy commaundementes.

I haue refrayned my fete from euery euill waye, that I may kepe thy worde.

I haue not shrinked from thy iudgementes: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea, sweeter then honye vnto my mouth.

Thrughe thy commaundementes I get vnderstanding, therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer. Nun. THy worde is a lanterne vnto my fete, and a light vnto my pathes.

I haue sworne & am stedfastly purposed to kepe thy righteous iudgementes.

I am troubled aboue measure, quicken me, O Lorde, accordinge vnto thy worde.

Let the free offeringes of my mouth please thee, O Lorde: and teache me thy iudgementes.

Iudi. 12. Iob. 13 c. • My soule is alway in my hande: yet do not I forget thy lawe.

The vngodlye haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claymed as mine heritage for euer: and whye? they are the very ioye of mine heart.

I haue applyed myne hert to fulfil thy statutes alway, euen vnto the ende.

Iniquos odio habui.

Samech I hate them that imagin euill thinges: but thy lawe do I loue.

Thou art my defence and shielde, and my trust is in thy worde.

Awaye from me ye wicked: I will kepe the commaundementes of my God.

O stablishe me accordinge vnto thy worde, that I may liue: and let me not be disapointed of my hope.

Holde thou me vp, & I shalbe safe: yea, my delite shall euer be in thy statutes.

Thou hast troden downe all them that depart from thy statutes, for they ymagine but deceate.

Thou puttest away all the vngodly of the earth like drosse: therfore I loue thy testimonies.

My flesh trembleth for feare of thee, and I am afrayde of thy iudgementes.

Feci iudicium.

Iim. I Deale with the thing that is lawfull and right: O geue me not ouer vnto mine oppressours.

Make thou thy seruaunt to delite in that which is good: that the proude do me no wronge.

Mine eyen are wasted away with lookinge for thy health, and for the worde of thy righteousnes.

O deale with thy seruaunt accordinge vnto thy louinge mercye, and teache me thy statutes.

I am thy seruaunt, O graunt me vnderstanding, that I maye knowe thy testimonies.

It is time for thee lorde to laye to thine hand, for they haue destroied thy lawe.

For I loue thy cōmaundementes, aboue golde and precious stones.

Therfore hold I streight all thy cōmaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

Phe THy testimonies are wonderfull: therfore doth my soule kepe them.

When thy worde goeth forth: it geueth light and vnderstandinge, euen vnto the simple.

I opened my mouth and drewe in my breath: for my delite was in thy commaundementes.

O loke thou vpon me, and be mercifull vnto me: as thou vsest to do vnto those that loue thy name.

Oper

Order my steps in thy worde, and so shal no wickednesse haue dominion ouer me.

O deliuer me from the wrongefull dealyngs of men, and so shall I kepe thy commaundementes.

Shew thy light of thy countenãce vpon thy seruant, & teache me thy statutes.

Mine eyes gushe out with water because men kepe not thy lawe.

Iustus es domine.

Hebr. RIghteous art thou, O Lord, and true is thy iudgement.

The testimonies that thou haste commaunded are exceedyng righteous and true.

My zele hath euẽ cõsumed me, because mine enemies haue forgot thy wordes.

Thy worde is tryed to the vttermost, and thy seruant loueth it.

Iohn.2b Psal.24. I am smal & of no reputatiõ: yet do not I forget thy cõmaundements.

Thy righteousnes is an euerlasting righteousnes, & thy law is the truth.

Trouble and heuynesse haue taken holde vpon me: yet is my delyte in thy commaundementes.

The righteousnes of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall lyue.

Clamaui in toto corde meo

Euening prayer. Caph. I Call with my whole heart, heare me O Lorde, I wyll kepe thy statutes.

Yea, euen vpon thee do I call, helpe me, and I shall kepe thy testimonies.

Early in the morning doe I crye vnto thee: for in thy worde is my trust.

Mine eies preuent the night watches, that I might be occupied in thy wordes.

Heare my voyce, O lord, according vnto thy louing kindnesse: quicken me according as thou art wont.

They draw nye that of malice persecute me, and are farre from thy lawe.

Be thou nye at hande, O lord, for al thy commaundementes are true.

As concerning thy testimonies, I haue knowen longe sens, that thou haste grounded them for euer.

Vide humilitatem.

Reg. O Cõsider mine aduersitie, & deliuer me: for I do not forget thy lawe.

Auẽge thou my cause, & deliuer me: quicken me according vnto thy worde.

Healthe is farre from the vngodly: for they regarde not thy statutes.

Great is thy mercy O Lord, quicken me as thou art wont.

Many there are that trouble me, and persecute me, yet do not I swarue from thy testimonies.

It greueth me whẽ I se ✝ transgressors: because they kepe not thy lawe.

Cõsider, O Lord, how I loue thy commandementes: O quicken me according to thy louing kindnesse.

Thy worde is true from euerlasting: all the iudgementes of thy righteousnes, endure for euermore.

Principes persecuti sunt.

Hin. PRynces haue persecuted me without a cause: but my hert stãdeth in awe of thy wordes.

Esa.9.a I am as glad of thy word, as one that findeth great spoyles.

As for lyes, I hate and abhorre them, but thy lawe do I loue.

Seuen times a daye doo I praise thee, because of thy righteous iudgementes.

Great is the peace that they haue, which loue thy lawe, and they are not offended at it.

Lorde, I haue loked for thy saueing healthe, and done after thy commaundementes.

My soule hath kepte thy testimonies, and loued them exceedingly.

I haue kept thy commandementes and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

Thau LEt my complaint come before ther, O Lord, geue me vnderstandynge, according vnto thy worde.

Oh let my supplicatiõ come before the deliuer me according vnto thy worde.

My lipes shall speake of thy prayse, when thou hast taught me thy statutes.

Yea, my tonge shal sing of thy word, for al thy cõmandements are righteous.

Let thine hand helpe me, for I haue chosen thy commaundementes.

I haue longed for thy sauing health, O Lord, and in thy law is my delyte.

Oh let my soule liue, & it shal prayse the, and thy iudgemēts shal helpe me.

I haue gone astray, like a shepe that is lost: Oh seke thy seruant, for I do not forget thy commaundementes.

Morning prayer.

¶ The.cxx.Psalme.
Ad dominum cum tribularer

Iob.2.a. WHen I was in trouble, • I called vpon the Lorde, and he heard me.

Deliuer my soule, O Lorde, from lying lyppes, and from a deceatefull tonge.

What reward shal be geuen or done vnto thee: thou false tonge.

Euen mightye and sharpe arowes, with hote burninge coales.

Wo is me that I am constrayned to dwel with Mesech: and to haue mine habitation amonge the tentes of Cedar.

My soule hath longe dwelt among them, that be enemyes vnto peace.

I laboure for peace, but when I speake vnto them thereof, they make them to battayle.

¶ The.cxxi.Psalme.
Leuaui oculos.

I Wyll lyfte vp mine eyes vnto the hylles, from whence commeth my helpe?

Psa.55.c • My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued, and he that kepeth thee, wyll not slepe.

Esa.9.a. • Behold, he that kepeth Israell, shall neyther slumber nor slepe.

The Lorde hymself is thy kepar: the Lorde is thy defence vpon thy ryght hande.

So that the sunne shall not burne the by day, neither the moone by nyght.

The Lord shall preserue thee from all euill, yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy going oute, and thy commynge in from this tyme forth for euermore.

¶ The.cxxii.Psalme.
Letatus sum.

I Was glad when they sayde vnto me: • We will go into the house of the Lorde. Mic.4.a.

Our feete shall stande in the gates, O Jerusalem.

Jerusalem is builded as a cyty that is at vnitie in it selfe.

For thyther the trybes go by, euen the trybes of the Lord: to testifye vnto Israell, to geue thankes vnto the name of the Lord.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O prayse for the peace of Jerusalē: they shall prosper that loue thee.

Peace be within thy walles, and plenteousnes within thy palaces.

For my brethren and companions sakes, I wyll wysh thee prosperitye.

Yea, because of the house of the Lord our God, I will seke to do thee good.

¶ The.cxxiii.Psalme.
Ad te leuaui.

VNto thee lyft I vp mine eyes, • thou that dwellest in the heauens. 2.Re.8.b Acts.7. 2.par.6.b

Beholde, euen as the eyes of seruauntes looke vnto the hand of their maysters: and as the eyes of a mayden vnto the hande of her mystresse, euen so our eyes wayte vpon the Lorde our God, vntyll he haue mercy vpon vs.

Haue mercy vpon vs O Lord, haue mercy vpon vs: for we are vtterly despyted.

Our soule is filled with the scornfull reproofe of the welthy: and with the despitefulnesse of the proude.

¶ The.cxxiiii.Psalme.
Nisi quia dominus.

IF the Lorde himselfe had not been of our syde (now may Israell saye) yf the Lorde had not been of our syde when men rose vp against vs,

They had swolowed vs vp quick, when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame hadde gone ouer oure soule.

The depe waters of the proud had gone, euen ouer our soule.

But praysed be the Lorde, whiche hath not geuen vs ouer for a pray vnto their teeth.

Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and we are delyuered.

Our helpe standeth in the name of the Lord, which hath made heauen and earth.

Psal.124

The.Cxxb.Psalme.

Qui confidunt.

They that put their trust in the Lorde, shalbe euen as the mount Sion, whiche maye not be removed, but standeth fast for euer.

The hilles stande about Jerusalem, euen so standeth the Lorde round about his people, from this time forth for euermore.

For the rodde of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednes.

Do well O Lord, vnto those that be good and true of heart.

As for suche as turne backe vnto their owne wickednes, the LORD shall leade them forth with the euill doers, but peace shall be vppon Israell.

Gal.6.a.

The.Cxxbi.Psalme.

In conuertendo.

When the LORDE turned again the captiuitie of Sion, then were we like vnto them that dreame.

Then was our mouth filled with laughter: and our tongue with ioy.

Then said they among the heathen: the Lorde hath doone great thinges for them.

Yea, the Lord hath done great thinges for vs already, wherof we reioyce.

Turne our captiuitie, O Lorde, as the riuers in the south.

They that sow in teares, shal reape in ioye.

He that now goeth in his way weeping, and beareth forth good seede, shal doubtlesse come again with ioy, and bring his sheaues with him.

The.Cxxbii.Psalme.

Nisi dominus.

Except the Lord build the house, their labour is but lost that build it.

Except the Lorde kepe the citie, the watcheman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

Lo, children, and the fruite of the wombe, are an heritage and gifte, that commeth of the Lorde.

Lyke as the arrowes in the hande of the Giant: euen so are the yonge children.

Happy is the manne, that hath his quiuer full of them: they shall not be ashamed, when they speake with their enemies in the gate.

Psa.30.b.

Psa.30.10b

Psa.30.10a

The.Cxxbiii.Psalme.

Beati omnes.

Blessed are all they that feare the LORDE, and walke in his wayes.

For thou shalte eate the labours of thine handes: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vyne vpon the walles of thy house.

Psal.30

Thy

A Evening prayer.

Thy children like the Olyue braūches round about thy table.

Lo, thus shall the man bee blessed, that feareth the Lorde.

The Lord from out of Sion, shall so bl[e]sse thee: that thou shalt see Jerusalem in prosperitie all thy lyfe longe.

Yea, that thou shalt se thy childers childrē, and peace vpon Israell.

Gen. 1. d
Iob. 22 d

¶ The. Cxxix. Psalme.

Sepe expugnauerunt.

MAny a time haue they fought against me fro my youth vp (may Israell now say.)

Yea, many a time haue they vexed me fro my youth vp: but they haue not preuayled against me.

The plowers plowed vpon my backe, and made long forowes.

But the righteous Lorde hath hewen the snares of the vngodly in peces.

Let them be confounded and turned backewarde, as many as haue euyll will at Sion.

Let them be euen as the grasse growing vpon the houle toppes: whiche withereth afore that it be pluckt vp,

Wherewith the mower filleth not his hand: neyther he that bindeth vp the sheaues, his bosome.

So that they which go by, saye not so much as the Lord prosper you, we wyssh you good lucke in the name of the Lorde.

¶ The. Cxxx. Psalme

De profundis

OVt of the depe haue I called vnto thee Lorde: Lorde heare my voyce.

Oh let thine eare consider well the voyce of my complaynt.

Iob. 9. 2. If thou Lord wilte be extreme to marke what is done amysse: O Lord who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I looke for the Lord: my soule doeth wayte for him, in his worde is my trust.

My soule fleeth vnto the Lord before the morning watche (I saye) before the morning watch.

O Israell trust in the Lorde, for with the Lord there is mercy: & with him is plenteous redemption.

And he shall redeeme Israell from all his sinnes.

¶ The. Cxxxi. Psalme.

Domine non est exaltatum.

LOrde I am not hye minded, I haue no proude lookes.

Exod. 3. b

I doo not exercise my selfe in greate matters, whiche are to hye for me.

But I refrayne my soule, and kepe it lowe, like as a childe that is weyned from his mother: yea, my soule is euen as a weyned childe.

O Israell trust in the Lorde, from this time forth for euermore.

¶ The. Cxxxii. Psalme.

Memento domine Dauid.

Hozuds prayer.

LOrde remember Dauid, and all his trouble.

2. Re. 30 and. 4. d. 1. pa. 22 b

How he swore vnto the Lord: and vowed a vowe vnto the almightye God of Jacob.

I will not come within the Tabernacle of my houle: nor climbe vp into my bed.

I will not suffer myne eyes to slepe, nor mine eye lidden to slumber: neyther the temples of my heade to take my rest.

Vntill I finde out a place for the temple of the Lorde: an habitation for the mighty God of Jacob.

Lo, we heard of the same at Ephrata, and found it in the wood.

We will go into his tabernacle: and fall lowe on our knees before his foote stoole.

Arise, O Lorde into thy restinge place: thou & the arke of thy strength.

1. Pa. 9 b

Let thy Priestes be cloathed with righteousnesse: and let thy Saynctes sing with ioyfulnesse.

For thy seruaunte Dauids sake, turne

turne not awaye the presence of thyne anoynted.

2.Ki.7.b The Lorde hath made a faythfull othe vnto Dauid: and he shall not shrinke from it.

Deut.13.b • Of the fruite of thy bodye, shall I set vpon thy seate.

If thy children will keepe my couenaunte, and my testimonies that I will learne them: their children also shall sit vpon thy seate for euermore.

C For the Lorde hath chosen Sion, to be an habitation for him selfe hath he longed for her.

This shalbe my rest for euer: here will I dwell, for I haue a delite therein.

I will diefie her vitayles with encrease: and will satisfie her poore with breade.

I will decke her priestes with health: and her Saynctes shall reioyce and singe.

Luke.1.b There shall I make • the horne of Dauid to florishe: I haue ordeyned a lanterne for mine anoynted.

As for his enemyes, I shall cloathe them with shame: but vpon him selfe shall his crowne florishe.

C The.cxxxiii.Psalme.

Ecce quam bonum.

A Phil.2.a BEhold how good and ioyfull a thing it is, • brethren to dwell together in vnitie.

It is like the precious ointmente vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirtes of his clothing.

Like as the dew of Hermon, which fell vpon the hill of Sion.

For there the Lorde promised his blessing and life for euermore.

C The.cxxxiiii.Psalme.

Ecce nunc benedicite.

A psa.133.a BEholde, (now) • prayse the Lorde all ye seruauntes of the Lorde, ye that by night stande in the house of the Lorde: (euen in the courtes of the house of our God.

• Lift vp your handes in the sanctuary, and prayse the Lorde. 1.Ti.2.b

• The Lorde that made heauen and earth, giue the blessinge out of Sion. Num.6.b

C The.cxxxv.Psalme.

Laudate nomen domini.

A psa.113.a O • Prayse the Lorde, laude ye the name of the Lorde, prayse it: O ye seruauntes of the Lorde.

Ye that stande in the house of the Lorde: in the courts of the house of our God.

O prayse the Lorde, for the Lorde is gracious: O sing prayses vnto his name, for it is louely.

For why? the Lorde hath chosen Jacob vnto him selfe: and Israell for his owne possession.

Deut.4.c • For I knowe that the Lorde is great: and that our Lorde is aboue all godes.

What so euer the Lorde pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

Jer.10.b • Hee bringeth foorth the cloudes from the endes of the worlde, and sendeth forth lightnings with the rayne: bringinge the windes oute of his treasures.

B Exo.12.c • He smote the first borne of Egipt, both of man and beast.

Eccle.7 Psal.78.c • Hee hath sente tokens and wonders into the middest of thee, O thou lande of Egipte, vpon Pharao and all his seruauntes.

Jos.13.a • He smote diuers nations, and slue mighty kinges.

Nu.21.c • Sehon the king of the Amorites, and Og the king of Basan: and all the kingdome of Canaan.

Jos.12.a • And gaue their lande to be an heritage: euen an heritage vnto Israell his people.

Thy name, O Lorde, endureth for euer: so doeth thy memoriall, O Lorde from one generation to another.

Deu.3.c • For the Lorde will auenge his people: and be gracious vnto his seruauntes.

psa.115a C • As for the ymages of the heathen, they are but syluer and golde: the worke of mens handes.

They haue mouths and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not, neyther is there any breath in their mouthes.

D They that make them are lyke vnto them: and so are all they that put their truste in them.

Prayse the Lorde ye house of Israell: prayse the Lorde ye house of Aaron.

Prayse the Lord, ye house of Leui: ye that feare the Lord, prayse the Lord.

Praysed be the Lord out of Sion: which dwelleth at Ierusalem.

Hallelujah.

¶ The.xxviii. Psalme.

Confitemini domino.

Euening prayer.

A Iud.13b O • Geue thanke vnto the Lord for he is gracious: for his mercye endureth for euer.

O geue thankes vnto the God of all goddes: for hys mercye endureth for euer.

O thanke the Lorde of all Lordes: for his mercy endureth for euer.

Psa71. • Whiche only hath great wonders: for his mercye endureth for euer.

Whiche by his excellent wisedome made the heauens, for his mercye endureth for euer.

Whiche layed out the earth aboue the waters: for his mercye endureth for euer.

Whiche hathe made great lyghte, for his mercy endureth for euer.

The sonne to rule the daye: for his mercye endureth for euer.

The moone and the starres to gouerne the nyghte, for his mercye endureth for euer.

B Exo.12b • Which smote Egypte with their firste borne: for his mercye endureth for euer.

And brought out Israell from among them: for his mercye endureth for euer.

With a mighty hande and stretched oute arme: for his mercye endureth for euer.

Which deuided the red sea in twoo partes: for his mercy endureth for euer. Exo.14f

• And made Israell to go through the middest of it: for his mercy endureth for euer.

But as for Pharao and his hoste, he ouerthrue them in the red sea: for his mercy endureth for euer. Exo.15b

• Which led his people through the wildernesse: for his mercy endureth for euer. C Ios.12.a

• Which smote great kinges: for his mercy endureth for euer.

Yea, and slue mighty kinges: for his mercy endureth for euer.

• Sehon king of the Amorites: for his mercy endureth for euer.

And Og the king of Basan: for his mercy endureth for euer.

And gaue away their lande for an heritage: for his mercye endureth for euer.

Euen for an heritage vnto Israell his seruaunt: for his mercye endureth for euer.

Which remembred vs when we were in trouble: for his mercye endureth for euer.

And hath deliuered vs from our enemies: for his mercy endureth for euer. psa.104b

• Which geueth foode vnto all flesh: for his mercy endureth for euer.

O geue thankes vnto the God of heauen: for his mercye endureth for euer.

O geue thankes to the Lord of lordes: for his mercy endureth for euer.

¶ The.xxviii. Psalme.

Super flumina.

B Eze.1.a BY the waters of Babylon we sate downe and wept, when we remembred thee, O Sion.

As for our harpes, we hanged them by, vpon the trees that are therein.

For they that led vs away captiue, required of vs then a songe and melodye in our heauynes: singe vs one of the songes of Sion.

Howe shall we synge the Lordes B songe, in a straunge lande.

If

If I forget thee, O Jerusalem: let my right hande forget her cunning.

If I do not remember thee, let my tonge cleue to the rofe of my mouth.

Yea, yf I preferre not Jerusalem in my mirth.

Remember the children of Edom Esa.25.b
Abdi.1.a
O Lorde, in the daye of Jerusalem, howe they said: downe with it, downe with it: euen to the ground.

O daughter of Babilon wasted with miserie: yea, happie shall he be, that rewardeth thee, as thou hast serued vs.

Esa.13.c • Blessed shall he be, that taketh thy children, and throweth them against the stones.

¶ The.Cxxviij. Psalme.

Confitebor tibi.

I will geue thankes vnto thee, Psal.9.a
O Lorde, with my whol hert: euen before the goddes will I synge prayse vnto thee.

Psal.5.a • I will worshippe towarde thy holye temple, and prayse thy name, because of thy louinge kindnesse and truth: for thou hast magnified thy name and thy word aboue all thinges.

When I called vpon thee, thou herdest me, and endurdst my soule with much strength.

All the kinges of the earth shall praise thee O Lorde: for they haue herd the wordes of thy mouth.

Yea, they shall singe in the wayes of the Lorde, that great is the glory of the Lorde.

Psa.113.a • For though the Lorde be hye, yet hath he respecte vnto the lowely: as for the proude, hee beholdeth him a farre off.

Though I walke in the middest of trouble: yet shalte thou refreshe me: thou shalte stretche forth thine hande vpon the rauinousnes of myne enemies, and thy right hand shall saue me.

The Lorde shall make good his louing kindnesse toward me: yea, thy mercy, O Lorde, endureth for euer, Job.14.c
• forsake not the workes of thine owne handes.

¶ The.Cxxix. Psalme.

Domine probasti

Moznig prayer. A

O Lorde thou hast serched me out, and knowen me.

Thou knowest my downe sittinge and myne vprisinge: thou vnderstandest my thoughtes longe before.

Thou art about my path and about my bed: and spiest out all my wayes.

For lo there is not a worde in my tongue, but thou O Lorde, knowest it altogether.

Thou hast fashioned me behinde and before, and layde thyne hande vpon me.

Suche knowledge is to wonderfull and excellent for me: I can not attayne vnto it.

Amos.9. • Whither shall I goe then from thy spirite? or whither shal I go then B from thy presence?

If I clyme vp into heauen, thou art there: if I go downe to hell, thou are there also.

If I take the wynges of the morninge, and remayne in the vtmoste parties of the sea: euen there also shall thy hande leade me, and thy right hande shall holde me.

If I saye, peraduenture the darknesse shall couer me, then shall my night be turned to daye.

Yea, the darkenes is no darkenes with thee, but the night is as clere as the daye: the darkenes and light (to thee) are both alike.

For my reynes are thine: thou C hast couered me in my mothers wombe.

I will geue thankes vnto thee: for I am fearefully and wonderously made: marueilous are thy workes, and that my soule knoweth right well.

My bones are not hid from thee: though I be made secretly, and fashioned beneth in the earth.

Thine eyes did see my substaunce yet being vnperfect: and in thy booke were all my members written,

Which

Whiche day by day were fashioned, when as yet there was none of them.

D Howe deare are thy councels vnto me, O God, howe great is the summe of them?

If I tel them, they are mo in number then the sande: when I wake vp, I am present with thee.

Wilt thou not slaye the wicked, O God? depart fro me ye bloudthirstie men.

For they speake vnrighteously against thee: and thine enemies take thy name in vayne.

Do not I hate them, O Lord, that hate thee? and am not I grieued with those that rise vp against thee?

Yea I hate them right sore, euen as though they were mine enemies.

Psal.26.a • Trye me, O God, and seeke the grounde of mine heart: proue me and examine my thoughtes.

Loke well if there be anye waye of wickednes in me, and leade me in the waye euerlasting.

¶ The.cxl.Psalme.

Eripe me

3 DEliuer me, O Lord, from the euill man, and preserue me fro the wicked man.

Whiche ymagine mischiefe in their heartes, and stere vp strife all the daye longe.

They haue sharpened their tongues like a serpent: • adders poyson is vnder their lippes. Sela.

Rom.3.c Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wicked men, whiche are purposed to ouerthrowe my goinges.

The proude haue layde a snare for me, and spred a nette abrode with cordes: yea and set trappes in the waye. Sela.

B I sayde vnto the Lord, thou art my God, heare the voyce of my prayer, O Lorde.

O Lord God, thou strength of my Psal.7.d health, thou hast couered my heade in the day of battayle.

Let not the vngodlye haue his desyre, O Lorde, let not his mischeuous ymagination prosper, leaste they be to proude. Sela.

• Letter the mischiefe of their owne Psal.7.b lippes fall vpon the head of them, that compasse me about.

Let whote burning coles fall vpon them: let them be cast into the fyre, and into the pitte, that they neuer ryse vp agayne.

A man full of woordes shal not prosper vpon the earth: euill shall hunt the wicked person, to ouerthrowe him.

Sure I am, that the Lorde will auenge the poore, and maintayne the cause of the helpelesse.

The righteous also shal geue thankes vnto thy name, and the iuste shall continue in thy sight.

¶ The.cxli.Psalme.

Domine clamaui

LOrde, I cal vpon thee, hast thee vnto me, and consider my voyce when I crye vnto thee. 8

Let my prayer be set foorthe in thy sight • as the incense, and let the lyf- Exo.30.b ting vp of my handes be an euening sacrifice.

• Set a watch, O Lorde, before my Eccl.22.a mouth: and kepe the doore of my lippes.

O let not mine heart be enclined to any euil thing: let me not be occupied in vngodly woordes, with the men that worke wickednes, leaste I eate of such thinges as please them.

Let the righteous rather smite me frendly, and reproue me.

But let not their precious balmes breake mine heade: yea I will prayse yet agaynst their wickednes.

Let their iudges be ouerthrowen in stonye places: that they may heare my woordes, for they are swete.

Our bones lye scattered before the pitte, lyke as when one breaketh and heweth wood vpon the earth.

But myne eyen looke vnto thee, O Lorde God, in thee is my truste, O caste not out my soule.

Kepe

Keepe me from the snare whiche they haue layde for me: and from the trappes of the wicked doers.

Let the vngodlye fall into their owne nets together: and let me euer escape them.

¶ The.Cxiij.Psalme.
Voce mea ad dominum.

Euening prayer. Psa.17a

I Cryed vnto the Lorde with my voyce: yea euen vnto the Lorde did I make my supplication.

I powred out my complaintes before him, and shewed him of my trouble.

When my spirite was in heuynes thou knewest my path: in the waye wherin I walked, haue they priuily layde a snare for me.

I looked also vpon my right hande and see, there was no man that would knowe me.

I had no place to flee vnto: and no man careth for my soule.

I cryed vnto thee, O Lord, and said thou art my hope and my portion: in the land of the liuing.

Consider my complaynte: for I am brought very lowe.

O deliuer me fro my persecutours: for they are too strong for me.

Bring my soule out of prison, that I may geue thankes vnto thy name, which thing if thou wilt graunt me, then shall the righteous resorte vnto my company.

¶ The.Cxiiij.Psalme.
Domine exaudi.

HEare my prayer, O Lord, and consider my desire: herken vnto me for thy truth and righteousnes sake.

And enter not into iudgement with thy seruaunt: for in thy sight shall no man liuing be iustified.

Iob.9.c. Ro.2.c.

For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath layed me in the darkenes, as the men that haue beene longe dead.

Therfore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past, I muse vpon all thy workes, yea, I exercise my selfe in the workes of thy handes. Psa.77.b

I stretch forth mine handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande. Selah. Exo.34a Psa.86a

Heare me O Lorde, and that soone: for my spirite waxeth faint: hide not thy face from me, least I be like vnto them that go downe into the pit.

O let me here thy louing kindnes betimes in the morninge: for in thee is my trust. Jer.32b

Shewe thou me the waye that I shoulde walke in: for I lifte vppe my soule vnto thee.

Deliuer mee O Lorde, fro mine enemyes: for I flee vnto thee to hyde me.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy louing spirite leade me forth vnto the lande of righteousnes.

Quicken me O Lorde, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnes slaye mine enemies: and destroye all them that vexe my soule, for I am thy seruaunt.

¶ The.Cxiiij.Psalme. Morning prayer.
Benedictus dominus.

BLessed be the Lord my strength which teacheth my handes to warre, and my fingers to fight. Psa.144a 2 Re.12c

My hope and my fortresse, my castell and deliuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

Lord what is man, that thou hast such respect vnto him: or the sonne of man, that thou so regardest him? Psa.8.a.

Man is like a thing of nought: his time passeth awaye like the shadowe. Iob.8.a.

Bowe thy heauens, O Lorde, and come downe, touche the mountaynes, and they shall smoke.

Cast forth thy lightning and feare them

them: shoote out thine arowes and consume them.

Send downe thine hande from aboue, deliuer me: and take me out of the great waters, from the hande of straunge children.

Whose mouthe talketh of vanitie: and their right hand is a right hande of wickednes.

I will sing a newe song vnto thee O God: and synge prayses vnto thee vpon a ten stringed lute.

Thou that geuest victory vnto kinges: and hast deliuered Dauid thy seruaunt from the perill of the swearde.

Saue me, and deliuer me from the hande of straunge children, whose mouthe talketh of vanitie, and their right hand is a right hand of iniquitie

That our sonnes may growe vp as the yong plantes: and that our daughters may be as the polished corners of the temple.

deu.28.a • That our garners maye be full and plenteous with al maner of store, that our sheepe may bring forth thousandes, and tenne thousandes in our streetes.

That our oxen maye be stronge to labour, that there be no decay, no leading into captiuitie: and no complaining in our streetes.

Happie are the people that be in such a case: yea blessed are the people which haue the Lorde for their God.

¶ The Tribu. Psalme.

Exaltabo te deus.

A Psa.9.a. I • will magnifie thee, O God my king: and I will praise thy name for euer and euer.

Euery day will I geue thankes vnto thee: and praise thy name for euer and euer.

Great is the Lord, and maruelous worthy to be praysed, there is no ende of his greatnes.

One generation shall praise thy workes vnto another, and declare thy power.

As for me I will be talking of thy worshippe, thy glory, thy prayse, and wonderous workes.

So that men shall speake of the might of thy maruelous actes: and I will also tell of thy greatnes.

B The memorial of thine abundant kindnes shalbe shewed, and men shall singe of thy righteousnes.

Exo.34.a • The Lorde is gracious and mercyfull, long sufferinge, and of great Jer.32.b goodnesse.

C The LORDE is louing vnto euerye man: and his mercy is ouer all his workes.

All thy workes prayse thee, O Lorde: and thy Saintes geue thankes vnto thee.

They shewe the glory of thy kingdome, and talke of thy power.

That thy power, thy glorye, and mightines of thy kingdome might be knowen vnto men.

Deu.3.f. Luk.1.c. • Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

The Lorde vpholdeth all suche as fall: and lifteth vp all those that be bowne.

Psa.104 • The eyes of all waite vpon thee (O Lorde:) and thou geuest them their meate in due season.

Thou openest thine hande, and fillest all thinges liuing with plenteousnesse.

D The Lorde is righteous in all his wayes, and holye in all his workes.

Deu.4.b The Lorde is nye vnto all them that call vpon him: yea all such as call vpon him faithfully.

He will fulfill the desire of them that feare him: he also will heare their crye, and will helpe them.

The Lord preserueth all them that loue him: but scattereth abrode all the vngodlye.

My mouth shall speake the prayse of the Lord, and let all flesh geue thankes vnto his holy name for euer and euer.

¶ The.Tribu. Psalme.

Laude anima mea.

PRayse the Lorde, O my soule: while I live will I prayse the Lorde: yea, as longe as I have any beyng, I will sing prayses vnto my God.

Psa.104

Psl.117a

O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

Gen.3.b Job.34c

For when the breath of man goeth forth, he shall turne againe to his earth, & then all his thoughtes perish.

Act.14.c

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

Which made heaven and earth, the sea, and all that therein is: which keepeth his promise for ever.

Which helpeth them to right that suffer wrong, which feedeth the hungry

The Lord loseth men out of prison, the Lord geveth sight to the blind.

The Lorde helpeth them vp that are fallen, the Lorde careth for the righteous.

The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly he turneth it vpside downe.

The Lord thy God, O Sion, shal be king for evermore: and throughout all generations. Hallelujah.

¶ The.Cxlviij.Psalme.

Laudate dominum

Evening prayer.

OPrayse the Lorde, for it is a good thing to sing prayse vnto our God: yea a joyfull and pleasaunt thing is it to be thankfull.

The Lorde doeth build vp Jerusalem, and shal gather together the outcastes of Israell.

He healeth those that are broken in heart, and geveth medicine to heale their sicknesse.

Esa.40d

He telleth the number of the starres: and calleth them all by their names.

Great is our Lord, and great is his power: yea his wisedome is infinite.

The Lorde setteth vp the meeke: and bringeth the vngodly downe to the grounde.

1 Esd.3c

O synge vnto the Lorde with thankesgeving: synge prayse vpon the harpe vnto our God.

Which coovereth the heaven with the clouden, and prepareth rayne for the earth: and maketh the grasse to growe vppon the mountaynes, (and herbe for the vse of men.)

Job.36d

Which geveth fodder vnto the cattell and feedeth the yong ravens that call vpon him.

Job.38d

He hath not pleasure in the strength of an horse, neyther delyteth he in any mans leggers.

But the Lordes delyte is in them that feare him, and put their trust in his mercy.

Prayse the Lorde, O Jerusalem, prayse thy God, O Sion.

For he hath made faste the barres of thy gates, and hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the floure of wheat.

He sendeth foorth his commaundement vpon earth: and his worde runneth very swiftly.

He geveth snowe like wooll, and scattereth the horie frost like ashes.

He casteth forth his yse like morsels: who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his wind and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israell.

He hath not dealt so with any nation: neither have the heathen knowledge of his lawes. Hallelujah.

Prayse the everlasting.

¶ The.Cxlviij.Psalme.

Laudate dominum de celis.

DPrayse the Lorde of heaven, prayse him in the heigth.

Prayse him all ye Aungelles of his: prayse him all his hoste.

Prayse him Sunne and Moone, prayse him all ye starres of light.

Prayse him all ye heavens: and ye waters that be above the heavens.

Let

Lette them prayse the name of the Lorde, for he spake the worde, and they were made: he commaunded, and they were created.

Psa.33 b He hath made them fast for ever and ever: he hath geuen them a lawe, which shall not be broken.

Prayse the Lord vpon earth, ye dragons, and all deepes.

Fyre and hayle, snowe and vapours, winde and storme, fulfyllinge his worde,

Mountaynes and all hilles, fruitfull trees and all Cedars.

Beastes and all cattell, wormes, and feathered foules.

Kinges of the earth and all people: Princes and all Iudges of the worlde.

Yonge men and maydens, olde men and children: prayse the name of the Lorde, for his name onely is excellent, and his prayse aboue heauen and earth.

He shall exalt the horne of his people, all his louers shall prayse him: euen the children of Israell, euen the people that serueth him.

Hallelujah.

Prayse the cuerlasting.

¶ The.cxlix. Psalme.

Cantate domino.

Psa.12 b SIng vnto the Lorde a newe song: let the congregation of Saintes prayse him.

Lette Israell reioyce in him that made him: and let the children of Sion be ioyfull in their king.

Let them prayse his name in the daunce: let them syng prayses vnto him with tabret and harpe.

For the LORD hath pleasure in his people: and helpeth the meke hearted.

Lette thy Saynctes be ioyfull with glorye: lette them reioyce in their beddes.

Let the prayses of God be in their mouth, and a two edged sworde in their handes.

Psa.4.f.

To take vengeaunce of the heathen: and to rebuke the people.

To bynde their Kinges in cheynes: and their nobles with lynkes of yron.

Deu.33. That they may be auenged of the, as it is written: suche honour haue all his Saintes. Hallelujah.

¶ The.cl. Psalme.

Laudate dominum in.

OPrayse God in his holynesse: prayse him in the firmament of his power.

Prayse him in his noble Actes: prayse him according vnto his excellent greatnesse.

Prayse him in the sounde of the trompet, prayse him vppon the lute and harpe.

Prayse him in the Cymbales and dauncē, prayse him vpon the stringes and pype.

Prayse him vppon the well tuned Cymbales, prayse him vppon the loud Cymbales.

Let euery thing that hath breath, prayse the Lorde. Hallelujah.

Prayse the cuerlasting.

The ende of the Psalter.

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